

# THE LIVING CHURCH

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**The Spirit of St. Louis**

# IN THIS CORNER

## Weekend in St. Louis...

*Notes from the Shaping Our Future Symposium in St. Louis:*

The Rev. Jon Shuler, executive director of the symposium and rector of the Church of the Ascension, Knoxville, Tenn., seemed to be everywhere. He preached at the opening service, introduced plenary speakers each day, led a workshop, assisted at an open forum, and was the principal speaker on the closing day. In between those appearances, he was seen greeting participants, being interviewed by the media and appearing at related events.

\* \* \*

Worship services included daily Morning and Evening Prayer and Holy Eucharist. The Sunday morning Eucharist was the final event of the symposium and was celebrated by the Rt. Rev. Robert G. Tharp, Bishop of East Tennessee. The Rt. Rev. Edward Salmon, Bishop of South Carolina, was the preacher. Music ranged from traditional hymns to "praise" songs performed by a 10-person ensemble from Christ Church, Overland Park, Kan., and the Church of the King, Olathe, Kan.

\* \* \*

One of the highlights of the symposium for many was a group known as Friends of the Groom, which performed "meditations" daily through drama and song. The interdenominational group, based at St. Thomas' Church, Terrace Park, Ohio, provided a touch of humor to some very thought-provoking presentations.

\* \* \*

George Barna, one of the plenary speakers, made an especially effective presentation on characteristics of successful churches, when one considers he was without his materials. Mr. Barna had his luggage, notes and props stolen in Chicago while he was en route to St. Louis.

\* \* \*

Among the best-attended workshops were those presented by the Rev. Stephen Freeman, rector of St. Stephen's Church, Oak Ridge, Tenn. Fr. Freeman is the author of the diocesan convention resolution which led to the East Tennessee Initiative and the interest generated by his TLC article was among the foundations of the symposium. Fr. Freeman got off one of the best lines of the gathering when he said some people refer to his Oak Ridge church as "that parish that glows in the dark."

\* \* \*

Nearly every American diocese was represented, with particularly large delegations from Virginia, Texas and East Tennessee. Other dioceses with large representations were Dallas, New York, West Tennessee, Missouri, Pittsburgh and Central Florida.

\* \* \*

Presiding Bishop Edmond L. Browning sent representatives. D. Barry Menuetz, senior program officer at the Episcopal Church Center, the Rev. Donald Nickerson, secretary of General Convention, and the Rt. Rev. Don Wimberly, the Rev. Lloyd Casson and Peg Anderson, Executive Council members, and several members of various national standing committees were in attendance.

DAVID KALVELAGE, editor

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Participants in the Open Space Technologies at the Shaping Our Future Symposium in St. Louis.

Photo by David Skidmore

# LETTERS

## It's a Risk

As chancellor of the Diocese of Tennessee, I must take exception to some of the statements made in the editorial "Taking a Risk" [TLC, July 25]. This editorial correctly points out that lay persons "working for the church" take a risk on their continued employment.

Regarding the Diocese of Tennessee and the Bishop and Council action, the same was taken with great concern and compassion for the staff more than a year before the event actually occurred. The staff members were alerted to the circumstance with love and concern for them and their families. It was also taken with a great deal of sadness for the wonderful contributions that had been made by each member of the staff, over a period of more than five years.

Bishop George L. Reynolds died Nov. 1, 1991. Immediately, the Constitution and Canons of the Diocese of Tennessee and of the Episcopal Church were invoked, and the standing committee organized itself as the ecclesiastical authority in the diocese. The standing committee was present at each meeting where the staff was discussed, participating in the discussions and deliberations. Therefore, the Bishop and Council was fully and canonically organized contrary to the insinuation in the editorial that "actually the council [decided] because there was no bishop."

I join you in saluting the clergy and lay persons who joined the staff of the national church, the various dioceses and parishes throughout our church to carry out their ministry in this special way.

DAVID B. HERBERT

Nashville, Tenn.

• • •

I read with some interest the editorial "Taking a Risk" which states: "A fresh, new ministry of a bishop should have a chosen staff to ensure compatibility, loyalty and rapport in service to the diocese." I agree. Therefore, the bishop may decide to retain some persons and hire some new persons. The bishop's secretary here is caring, competent and loyal. She was caring, competent and loyal when she served under my predecessor.

(The Rt. Rev.) DAVID S. BALL  
Bishop of Albany

Albany, N.Y.

• • •

As a paid diocesan staff person and an Episcopalian, I am very much taken

aback by the editorial, "Taking a Risk," which states a "chosen staff" would "ensure" a new bishop of "compatibility, loyalty and rapport." We are the church and as such should not act as political entities who think loyalty begins with a party affiliation and an election. Those of us who have been "around a while" have not stayed for the huge salaries, benefit packages or golden parachutes, but the call that brought most of us here in the first place. Any lay employee can tell you that without a collar we have been second-class employees for a long time. I am thankful that is beginning to change.

Staff changes made can and should be done on an individual basis. But from a pastoral point of view these questions should be considered: What happens to a lay person who has done a good job for the past 10 years; is age 55; has no unemployment benefits; has very little or no retirement fund through the employer; and is too young to retire anyway?

Bishops are charged to be chief pastors to their flocks and are given a crozier, not a broom.

CAROL W. WAGONER

Louisville, Ky.

• • •

In response to the editorial "Taking a Risk," I would suggest that those who support the automatic dismissal of diocesan or parochial employees whenever a new bishop, dean or rector arrives reflect carefully on the theology of ministry implicit in their position. They seem to be saying that the only real minister is the bishop, rector or dean, and that other Christians are simply disposable tools for the use of the "real" minister, and may be discarded for interchangeable tools. The model seems to be a production model, and the new cleric the equivalent of a CEO who is expected to bring in a new management team.

But the church is not General Motors, and mission, not production, is its highest priority. We say that the church is the new community of the New Covenant, carrying out its mission through the ministry of all its members, and its ministers are lay persons, bishops, priests and deacons (BCP, p. 854f). If we really believe this, then Christians who have been faithfully exercising their ministries in their own part of this community as secretaries, accountants, musicians, administrators or assisting clergy should not be arbitrarily stripped of their ministries simply because the minister in another

(Continued on next page)

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# LETTERS

(Continued from previous page)

position is changing.

A compatible, loyal, effective staff is indeed important, and if existing staff members find they are unable to work with the new bishop or rector, they certainly should start looking for other places to minister. But everyone needs time to discover what will or won't work — including the new cleric, who presumably accepted the call because she or he liked the ministry of the Christians in that place and felt able to be among them.

(The Rev.) ELIZABETH MORRIS DOWNIE  
All Saints' Church  
East Lansing, Mich.

## Mystery of God

I applaud the editorial "Respect for the Triune Name" [TLC, July 18]. You are indeed correct in stating that the trinitarian formula, "Father, Son and Holy Spirit," is a statement of the incomprehensible mystery of God. Similarly, the importance of the doctrine of the Trinity and how the confession of God as Father, in the Son, and through the Spirit as professed in the Nicene-Constantinopolitan Creed gives clear expression to the saving grace of God and his mission and message of hope.

As mentioned in the same editorial, many people today seek to substitute the triadic formula, "Creator, Redeemer, Sustainer/Sanctifier," for the trinitarian formula. However, such a proposal for altering this classical language of faith, as solidified in various ecumenical councils, including the Chalcedonian Definition of 451 (BCP, p. 864) and the Nicene Creed, and further reaffirmed at the 1991 General Convention (resolution B-033A), can result in "changing the substance of the gospel, thereby creating a new religion."

It is also important to state that it is a commendable goal to deny any assertions that God is only male, and not also female. However, I am convinced such a change is better accomplished through careful catechesis rather than changing the received and authoritative formularies of the historic Christian church.

To substitute merely the function of the Trinity for the persons of the Trinity negates the eternity of the godhead.

(The Rev.) DAVID F. SELLERY  
St. Martin of Tours Church  
Chattanooga, Tenn.

Regarding the editorial on the triune name, I have no idea why any priest



would want to change the opening acclamation. However, I have recently used the triune name found on page 464 of the Book of Common Prayer.

The commendation at the time of death does refer to God the Creator, Christ the Redeemer, and the Holy Spirit, Sanctifier.

JO ANN HENDRICKS  
Leavenworth, Kan.

Yes, in a different context. Ed.

## On the Mark

It was gratifying to read Fr. Tedesco's lucid column on sin [TLC, July 25] as he grappled with that pervasive evil that exists only in the human heart and in demons.

His solution is that of classical Christianity — "in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

However, there is another facet of sin besides "missing the mark" (our sins of omission). Of course, as Christians grow in grace, they should hit the mark more often. The author fails to allude to the darker side of sin — the Greek New Testament word *anomia*, which translates as lawlessness, iniquity.

C.S. Lewis' observation is apt here: "Man is not an imperfect creature who needs improvement, he is a rebel who must lay down his arms."

(The Rev.) PETER KATT  
Rockford, Mich.

## Violence Against Men

I note the hearings being held across the country sponsored by the Committee on the Status of Women, regarding abuse of women by men [TLC, May 30]. It is also mentioned that a report will be provided to the General Convention in 1994 by this committee.

In 1975, and again in 1985, the National Family Violence Survey showed men are as likely to be the victims of family violence as women. In fact, violence by men against women went down between 1975 and 1985, while violence against men by women went up. A recomputation of the 1985 statistics, done to address a claim of gender bias, found that in point of fact men are more likely to be the victims of family violence by their partners.

Feminist reaction to this fact is the almost conditioned response that men are bigger than women and therefore violence by men against women is a more

"serious" event. Size and strength are more than compensated for by the use of knives, guns, boiling water, fireplace poker, baseball bats, etc. A 1984 study found that 86 percent of all female-against-male violence involved the use of a weapon by the woman.

If the Committee on the Status of Women proposes "strategies to overcome violence to women" at the General Convention in 1994, without addressing the more common problem of violence against men by women, the General Convention should reject the gender-biased report.

JOSEPH F. CONNOLLY, II  
Orlando, Fla.

## Time Needed

Aside from affording space for the unhappy to express their opinions on the state of the church, the letters column is not very helpful just now. We are beyond a time when minds can change without help.

We could, and maybe should, postpone the next General Convention for three years. That might give us all time to re-experience and rethink our personal

needs in the church.

During that interval, we could very well follow the teaching of the old African rainforest pygmy. In the 1950s, a British anthropologist working in Africa asked: "What does the pygmy religion mean?" After numerous such askings, the old man finally said, "It is not what it means that matters, but doing it." This is what the disciples must have thought first when they heard him say, take, eat and drink (Mark 14: 22-23). We no more know than they knew what Jesus meant. Do it. We don't know what he means either.

Let us not be captured by the law, but do that which we are accustomed to do. What has and will sustain us: law or Spirit?

JOHN CLARK  
Prosser, Wash.

## Antiquated Term

I take exception to your referring to the Bishop-elect of Vermont, the Rev. Mary A. McLeod, as "Mrs." McLeod.

"Mrs." is an antiquated term denoting that a woman belongs to and is the prop-  
(Continued on page 13)

# SING A NEW SONG

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# St. Louis Symposium Called 'Refreshing'

Perhaps the entire Episcopal Church is not on vacation during August after all. More than 1,000 persons from 96 dioceses in the United States and Canada went to St. Louis to participate in the Shaping Our Future Symposium Aug. 12-15. The symposium, publicized as an event to study the structure of the Episcopal Church, attracted 36 bishops and bishops-elect, seminary deans, cathedral deans, parish priests, academics and many others.

The symposium drew a notable list of speakers for plenary sessions, 30 forum presentations and 36 workshops at the Cervantes Convention Center.

"What we hoped to accomplish, we accomplished," said the Rt. Rev. Robert G. Tharp, Bishop of East Tennessee, the diocese which provided the impetus for the symposium.

"A seed has been planted here," said the Rev. Jon Shuler, rector of the Church of the Ascension, Knoxville, Tenn., and executive director of the symposium. "God must give it growth."

From Thursday evening through Sunday noon, participants attended six plenary sessions, had a choice of four from among the many workshops and forums, had an opportunity to be part of a myriad of "open sessions" and took part in daily worship.

The Rev. Loren Mead, author and president of the Alban Institute, was the first of the plenary speakers, addressing "The Church and Tomorrow."

"The issue of church structures is related to something God is doing throughout this world," he said. "Structural issues are interfering with life, and God is calling us to new life.

"Our task is to strengthen mission instead of focusing on structure."

George Barna, author and president of the Barna Research Group, Ltd., a market research company in Glendale, Calif., which conducts research for Christian ministries, was another plenary speaker. In his presentation, "The User Friendly Church," Mr. Barna listed 15 characteristics of successful churches. Among that list is that the focus of ministry is people, not programs. "One of the great elements of cholesterol in the church is programs," he said. "Program can inhibit ministry. Programs are expendable; people are not."

Two other plenary speakers were the Rev. Robert Jensen, a Lutheran faculty



Photo by David Skidmore

Participants in an open forum during the Shaping our Future Symposium in St. Louis

member of St. Olaf College, and Rabbi Edwin Friedman, a noted author and workshop leader who has spoken to many gatherings of Episcopalians.

Mr. Jensen called the Trinity "the grounds of the church's structure," and said "A right organizational chart for the church will have sacraments as its nodes."

Rabbi Friedman outlined qualities of a leader that must be present in order for a system to change, and stressed an ability to get outside the emotional processes, along with "uncanny persistence . . . stamina."

The Rev. Canon Nan Peete, canon to the ordinary in the Diocese of Atlanta, questioned the idea of changing structures. "I'm not sure what they mean by 'changing the structures of the church,'" she said. "The question isn't what should be the structure, but what is the mission of the church in the future? Structure should follow mission, not the other way around."

The only concrete proposal was made by Fr. Shuler, who put forth during a workshop a call for a constitutional convention to consider specific proposals for restructure [see related story, p. 7].

A recommendation was made by the Very Rev. Guy Lytle, dean of the School of Theology of the University of the South, that the Episcopal Church Center

in New York City be sold and that headquarters and the Presiding Bishop be moved to Washington National Cathedral.

Dean Lytle's recommendation was made during a workshop he presented. Among workshop presenters and topics were: "Educating Leaders for the 21st Century," the Rev. James Fenhagen; "A Bishop's Ministry for Today and Tomorrow," the Rt. Rev. Peter J. Lee; "Putting the Church in Scale," Timothy Sedgwick; "Reaching People Under 30," Doug Bannister; and "One Layman's View of the Episcopal Church," George Lockwood.

In his workshop, "Three Churches . . . Or One?," the Rev. Bill Atwood discussed the ministry of presence, of proclamation and of piety. He described presence as being a strength of liberal Episcopalians, proclamation as a strength of evangelicals and piety as an emphasis of Anglo-Catholics, but added all three needed to be combined in order for the church to be effective.

Edna Brown, an author and consultant to the national board of Episcopal Church Women, used the framework of Old and New Testament stories around women in stressing that any attempt at church restructuring must focus on the relationships between its members.

"Our problems are basically spiritual

# New Structure Proposed

While a variety of topics and issues were explored during the Shaping Our Future Symposium in St. Louis Aug. 12-15, only one proposal was put forth concerning restructure of the Episcopal Church.

The Rev. Jon Shuler, executive director of the symposium who had taken leave from his position as rector of the Church of the Ascension, Knoxville, Tenn., recommended a constitutional convention to consider specific proposals for restructuring the church.

Fr. Shuler said the current framework of the church is "impeding our mission of carrying out the gospel." He added that several issues must be resolved at General Convention in Indianapolis in 1994. "All of these issues center around three questions," he said. "Is Jesus Lord of this church? Does holy scripture have authority among us? What do we believe?"

The proposal put forth by Fr. Shuler includes seven points:

- The local congregation must be the focus in accomplishing the mis-

sion of the church.

- The historic episcopate must be retained as the unifying servant ministry, but the bishop must no longer be separated from a local eucharistic assembly.

- In regard to dioceses, state boundaries should be abandoned as an organizing grid and Standard Metropolitan Statistical Areas used instead.

- Provincial boundaries should be redefined on the basis of current census regions, and provincial synods should become the church's ordinary means of governing its regional life.

- National unity should be maintained by a radically simplified General Convention, representing the provinces, and meeting regularly no more than once every five years.

- International unity with the entire Anglican Communion should be facilitated through regional and national synods.

- Ecumenical convergence must be facilitated by calling for new church forms to be created on an experimental basis in local settings.

D.K.

problems," said the Rt. Rev. Edward Salmon, Bishop of South Carolina, in his sermon at the closing Eucharist. "Until we deal with them, nothing we do with structure is going to help."

During two of the evenings, those attending had an opportunity to participate in "open space technologies," a system of forming discussion groups on any topic. Among the topics chosen by volunteer leaders were parish evangelism teams, inner city ministry, does the church need deacons?, multicultural church-ethnic ministry, and restructuring General Convention.

While there was not a specific proposal for a follow-up event, participants were given an opportunity to sign up for task forces which will meet and communicate with one another to explore some of the issues raised at the symposium. Those groups are: communications, governing bodies, the episcopate, leadership training, lay ministry and funding.

Persons interviewed by TLC at the conclusion of the symposium spoke highly of the experience.

"It was like General Convention without the rancor," said the Rev. Leonard Freeman, of Short Hills, N.J.



"I found myself refreshed," said Kitty Dew, of Salinas, Calif. "I have been given food for thought. I've been thoroughly impressed."

"I was greatly encouraged," said the Rt. Rev. Francis C. Gray, Bishop of Northern Indiana. "We've been in a stuck position. I've been frustrated by General Convention. I consider it a sign of hope that more than 1,000 people would pay their own way to come to this."

Bishop Tharp called the closing day "the first day of renewal within the Episcopal Church. We have been renewed in that we have seen how we can reform the Episcopal Church from within.

"We are here not to give a shove to the church, but to give it a loving and compassionate nudge."

DAVID KALVELAGE

# What They Said ...

Quotes from speakers at the Shaping Our Future Symposium:

**George Barna** on the importance of numbers in church growth: "Jesus didn't call for a head count."

The Rev. **Loren Mead** on the future: "I don't see any way we can face the next 50 years without major attention to endowments."

The Rev. **Robert Jenson** on leadership: "A bishop's job description should not include an administrative function, but a charismatic gift."

Rabbi **Edwin Friedman** on consultants: "What consultants tend to do is rearrange the deck chairs on the Titanic."

The Rev. Canon **Nan Peete** on Episcopalians: "For years we have been known as the 'frozen chosen.' I prefer to call us the 'thawed and flawed.'"

The Rt. Rev. **Jane Dixon** on the future: "I believe the future of the church, like the past and present, depends on our willingness to invite everyone to feast at God's table."

The Very Rev. **Guy Lytle** on church structure: "I am yet to be convinced that the principal flaws are in the structures rather than in the attitude and crises."

The Rev. **Bill Atwood** on the Episcopal Church: "If we do something twice it becomes tradition; three times and it becomes canon law."

The Rt. Rev. **Peter Lee** on General Convention: "How many people's lives have been transformed by the Living Christ through a resolution of General Convention?"

The Rev. **Jeffrey Black** on the Episcopal Church: "We have this self-image that we are the PBS of American religion."

The Rev. **Timothy Sedgwick** on the work at the Episcopal Church Center: "To what extent does such work represent and serve the church as a whole?"

The Rev. **Richard Kew** on world vision: "There are times when I want to shout from the housetops to my fellow Episcopalians, 'Brothers, Sisters, both your God and your world are far too small.'"

The Rev. **James Fenhagen** on children: "If we really got serious about our children, and other people's children, we might even find that we would learn something about ourselves and the kind of church we are called to be."

The Rt. Rev. **Roger White** on the Episcopal Church: "We have seen a propensity in our church for it to be very easy to join, easy to be baptized, easy to be confirmed and then very easy to slide out unnoticed."

D.K.





Washington Cathedral: Breathtaking views in documentary.

## Inspiring View of Cathedral

### A Review

The history of Washington National Cathedral — from the vision of its first bishop, Henry Yates Satterlee, of a great church for national purposes that would be a house of prayer for all people, to its consecration in 1990 — is traced in a presentation shown recently on public television.

The documentary, produced by Washington's public TV station WETA, shows the laying of the foundation stone in 1907, with President Theodore Roosevelt offering a prayer "for the work begun here this day," and the dramatic setting of the final stone 83 years later, when President George Bush gave thanks "for the work that was completed here today and is to come."

There are breathtaking views of artisans at work high up on the scaffolding, and of the rising pillars of the still roofless nave, along with wondrous photography of its Gothic splendors and stained glass, and of the completed cathedral silhouetted against the summer sky, all accompanied by the celestial voices of the cathedral choirboys.

One sees funeral rites for President Dwight Eisenhower, Justice Thurgood Marshall, and other notables, a memorial service for Anwar Sadat and a welcoming service for the Iran hostages. There are words from Archbishop Desmond Tutu and from Dr. Martin Luther King, Jr., preaching his last sermon at the cathedral just before his death, and glimpses of

former Provost Charles Perry and the late Bishop John Walker, under whose leadership the colossal debt was paid off and the building was finished.

Dean emeritus Francis B. Sayre tells of being taken as a child to the cathedral, then comprising only the Bethlehem Chapel, and of his determination, during his 27-year tenure, to see it completed. He recalled the controversy over the central tower and nave, as to which should come first.

"I pressed for the tower," he said, "believing that its visibility would build the nave." One sees the dedication of the tower in 1964, and in 1976 the nave, in the presence of Queen Elizabeth II.

One could wish some prominence had been given to Paul Callaway and Richard Wayne Dirksen, for their great music over so many years; to Rowan LeCompte, creator of its glorious west rose window and many others, and Frederick Hart, of the sculpture on the west front; and to Bishop Angus Dun, a world figure on the ecumenical front following World War II, and Bishop William Creighton, who headed the cathedral during the civil rights movement and the Vietnam War. But the production is a faithful and inspiring testament to the cathedral's worship, mission and involvement in the life of the nation, and to all those who have shared in the building of it to the glory of God, and to manifest that glory to the world.

DOROTHY MILLS PARKER

## 'Visible Unity' Pursued

The Most Rev. Desmond Tutu, Archbishop of Capetown, called attention to an inertia about issues of church unity, in an address to an ecumenical gathering in Santiago de Compostela, Spain, Aug. 4-13.

"There have been near-betrothals and engagements, but hardly any nuptials, much less any consummations," Archbishop Tutu said. "We dip our toes in the water, but we lack the courage to take the plunge."

Four hundred clergy and lay delegates, meeting in the gymnasium of a secondary school, attended the Fifth World Conference on Faith and Order. The participants included some 200 official representatives from the communions and countries participating in the Faith and Order movement, a number of speakers and a specially invited group of younger theologians. Sponsoring the event was the World Council of Churches' Commission on Faith and Order, which has responsibility for theological dialogue.

Mary Tanner, the Church of England's secretary for Christian unity and the moderator of the Faith and Order Commission, said churches must strive for fuller forms of unity, rather than just have "good relations across denominational lines."

She noted that some people are threatened by references to "structures of decision-making and teaching with authority." No church has a perfect model, she said, but any vision of visible unity must involve a willingness to address the difficult questions of structure and power.

Another address was delivered by Church of Scotland theologian Elizabeth Templeton, who asserted the importance of common life, which is "about tiredness and singing songs, about making money and playing with children and washing socks," she said. To get people interested in the finer points of theology, she said these issues need to be put in the context of everyday life.

"I think we have not yet articulated in a way which is convincing to the outside world why it matters two pence whether or not you believe in the *filioque*, or whether you think that churches need bishops, or can admit women into the apostolic succession of clerical priesthood," she said.



# EDITORIALS

## Symposium Was Exceptional

The Shaping Our Future Symposium in St. Louis was not, as *Newsweek* magazine reported in its Aug. 9 issue, “a remarkable gesture of defiance” by “dissatisfied Episcopalians.” Rather, it was a remarkable gathering of members of this church drawn together for dialogue to strengthen the mission of the church. If there were dissidents present, they were amazingly quiet.

While symposium organizers may not have had the numbers they hoped for (slightly more than 1,000 attended rather than a goal of 2,000), they had to have been pleased by who was there. Members of Episcopalians United, Integrity, Episcopal Synod of America, Episcopal Women’s Caucus and other organizations were among the participants, but the majority of those present seemed to be “typical” Episcopalians without any kind of organizational affiliation.



Most of the speakers and workshop leaders agreed there are troubles within the Episcopal Church and its structures. What those troubles are, or how to respond to them, brought a variety of thoughts from an impressive list of experts in many fields. Many agreed that the Episcopal Church is not the only institution in trouble. The structural problems are, said Alban Institute president the Rev. Loren Mead, “larger than we are.” Several speakers mentioned the Episcopal Church as being stuck, but therapist-author Rabbi Edwin Friedman said American civilization is stuck. Others said the troubles were largely spiritual or relational rather than structural. While the leaders differed in their perceptions, most agreed at least some of the church’s structures needed to be changed.

While the need for change was made evident, it was refreshing to find no bashing of the Presiding Bishop, the Episcopal Church Center or the church in general. Spirits were positive and enthusiastic and participants were outgoing and friendly. And, in a welcome change from some church gatherings, the name of Jesus was heard often in workshops, addresses and sermons.

Organizers of the symposium are to be congratulated for an exceptionally well-run event. Plenary sessions, workshops and liturgies started exactly on time, and speakers, volunteers and the public relations firm which put together most of the details were well-organized.

There were few negatives to be found. In fact, only two come to mind. While billed as “a grassroots forum on Episcopal structures,” it was clear that the symposium did not attract sizable numbers of grassroots participants. There were few minorities or members of ethnic groups in attendance. What the event did attract was a sizable number of persons in leadership positions — canons to the ordinary, rectors of cardinal parishes, members of diocesan councils, and, thankfully, more than 100 General Convention deputies. The other negative was the presence of several speakers who seemed to be espousing a “mega-church” agenda during their presentations, a difficult concept for a church in which the majority of congregations have less than 200 members.

The symposium was a remarkable gathering. While most leaders and participants aren’t sure about what the next steps might be, one thing was obvious — this was an event which should be shared with the rest of the Episcopal Church.

## VIEWPOINT

# Church ‘Business’ Is Changing

By KIRK STEVAN SMITH

There is a revolution shaking corporate America, and the stakes are high. As headlines attest, gone forever is big business as usual. Three furnaces of the national economy have suffered various degrees of meltdown — first General Motors, then IBM, finally Sears. Even the Sears catalogue is no more. A sea change has taken place. If these companies are to survive, they will have to change in ways their former CEOs could never have imagined.

The Episcopal Church can learn a lesson from this corporate carnage. Whether we like it or not, our hierarchy has for several generations modeled itself after what was believed to be the epitome of institutional life — the American corporation. Bishops are viewed as “CEOs” surrounded by “executive assis-

## The first step is to decentralize.

tants” and numerous secretaries located at the ecclesiastical equivalent of “the main office” — diocesan house. The assumption is that episcopal authority is best exercised in a centralized manner. In its most overstated form, parishes then exist to support the “real mission of the church” as exercised by a whole cadre of diocesan program specialists. A well-organized diocese is one in which all lines on the flow chart lead to the bishop, who serves as chair or *ex-officio* on an abundance of committees.

If the handwriting on Wall Street is correct, then church leaders, along with their business and governmental colleagues, will need to make some drastic and strategic changes if they want to survive. Either they will accurately read the desires and demands of those they supposedly serve, or they will become institutional dinosaurs, watching their “customers” and congregations fade away as they await their inevitable extinction (or in the case of bishops, retirement).

Ironically, perhaps, the formula for survival may  
(Continued on next page)

The Rev. Kirk Stevan Smith is the rector of St. James’ Church, Los Angeles.

## VIEWPOINT

*(Continued from previous page)*

come from those very corporations which in the past the church has been so eager to emulate. New strategies for restructuring and retooling their own organizations serve as a good blueprint for a church trying frantically to get its own house in order.

The first and perhaps most obvious step is to decentralize. As applied to church hierarchies, this trend means dioceses will need to view parishes not as "branch offices" whose purpose is to carry out policies of the headquarters, while supporting that office with revenue and personnel. Instead, parishes will see themselves as "franchises" supported by the diocese, yet remaining flexible and independent enough to shape their approaches to local needs.

Concretely, this decentralization needs to be reflected in several ways: On one hand, diocesan staffing should be kept to a minimum. This is true above all in the area of programming. Rather than attempting to exercise the ministry of the church through the diocese, programmatic work needs to be encouraged on the local level. Some ministries now commonly exercised on the diocesan level (e.g. urban ministry, youth work, communications, congregational development, stewardship) can be accomplished more effectively through parishes working alone or in networks of shared interest.

A case in point: In one northeastern diocese, the only new congregation initiative in the last 30 years originated, not through the diocese, but by one local parish on a shoestring budget. Bishops, bemoaning the falling level of parish financial support and the "tragic" cuts in diocesan personnel they believe they are forced to make, should realize that this "downsizing" could be the best thing that ever happened to their dioceses.

On the other hand, those diocesan offices which can directly aid and support congregations need to be strengthened and upheld. Chief on this list is the office of the bishop who, like any good manager, will make contact with parishioners and clergy the greatest priority. Although for many bishops this will mean cutting committee participation in their own diocese to a minimum (as well as drastically reducing their frequent flyer miles traveling outside the diocese), the results realized from "hands-on" contact with congregations will be dramatic. Likewise, diocesan funds spent on clergy support and development will be well worth the cost.

This new decentralized authority will

be exercised, not through artificially constructed deaneries, or "area clusters," but through networks of shared interest and ministry. Churches that share resources in such areas as renewal, evangelism, urban or small town ministry need to be allowed to form "affinity groups" rather than be forced into artificial geographic or administrative units. Indeed, such geographic units are now a thing of the past in this age when, for a minimal expense, congregations easily can share resources over a computerized bulletin board. Bishops who have learned their lessons from IBM will be leaders who realize church problems will not be solved by continued tinkering with structures, but rather through support of and understanding of local congregations.

### Less Burdensome

It should be noted that restructuring of church hierarchies will not only make them "leaner and meaner" (to borrow a perhaps unfortunate term from business), but such a decentralized bureaucracy also will result in a markedly reduced financial burden upon the congregations it serves. It has long been true that non-denominational churches are at a definite advantage over denomi-

national churches when it comes to growth and evangelism. With somewhere between a quarter and a third of the funds of denominational parishes going to support an often top-heavy and ineffective judicatory, there often isn't enough to pay for the outreach efforts of parishes.

Instead of the constant "brow beating" that parish delegations often experience at diocesan conventions for more dollars to feed the ballooning insurance and pension needs of diocesan executives and secretaries, wouldn't it be refreshing to hear instead how local congregations had used part of those funds to serve those in genuine need in their communities?

Finally, many such criticisms and complaints made by parishes about their diocese admittedly have been around for years. Some of these complaints are part of the "we-they" dichotomy so rightly deplored by bishops. What has now changed is the mounting evidence that such criticisms represent more than just congregational carping, but are in fact a call for an end to "big business" in the church. If we are to apply the lessons from the birthing of a new corporate order, then the church will need the God-given grace to be a leader rather than a follower in the way we "do the business of God."

### Water

Spirit on water — move now our beings  
Cleansing and lifting, prayer pure and holy  
Guiding our senses, touchings and seeings  
Centering always — giving you wholly  
Our days and tomorrows, moments and hours —  
Failed expectations, talents long hidden  
Sorrow and joyfulness, weakness and powers  
Carelessness, anger, thought that's unbidden.  
Water baptismal, at font and at altar  
Sacramental, life-giving, in silence falling  
To strengthen in courage, never to falter.  
Here in the floodtides, the Lord now is calling,  
Waterfall, ocean, pond, stream and river  
Prodigious and roaring, fountain and giver.

**Adelaide Richter**



# Evangelism for Today

By WILLIAM B. WILLIAMSON

Growing up as a Methodist, I was exposed to a yearly rite: A week of evangelistic services replete with "revivalistic" preaching and "altar calls" (exhortations to accept Christ, come forward and be saved from sin — was it ever clear to anyone other than the alcoholic or the sexual offender, usually mentioned by the preacher?). For me, evangelism was a combination of incomprehensible and boring preaching, quite predictable and repetitious, along with bad music. When I was old enough to decide for myself, I felt I had been to enough evangelistic services to last a lifetime.

Not long after my ordination as a Methodist minister, I enlisted as a chaplain in the Army. Fortunately, early in my chaplaincy, I met an outstanding Episcopal priest, the Rev. Samuel Shoemaker, a New York City rector, who was the speaker at a retreat for chaplains. I once asked him to explain the Episcopal evangelical group of which he had spoken.

"Evangelism is quite simple," he answered. He explained that the word came from "evangel," which literally means "good news" or the "gospel" — all stemming from the Greek word *euangelos*. He went on: "Christ named it, Christian witness framed it, and parish family life and love gave it dynamic." He also noted that only the "evangel" is biblical, and the method of evangelism was not.

These insights into evangelism — that we who participate in it are free to experiment and discover for ourselves the best method of doing it, and that the one essential requirement to give it life is mutual love (and acceptance, I would add)

*The Rev. William B. Williamson is professor of philosophy emeritus at Ursinus College, Colledgeville, Pa. He resides in Doylestown, Pa.*

that should exist within parish families — afforded me a new look at an abused concept and activity.

My friendship with Sam Shoemaker moved me toward the Episcopal Church. In all the years of my ministry as an Episcopalian, I have had many occasions to recall and to build upon the declaration that "only the evangel [the good news] is biblical, the method is not."

I urge my fellow Episcopalians to re-

We could bring  
friends and  
neighbors into  
a warm, acceptable  
fellowship to  
share with them  
the good news.

sist any parody or supposed "standard" method of evangelism. What other methods are there? I know of one, which I knew to have been successful largely because it conformed to Sam Shoemaker's formula for bringing life to evangelism.

In the early '40s, I was assistant to the pastor of First Methodist Church, Schenectady, N.Y., under the Rev. Leon M. Adkins, a theological liberal, but a people-centered pastor. Wanting to do something "evangelistic" to stimulate the

life of this parish, Dr. Adkins developed, with modest help from me, a program we named "The Discipleship Parish Plan." The parish was divided into groups of disciples, with one couple named as leaders. The groups were to meet in homes, the first "cottage" groups I had known. They were to invite other people in the parish and friends and neighbors to share Bible study, theology and the discussion of all aspects of parish life, from the budget to music. The clergy and other advisers were to be invited when needed, but the disciples were expected to draw on their own resources as much as possible.

Dr. Adkins was later executive secretary of Christian education for the United Methodist Church, and it is interesting to note that the Methodists have used a "discipleship" type program twice in the last 50 years, perhaps not as a substitute for evangelism, but as a program to achieve a similar goal.

With imagination and creativity, such a new, vital program could be developed by the Episcopal Church. Our members would find unchurched people, many of whom may be neighbors and friends, and we could bring them into a warm, accepting fellowship to share with them the "evangel," the good news. With determined clarity of message and obvious good will, those who will be "evangelized" will come to know the love of God, the way of Christ and the fellowship of the Holy Spirit, described in the New Testament. Thus the newcomers will be blessed as they are nurtured by the loving, human spirit of a Christian community.

This, to me, is what the proclamation of the good news is all about. I believe this more radical approach to evangelism is worth a try. The alternative of resorting to "old-time" revivalism might turn unchurched people away and alienate many present members who are practicing disciples of an ever-contemporary Christ.



# CHURCH SERVICES NEAR COLLEGES

**C**OLLEGE 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** 701 Montgomery Rd.  
The Rev. Liston A. Garfield, r  
Sun 11. Wkdys as anno

**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** 402W. 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** Dairymple & 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

**RENSELAER 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) 764-3316  
 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** 6285 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 Sprout, 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, assoc & 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

LETTERS

(Continued from page 5)

erty of her Mister (i.e. Master). Ms. has become the preferred substitute. But why not call her "The Rev. McLeod," or Dr. McLeod if she holds a doctorate? Why must you use a term that defines her by her marital status? As for the title "Mother" as the opposite of "Father," why didn't you simply pick up the phone and ask her what her preference is? Incidentally male bishops are always referred to in TLC as "the Rt. Rev." I have never seen you call one "Father" or "Mr." Is a subtle form of discrimination still lingering? C'mon, TLC, catch up with the times.

AMBROSE A CLEGG, JR.  
 Sagamore Hills, Ohio

*This matter has been addressed, most recently in the Aug. 8 issue of TLC.*  
 Ed.

Prayer Life?

The article "If I Were the Bishop" by the Rev. Peter Keese [TLC, July 18] is interesting. I do, however, think Fr. Keese missed one very important function of being a bishop — that of prayer. Nowhere does he mention that a bishop should have an active prayer life and encourage the clergy to do likewise. If prayer is not important, why be a priest?

KENNETH G. MOSS  
 Baileys Harbor, Wis.

Defending the Faith

Having read articles and letters to the editor in THE LIVING CHURCH for the last several years, I believe it is now safe to say that we have so many people ready and willing to defend our faith that it is likely that no one will ever capture it.

(The Rev.) STEPHEN M. HALL  
 St. Mark's Church  
 Fort Dodge, Iowa

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

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

**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.

# BOOKS

## Religious Gateway

**THE FOUNDATIONS OF MYSTICISM: Origins to the Fifth Century.** Vol. 1. By **Bernard McGinn**. Crossroad. Pp. xxii and 494. \$39.50.

The first volume of professor Bernard McGinn's book, *The Foundations of Mysticism*, is of paramount importance to those serious about the study of Christian spirituality. The first of a proposed four volumes, this work discusses the development and theological significance of the Christian mystical tradition from its Hellenistic and Judaic roots to St. Augustine.

McGinn presents objectively the interconnection between primary texts and the experience of the mystic. McGinn also leads us on a mystical pilgrimage of our own, yet through the academic door.

Part I deals with the foundational roots of Western Christian mysticism, namely the philosophies of ancient Greece and Judaism. Part II clarifies the birth process of distinctly Christian spirituality.

McGinn uses his discussion of Origen as the centerpiece of the book. The professor's premise lies in the recognition of an immediate and direct presence of God; mysticism is the religious gateway through which that presence is most distinctly manifest.

*Foundations of Mysticism* is an extraordinary work. In it Prof. McGinn offers us a "first" of its kind. The church, particularly those who do any teaching or direction in the spiritual life, need a reference book of this caliber.

ST. BARBARA JEAN, SHN  
Convent of the Holy Nativity  
Fond du Lac, Wis.

## Windows Into Orthodoxy

**SAINT PHOTIOS, PATRIARCH OF CONSTANTINOPLE: The St. Photios Shrine Lectures.** Vol. 1. Edited by **Bishop John Kallos**. Holy Orthodox. Pp. 81. No price given.

**AN ICONOGRAPHER'S PATTERN BOOK: The Stroganov Tradition.** Translated and edited by **Christopher Kelley**. Oakwood. Pp. xxii and 499. \$35.

Two books should warm the heart of every friend of Orthodoxy. *Saint Photios, Patriarch of Constantinople*, is a collection of five lectures delivered by recognized Orthodox scholars at the Shrine on the feast day of St. Photios, Feb. 6. These annual lectures are concerned with Photius (c. 810-895), the controversial Patri-

arch of Constantinople whose turbulent life coincides with the glorious flowering of Orthodox renaissance, ecclesiastical activity and revival of learning, culture and missionary zeal.

The five lecturers elucidate the significance of Photius in the expansion of Orthodoxy in Slavic countries, his defense of the use and restoration of icons, and his impassioned opposition to the *filioque* formula. This learned patriarch and humanist represented the liberal and progressive element of Greek Orthodoxy and upholder of its theology.

The Rev. Christopher Kelley, an Episcopal priest, represents a heroic venture in translating and editing *An Iconographer's Pattern Book: The Stroganov Tradition*. It is a detailed guidebook for making an icon according to a 15th century manuscript whose text would have been lost but for the existence of a series of lithographs made in Moscow in 1869.

It explains to artists how to paint correctly the complete calendar of saints of the Russian Orthodox Church, even touching on such details as the colors of vestments. Obviously, it is not a book for the general reader; rather it is an invaluable *vade mecum* for art historians, researchers, and all those who are interested in the theology of colors and icons.

Meticulously researched, Fr. Kelley's book is not only scholarly meritorious but also spiritually edifying. The translator is presenting to the English-speaking public a very successful rendition and interpretation of a text which is, at times, rather difficult in the Russian original.

FR. CYRIL, O.A.R.  
The Prince of Peace Priory  
Chemainus, B.C., Canada

## Books Received

**150 MORE STORIES FOR PREACHERS AND TEACHERS.** By Jack McArdle. Twenty-Third. Pp. 94. \$7.95 paper.

**HEART OF HEALING, HEART OF LIGHT: Encountering God, Who Shares and Heals Our Pain.** By Flora Slosson Wuellner. Upper Room. Pp. 128. \$8.95 paper.

**NOT A SOLITARY WAY: Evangelism Stories from Around the World.** By Raymond Fung and George Lemopoulos. WCC. Pp. 80. \$6.95 paper.

**TO THINE OWN SELF BE TRUE: The Relationship Between Spiritual Values and Emotional Health.** By Lewis M. Andrews. Doubleday. Pp. 240. \$12 paper.

**THE GIFT OF A FRIEND AND OTHER VERSES.** By Carmel Bracken. Mercier. Pp. 90. No price given, paper.

**THE SILENT SELF: A Journey of Spiritual Discovery.** By George Benson. Forward Movement. Pp. 88. \$3.25 paper.

# CLASSIFIED

## BOOKS

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

**LITURGY**, Theology, Music Ministry Talley, Mitchell, Stevenson and others. Free catalog. **The Pastoral Press (202) 723-1254, 225 Sheridan St., NW, Washington, DC 20011-1492.**

## CATECHUMENATE

**CHRISTIAN FORMATION: A Twentieth-Century Catechumenate** by the Rev. William Blewett, Ph. D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

## COMPUTER SOFTWARE

**INEXPENSIVE EPISCOPAL SOFTWARE:** 79 & 28 BCP, RSV and NRSV Lectionaries, parish office management, BOS, LFF, Christian education, Spanish BCP, music libraries and more. IBM, Macintosh, Apple II. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (303) 522-3184.**

## NEEDLEWORK

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

## NEWSLETTERS

**FREE FOR THE ASKING.** Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." **Anglo-Orthodox Mission, Box 6, Old Chatham, NY 12136.**

## ORGANIZATIONS

**IN ITS 102ND YEAR**, the Congregation of the Companions of the Holy Savior, a nonresidential Christian Community of celibate, ordained men in the Anglican Communion, offers a Rule of Life, support, fellowship and an annual General Chapter and Retreat so that we might be conformed more closely to the mind of Christ. An Associates' Rule is provided for all other members of the clergy and for lay people. Inquiries welcome. **Father Secretary, C.S.S.S., 40 Charleston Rd., Willingboro, NJ 08046-2074.**

**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.**



**ORGANIZATIONS**

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

**CATHOLIC-minded** Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

**POSITIONS OFFERED**

**FRENCH-SPEAKING PRIEST** for small self-supporting parish in the heart of New York City. Contact: **Search Committee, French Church du Saint-Esprit, 111 E. 60th St., New York, NY 10022.**

**DIRECTOR OF CHRISTIAN EDUCATION**, full time, 2,000-member parish in suburban Jacksonville, Florida. Responsibilities: children, youth, adult programs. Degree in education preferred. Understanding of Anglican theology required. Send resumé to: **The Rev. Joan Bryan, Christ Church, P.O. Box 1558, Ponte Vedra Beach, FL 32004.**

**THE GENERAL THEOLOGICAL SEMINARY** invites applications for a position in systematic theology, with employment to commence on July 1, 1994. Appointment will be made at the assistant, associate or full professor level, depending on the candidate's experience. Applicants must hold the Ph.D. or its equivalent and have particular qualifications in Anglican theology. Members of the Anglican Communion will receive preference. Send letter of application, C.V. and names/addresses of five references to **Sub-Dean John Koenig, 175 Ninth Ave., New York, NY 10011** by September 30th.

**CANON PASTOR**, full time, pastoral duties and some administration. Also share liturgical duties. Reply to: **The Dean, St. Paul's Cathedral, 3602 N. North St., Peoria, IL 61604.**

**PREACH FOR THE POOR**—Food for the Poor, an interdenominational non-profit ministry providing development assistance to the poor of the Third World, is in need of retired Episcopal priests to preach in churches on behalf of the poor. This is a part-time salaried position with full travel expenses provided. Contact: **Bishop Howard S. Meeks or Maryann Dugan, Food for the Poor, 550 SW 12th Ave., Bldg. 4, Deerfield Beach, FL 33442.**

**PROFESSIONAL YOUTH MINISTERS:** Contact: **Betty Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801.** Phone: (407) 423-3567.

**CHAPLAIN**—The Evergreens, Moorestown, NJ 08057. Experienced Episcopal priest with interest in working with the elderly, to serve as chaplain, counselor and community spokesperson for a diocesan affiliated Continuing Care Retirement facility currently undergoing major expansion. Excellent on site housing, \$29,000-\$35,000, medical/dental/life. Advanced training in counseling strongly preferred. Send resumé to: **The Rev. Christopher Moore, Diocese of New Jersey, 808 W. State St., Trenton, NJ 08618.**

**POSITIONS OFFERED**

**RECTOR:** Ascension Parish, Munich, Germany. Interest in preaching/worship, pastoral care, lay ministry development. Ability to minister in ecumenical, cross-cultural situation. Contact: **Search Committee, P.O. Box 4783, Carmel, CA 93921-4783.**

**CURATE, S. Clement's, Philadelphia.** Either 6-8 months temporary or indefinite. Traditional Anglo-Catholic worship, full schedule, diverse urban parish. Housing provided. Contact: **The Rev. Canon Barry E. B. Swain, 2013 Appletree St., Philadelphia, PA 19103.** (215) 563-1876.

**POSITIONS WANTED**

**PRIEST** seeks position as assistant. Experienced in urban, suburban and small town ministry. Reply **Box B-738.\***

**YOUTH AGENCY PROFESSIONAL**, 19 years experience seeking new work as camp/conference center director or staff or diocesan/parish youth director or other youth ministry. Committed Christian. Reply **Box W-737.\***

**PROFERS**

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Profers, P.O. Box 1143, Union City, NJ 07087.**

**REAL ESTATE**

**SEWANEE, TN: Shenanigans Restaurant.** A doll style restaurant meticulously organized by the current owners to be operated on a daily basis by the present management team. This is a landmark property on the historic University of the South campus which enjoys year-round business with dramatically increasing profits. Very strong investment potential and offered by **Real Estate Marketing, P.O. Box 273, Monteagle, TN 37356; (615) 967-2937. FAX 924-2077. Paul Baranco.**

**FOR RENT**

**NEW ORLEANS Garden District Apartment:** St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274.**

**FOR SALE**

**EPISCOPAL CHURCH TIES** — Neckties superbly woven in England with the Episcopal shield in full proper colors: on Navy or Burgundy ground. \$21.95 including gift box and mailing. For brochure, write: **Church Ties, P.O. Box 1445, Tryon, NC 28782. (803) 457-4613.**

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

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

**FOR SALE**

**PIPE ORGAN.** 1912 Kimball, 10 stops, in perfect condition. **St. Paul's Church, 917 Church St., Marinette, WI 54143.**

**QUALITY "CUSTOM" CLOISSONNÉ NAME BADGES.** Computer engraved with your name and Church's name for only \$3.95 each. Minimum order of 5 plus \$3.50 postage and handling. Write for a free sample. **Active Advertising Ideas, 522 N. 26th St., Louisville, KY 40212.**

**STEWARDSHIP PROGRAM**

**1993 STEWARDSHIP RESOURCE.** The Signature Plan for Stewardship, an excellent field-tested program in stewardship, is now available for the Episcopal Church. No face to face solicitation, no selling of church budgets, no gimmicks. Based on solid biblical principles of stewardship. Proven results of 15-50% increase! Order full program, manual and all needed materials from: **Evergreen Resources, 1724 Gunnison Dr., Plano, TX 75025.** Complete program \$99.00 (incl. shipping).

**TRAVEL**

**RUSSIA — St. Petersburg Theological Academy** — NEW 11-day Quick Study programs (Moscow included) from \$1,395 all-inclusive/2-week Russian Study programs (optional Moscow extension) from \$1,849. 1993-94 departures from New York, Seattle and Los Angeles. Call (908) 219-9567 or write: **The Rev. James C. McReynolds, Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702.** A Teleios Foundation Pilgrimage.

**JOIN** a tour of Israel and see the Holyland. Travel with Father John of St. Paul's on January 10, 1994 . . . first class hotels, breakfast and dinner daily, sightseeing, Biblical lectures, round trip airfare from JFK all at **ONLY \$1,398** or join Father Haddad from St. John the Divine on April 24, 1994 for 11 days Petra, Bethlehem, Jerusalem and more at \$2,398.00, meet with local Anglicans, participate in special services and dialogue about local events. Both tours also visit Egypt, the Pyramids, the museum and much more. Clergy receive special honorariums. Please call **800-486-8359** or write **Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

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- (C) Resolutions and minutes of Church organizations: 34 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

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**816 E. Juneau Ave. Milwaukee, Wis. 53202**

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# CHURCH DIRECTORY

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020  
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.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 10 Cho Eu

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d  
Sun 8:30, 10:30 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. Liias, 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  
The Rev. Richard S. Bradford, SSC, r  
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  
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, 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC 11:15. Sun Sch 10; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5 (1S, Oct.-June)

## LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. William Stickle, interim r  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High, 5 (Sat)); Tues 7:30; Wed & Thurs 9; Fri 9. C Sat 4

**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; rem, 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

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Chelwood Pk. Blvd., NE  
The Rev. J. David Clark, r; the Rev. Canon James Daughtry  
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

## LONG BEACH, N.Y.

**ST. JAMES OF JERUSALEM BY-THE-SEA**  
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.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
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

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

## ST. MARY THE VIRGIN

(212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. 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

## PARISH OF TRINITY CHURCH

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  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

**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 Christian Education information. HD as anno

## PHILADELPHIA, PA.

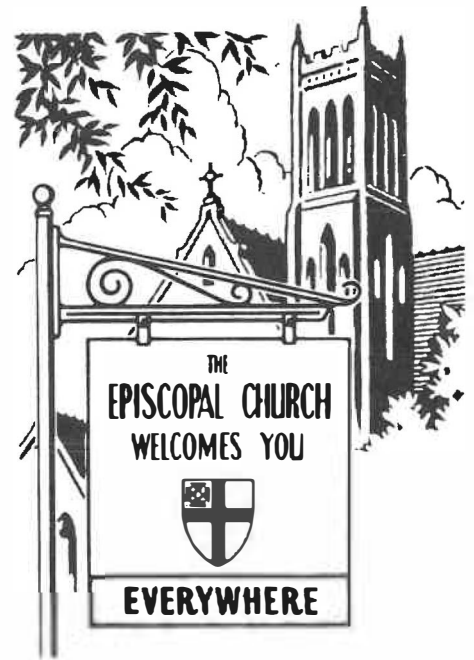
**S. CLEMENT'S**, Shrine of Our Lady of Clemency  
20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E. B. Swain, r  
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## WHITEHALL, PA. (North of Allentown)

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

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 (214) 823-8135  
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery  
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)



## DALLAS, TEXAS (Cont'd.)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott; the Rev. John A. Lancaster (214) 521-5101  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5

## FORT WORTH, TEXAS

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

## BARABOO, WIS.

**TRINITY** (608) 356-3620  
111 Sixth St.  
Sun: 7:30, 10 H Eu. Tues & Thurs 5:15 H Eu. Mon & Wed 9 MP

## MILWAUKEE, WIS.

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

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott  
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon  
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde  
Near the Instituto Allende (465) 20387  
Mailing address APDO 268; Rectory phone (465) 20328  
The Rev. Dr. Richard C. Nevis, r; the Rev. Sibylle Van Dijk, d ass't  
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.