

The Living Church

September 4, 1994 / \$1.50

The Magazine for Episcopalians



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Can We Become Friends of Muslims?

IN THIS CORNER

Wine or Grape Juice?

Before the self-appointed "liturgical police" come out in full force after us or Bishop Keith Ackerman of Quincy, please be assured Bishop Ackerman was not wearing his zucchetto (skull cap) during the prayer of consecration when pictured on the cover [TLC, July 24]. The photograph was taken at the offertory of the Eucharist at his consecration as bishop.

* * *

The Rt. Rev. William E. Swing, Bishop of California, reacted to the "Rave Mass" planned by Matthew Fox in Grace Cathedral, San Francisco, in a recent column in his diocesan newspaper, *Pacific Church News*:

"Am I worried that the Episcopal Church will lose face and dignity because of the Rave Mass? No. In 1994 there will be a minimum of 2,600 regular worship services in our diocese and one Rave Mass, on Oct. 30. We aren't recklessly abandoning our liturgical tradition. We are simply making a little bit of room for young adults to offer their culture and music and lives to God."

* * *

The Rev. Adam J. Walters of St. Peter's Church, Barnegat Light, N.J., sends along this announcement one of his parishioners found in a Sunday bulletin at St. John's Church, Kula, Maui, Hawaii:

"Welcome to St. John's Church. Everyone is welcome to come to the altar rail for communion. Please indicate to the layreader if you would like wine or grape juice."

* * *

Sign observed on a Milwaukee County Transit system bus: "Follow Us to the Gen. Con."

Needless to say, the sign did not refer to General Convention.

* * *

My wife is convinced it's only a matter of time until I drive our new car into the rear end of the vehicle in front while trying to read the license plate. But being ever vigilant, here are some recent sightings: HES 3N1, OWE GOD, MAT6 21, BN SAVD, JC RISN, HEAVEN, GOD4U, PRASHM, KYRIE and GOD IS.

Charles Crump of Memphis spotted HEVNBND and added "There was no estimated time of arrival indicated on the automobile!"

Joan Inger of Winchester, Va., reports the license plate of the Rev. Randolph M. Bragg, of Arlington, Va., is 3N1-1N3.

And the Rev. David Baumann of Placentia, Calif., a frequent contributor of license plate spottings, saw RKOF AGS.

* * *

From Herb Caen's column in the *San Francisco Chronicle*, as reported by *The Desert News* of the Diocese of Nevada: "For Punster of the Month, Patrick Anderson nominates Father John Butcher, pastor of St. Peter's Episcopal in outer Richmond. After telling Patrick that eight members of his family are ordained, he confided: 'We're members of the National Association for the Advancement of Collared People'."

* * *

To Mrs. G. in Minneapolis: Yes, I'm pleased you think so highly of THE LIVING CHURCH that you have been passing your copy to four other people. But wouldn't those persons enjoy a subscription of their own?

DAVID KALVELAGE, editor

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ON THE COVER

Thousands of Palestinians in Jerusalem bow in prayer at the Temple Mount, in front of the Dome of the Rock. The growth of Islam around the world causes Christians to face new questions about friendship with Muslims [p. 8].

Religious News Service photo

More Needed

Thanks to Terry Lorbiecki for her wonderful column, "What About Mercy?" [TLC, Aug. 7]. She and Kyle are fortunate to have found each other. There are plenty of men and women like Kyle inside the walls, but we need many more like Ms. Lorbiecki outside the walls.

Since my ordination nine years ago, I have been privileged to serve as Episcopal chaplain at two federal prisons. So far as possible, I try to stay in touch with our alumni once they leave the prison. Three such homecomings spring to mind. At a parish in the Diocese of Washington, one man was finally persuaded that he might really be happier at Saint So and So's in another part of town. Interestingly, he had been confirmed in prison. More than balanced against that experience, though, was a parish in the Diocese of Connecticut in which one of our recent graduates was met with, "Can we help you find a job? Do you need money? A car? How can we help you? We're glad you're home." And at a small mission in the Diocese of Idaho, the priest-in-charge allowed one of our inmates to call collect during the years he

was with us. He is home now, has reaffirmed his baptismal vows in prison, and was welcomed warmly.

With a very few exceptions [those on death row and the true lifers], all inmates will get out someday. They will then be our neighbors. Terry Lorbiecki clearly wants to have some impact on the sort of neighbors she will have in the future. Thanks be to God and to her for the loving example to all of his.

(The Rev.) JAMES B. CRAVEN III
St. Luke's Church
Durham, N.C.

Not Popular

While I realize that being unpopular is not necessarily a sign of being correct, it seems odd that so many people take it for granted that if we are doing God's will, then our church will be rewarded with growth and prosperity.

It seems to me there is some gospel precedent for finding that the attempt at faithfulness is often met with anger, hostility and dissension.

(The Rev.) PATTERSON KELLER
Emmanuel Church
Eastsound, Wash.

'Right to the Heart'

I am writing in response to the excellent meditation written by the anonymous priest's wife entitled "There Is Reason to Lift Up Your Hearts" [TLC, Aug. 7].

I was sitting in my office, knowing I should be working on my Bible study, or my sermon, or planning pastoral calls, but rather than do these useful things, I was going through the mail, and was glad to find distraction in the article. The author's remarks on the politeness of our liturgy delighted the southerner in me, and her comments on the imperative "Lift up your hearts!" awakened the sleeping English teacher in me. Her words about depression touched me deeply, for my own wife is suffering from depression, and so am I yet we cannot reveal all to the parish, for their sakes, as well as ours. We feel caught and alone. We feel unfairly treated in many ways, though our problems seem so shallow and even unreal in comparison with the grievous harm the author's daughter has suffered.

Even so, the liturgy (and that means me, since I am the priest who proclaims

(Continued on next page)

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Roger B. Rollins

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So we thank you for serving our needs so well and God bless you in your important ministry of fund-raising in the future.

Roger B. Rollins, Rector
St. Michael's Episcopal Church, Cedar Rapids, Iowa



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LETTERS

(Continued from previous page)

this part of the prayer) tells us to "Lift up [our] hearts!" We are told to do this in times of joy, in times of anger, in times of hope, and in times of despair. It doesn't matter how we feel or where we are; if we are to obey, then we must lift up our hearts.

Why? Thank you for stating the reason so sharply: Healing and salvation are available, and "this nightmare will one day be over, all because of his broken body and his shed blood. All we need to do is be obedient to the imperatives." I suppose this goes right to the heart of our reason for being. We were created and have our lives so that we might offer "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." When we lift up our hearts, no matter how heavy they may be, we become our true selves. How much grace and healing there is in that!

Thanks to the author for opening her heart to your readers. I wish my wife and I knew her.

NAME WITHHELD

Opposing Documents

Recently I read two interesting documents generated by groups with the Episcopal Church. The first was *Catechism, The Homosexual Movement: A Response by the Ramsey Colloquium* in the May-June 1994 issue of *United Voice*, the publication of Episcopalians United for Revelation, Renewal and Reformation.

The second was the pastoral letter from the Episcopal House of Bishops entitled *The Sin of Racism* [TLC, May 15]. The two documents, each noteworthy in its own right, became more interesting when I realized that switching subjects between the two could have brought one document into the last decade of this century and made the other relevant to a time fortunately long past.

The pastoral letter is a warm, caring document, very much to the point of the need for us to address the significant elements of racism which remain in our society. With relatively minor editorial changes, however, this letter could have been written to address the *Sin of Homophobia*. By this suggestion, I do not intend to diminish the importance and validity of the document as written, but to remind us that there is a large segment of our population that is still looked down upon, discriminated against and treated as morally inferior by our society as a

whole, our legal system and much of the religious community.

The insert, *Catechism*, is neither caring nor warm. It debunks what this writer believes to be the legitimate expectations and demands of gay people for the same rights, privileges and status which have after long and often painful struggles, been won by women, blacks, children, aliens and other "minority" groups in this country. The bases for this debunking are presented as "the Jewish and Christian traditions (which) have . . . judged homosexual behavior to be morally wrong," the "threat of this insurgency in our common life," the threat of a "movement that aggressively proposes radical changes in social behavior, religion, morality and law," and the practical value of traditional "marriage and sexual passion and human flourishing in community."

The demands for rights and integration for blacks were met by similar or identical responses by the voices of tradition within the recent past. The most honest and frightening statement in the six pages of the *Report by the Ramsey Colloquium* may be that "we seek to articulate reasons for the largely intuitive and pre-articulate anxiety of most Americans regarding homosexuality." Insert "white" before "Americans" and "Negro rights and integration" for "homosexuality" and this sentence might have been written in the '50s. Maybe it was.

What does this exercise mean for the Episcopal Church and the establishment as a whole? It says to me that those of us who can and will examine our prejudices and who are either gay or care for our gay brothers, sisters, parents, children and friends need to stand up and speak in loud-ringing voices. We need to remember that the characteristic posture of Jesus was open-armed and offering welcome and unconditional love to all, but particularly to the weak and the oppressed.

THOMAS E. MYERS, JR.
Charleston, S.C.

How We Say It

Thank you for publishing the essay, "A Tolerant People" [TLC, July 31]. Indeed, I think our Anglican witness is found not so much in what we say but in how we say it. Fr. Nicolosi's premise reminds me of a quotation attributed to Ghandi speaking for non-violence amid the struggle for independence in India: "Our means are our ends in the making."

JIM FLOWERS
Dothan, Ala.

September 4, 1994

Blessings

The prayer book now allows more variety in blessings of the congregation at the conclusion of the Eucharist: Rite I has two, Rite II specifies none, indicating that the form is optional. Thus rubrically armed, I suggest a form of blessing can be not extemporized, exactly, but extrapolated from the collect of the day.

The Sunday collects often lend themselves to this: Take, for example, the collect for Pentecost VI (Proper 9): This prayer can be extrapolated and used as the "preface" to the trinitarian blessing: "(Almighty) God grant you the grace of his Holy Spirit, that you may be devoted to him with your whole heart, and united to one another with pure affection (through Jesus Christ our Lord), and the blessing of God Almighty . . ."

The proper collect is, of course, short. The danger here is that it can pass so quickly that it is not fully absorbed and offered. Repeating the collect's refrain by extrapolation could serve to dismiss a congregation with an echo of the day's theme in their thoughts as well as their ears.

(The Rev.) ROBERTS E. EHRGOTT
Anderson, Ind.

Similar Confessions

The English language is a rich one that can be used with precision in analyzing situations, whether concrete or abstract. One can also use English to confuse, to obscure, to propagandize and to circumvent. False analogy, the setting up of straw men and the bait and switch tactic have been used by others beside Fr. Porthan [TLC, July 3] to rationalize a life style that is by definition immoral.

True, there are ordained homosexuals doing good work in communities. That makes them good social workers, not good priests. Admitting that one is homosexual does not make one a "brave soul" worthy of acclaim any more than if one admitted to being any other kind of sinner.

GEORGE WADGE
Cherokee Village, Ark.

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Bishop's Son Asks for Damages

The suit filed by Jeffrey Haines, son of the Bishop of Washington, the Rt. Rev. Ronald Haines [TLC, Aug. 28], asks for funds that Mr. Haines says he needs for psychological therapy growing out of incidents of abuse which began when he was 8 years old.

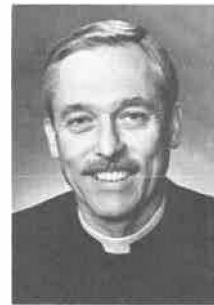
Mr. Haines, 34, is asking for compensatory and punitive damages for sexual molestation in the suit against the Rev. J. Faulton Hodge and the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina. Mr. Haines alleges that Fr. Hodge, now 65 years old, gave him alcohol, drugs and pornography. The sum of \$10,000 cited in the case is the minimum allowed for a suit in North Carolina in addition to prison sentences; the case is

not expected to come before a superior court jury in Asheville, N.C., before next year.

The suit is the second filed against Fr. Hodge in recent weeks. On July 28, Jesse D. Hickman, 21, an Ohio resident, filed a suit in Buncombe County, N.C., claiming he was abused in 1989 and 1990, when he resided in Rutherfordton, N.C. Bishop Johnson and the retired Bishop of Western North Carolina, the Rt. Rev. William Weinbauer, are also named in the suit.

The lawsuit by Mr. Haines was announced Aug. 11 at a news conference arranged by the organization Survivor Connections, Inc., at the office of a Washington law firm. It was also attended by Bishop and Mrs. Haines. Mr. Haines

said he approached Bishop Johnson several months ago and that he brought suit after the bishop did not offer to pay for treatment and because the statute of limitations would expire at the end of August. Bishop Johnson said that to have given money to Mr. Haines would be an admission of Fr. Hodge's guilt. The bishop has issued a pastoral directive inhibiting Fr. Hodge from functioning as a priest.



Bishop Johnson

Jeffrey Haines is one of two adopted children in the Haines family of six. He has worked as a groundskeeper in Connecticut and more recently as a waiter in New York City. He moved to Rutherfordton, where the abuse allegedly took place, in 1968, when his father became rector of St. Francis' Church, a position he held until 1981. At that time, Fr. Hodge was a lay member of St. Francis'.

"During the past 15 months, through my own investigation, I have discovered other victims of Faulton Hodge," Mr. Haines said in a prepared statement. "Further, it has become clear that both Bishops Weinbauer and Johnson had received information that Faulton Hodge was engaging in sex with parishioners."

Fr. Hodge was ordained in 1973 and became rector of Church of the Holy Communion, Glendale Springs, N.C., where he remained until 1987. He has denied the allegations.

Bishop Johnson issued a statement on the same day of the news conference.

"From the time Jeffrey Haines and his attorneys first came to me several months ago the diocese has attempted to be responsive to him," the statement said. "We have been in touch with him, listened to his story and started our own investigation of his accusations against Faulton Hodge.

"The very filing of these charges and the agony that many will have to endure casts a pall upon much of our church life. I would be less than honest if I denied the distress this causes me, but I believe that the truth will indeed set us free."

(The Rev. James B. Simpson contributed to this article.)

Church of England Upholds State Ties

The General Synod of the Church of England rejected the latest attempts to separate church from state when it met in York Aug. 7. The synod voted 273-110 to defeat a motion to remove state control over the appointment of diocesan bishops and over church legislation.

Among its other actions, the synod rejected a motion to allow lay persons to celebrate the Eucharist.

The issue of disestablishing the Church of England has been a prominent one in the British media ever since a televised interview with Prince Charles a few weeks ago in which he said he preferred to be regarded as the defender of all faiths rather than the defender of one.

In a related matter, amendments which would have established a commission to review the constitutional relationship between the Church of England and the British government were rejected by voice vote.

The motion to lift state control was made by the Rt. Rev. Colin Buchanan, former Suffragan Bishop of Aston in the Diocese of Birmingham. It was opposed by the church's two archbishops, the Most Rev. George Carey of Canterbury and the Most Rev. John Habgood of York. Archbishop Carey said the synod should not embark on "years of navel gazing." He said the church's established status should be seen "not as a privilege nor an imposition, but as an opportunity to serve the nation.

"We should not be seen or heard to be

cutting connections," he added.

"Most at risk today is the sense that the Church of England somehow belongs to the English people," Archbishop Habgood said.

Archbishop Carey also has spoken against the motion for lay presidency, calling it "unnecessary, unwelcome and untimely," as well as "un-Anglican," because the Church of England had always recognized ordained ministry as essential.

The synod learned that 139 of the church's 10,247 paid male clergy have resigned because they oppose the church's ordaining of women as priests. Another 45 have announced their intention of resigning but have not set a date, while another 26 plan to leave by the end of the year.

Of those who have resigned or plan to resign, 96 are 50 years of age or older and are entitled to life pensions. The estimated cost to the church of the resignations is \$4.5 million.

The synod also unanimously approved the Porvoo Declaration, under which the Anglican churches of Britain and Ireland and the Lutheran churches of the Nordic and Baltic nations recognize each other as churches and commit themselves to welcoming each other's members to full participation in the life of the church.

Diocesan synods must approve the declaration before the General Synod gives final approval.

(Religious News Service contributed to this article.)

The Gambia

Moral Guidance Sought from Church Leaders

Anglican bishops and other religious leaders in The Gambia have been told by the leaders of a coup that they should be "the torchbearers of morals and ethics."

The Rt. Rev. Solomon Tilewa E.W. Johnson, Bishop of The Gambia, told *Church Times* of London that the coup had been, so far, bloodless and civilized. He said religious leaders in the west African country were summoned to a meeting with the new head of state, Lt. Yaya Jameh, and were promised there would be a mainly civilian government.

Bishop Johnson said he told the new council that if bishops were really to be "torchbearers of morals and ethics," then "they must expect us to speak up and blow the whistle on them if things go on."

"I thought it was a step in the right direction for them to have invited us to be the first people to meet them," Bishop Johnson told the English newspaper.

The coup, which had support of the military, unseated The Gambia's president, Dawda Jawara, who took refuge on an American warship anchored offshore.

"It all seems to have been very civilized," Bishop Johnson said. "I know of no other country where it would have been done like that."

Bishop Johnson said services were held as usual at the cathedral in Banjul on Sunday, July 24, although congregations were smaller than usual. "The soldiers had locked the building for strategic reasons, because it is opposite State House," Bishop Johnson said. "When I went to ask for the keys that morning they just said, 'OK, Bishop, no problem.'"

"We are a peaceful, tranquil, you may say extremely laid-back society," Bishop Johnson said. "There was naturally anxiousness and a state of panic, but people are going about their business again."

Atlanta Church Helps to Heal a Girl's Heart

Shortly after she was born, 6-year-old Fabiola Castillo was diagnosed with a serious heart condition, called endocardial cushion defect, or AV canal. In lay terms, she had an enlarged heart with a hole in it that needed repairing.

Fabiola's life depended upon an operation to fix her heart, but that kind of surgery isn't available to her in Guatemala, where she lives with her mother, Emma Mendez de Castillo.

She got that surgery in Atlanta. Thanks to Holy Trinity Church in Decatur; Healing Wings, an ecumenical medical ministry based in Nashville, Tenn.; and an Atlanta-based, university-affiliated children's hospital, Fabiola and her mother arrived in Atlanta over the July 4 weekend. The following day she had a heart catheterization to determine the hole's exact location, size and effect — if any — on any heart valves. After the procedure discovered the hole between the heart's two upper chambers, Fabiola underwent successful cardiac surgery on July 8.

Two post-operative echocardiograms found she was healing nicely, so by the end of July, Fabiola and her mother were on their way back to Guatemala, where she'll have follow-up care.

Healing Wings has been this kind of guardian angel to a score of similarly-afflicted Latin American children,

making it possible for them to come to the U.S. for the specialized medical treatment unavailable to them in their home countries and linking up with host churches all over America to house, feed, transport and otherwise care for the patients and their families.

This was believed to be Healing Wings' first foray into Atlanta and Georgia, the first time a church there — or any Episcopal Church in the United States — had welcomed a Healing Wings child and her parent.

Kate McGregor, the executive director of Healing Wings, got the project started when she contacted the Rev. Philip Linder, the rector at Holy Trinity, which a friend of hers was attending. He warmed to the thought of Holy Trinity sponsoring a child, and the vestry responded positively as well.

That call for nurturing was taken up by scores of Holy Trinity parishioners, who were hosts to Fabiola and her mother in their homes in the weeks before and after her hospital stay; acted as interpreters; donated and shared food, clothing, toys and other personal items; and transported the family to and from medical appointments and other activities.

For its part, Healing Wings prepared Fabiola and her mother for the rigors of the trip and handling the cost of visas and passports. The ministry also will coordinate the necessary follow-up care in Guatemala.

BRIEFLY

As of Aug. 16, 85 bishops had signed the **affirmation on sexuality** produced by bishops in Province 7 [TLC, Aug. 21]. The affirmation was written in response to the fifth draft of the House of Bishops' pastoral teaching on sexuality which was to have been presented to General Convention.

Hosanna, a nonprofit ministry in the **Diocese of East Tennessee** which will provide interdependent housing for persons with physical disabilities, broke ground for its first house Aug. 11 at its

building site in Hixson. The planned residence will provide a home for eight persons with physical disabilities and two persons who are able-bodied and will serve as live-in care givers.

The Rt. Rev. Butrus Kowa Kori, Area Bishop of Port Sudan in the Diocese of Khartoum, and 30 other passengers on a bus, have been **found dead in a remote desert area** of the Sudan. The bus was en route from Atbara to Shendi, and when it failed to arrive at Shendi, a search was begun.

Next week . . .

**Parish
Administration
Issue**



A banner in Mombasa, Kenya, urges reading of the Koran.

RNS photo

Can We Become Friends of Muslims?

By BONNIE SHULLENBERGER

Kulsum was concerned about her oldest daughter, a pretty girl of 15. The girl wanted a short, skin-tight dress for the school dance; did I think that was appropriate? I said, no, but what mattered more was what Kulsum thought was appropriate. My friend shook her head; she grew more agitated the longer we talked. The girl had come home from school and said she didn't believe in God; religion was silly. The girl no longer wanted to join in family prayers. Kulsum felt her life was being turned upside down. Would I talk to the girl?

As delicately as possible, I explained the major drawback to that idea: I'm not a Muslim. Kulsum and her daughter are. Kulsum said, "But you teach religion!" "I teach Bible," I explained, "not religion in general." Kulsum looked sad and said she'd think about it. Then she said, "For years the happiest times I'd had with my children were when we read the Koran together. Now they don't want to." That I could sympathize with. We commiserated about the difficulty of letting children grow up. The idea of my having a talk with the errant girl was not raised again.

I told this story to some missionary friends. They were horrified. "You should have talked to her," one said. "You could

have converted her! My reply that to try to do that would have been a violation of my friend's trust was not adequate; my standing in the ranks of the faithful promptly tumbled. The war is on, here in Africa, between Christianity and Islam, and there I was playing non-combatant.

Islam came to Africa after Christianity. Simon of Cyrene and the Ethiopian eunuch, both Africans, are New Testament figures. Alexandria was a center for Christian teaching; Pachomius and Antony initiated the life that became monasticism. In Ethiopia, Christianity withstood the centuries in the life and witness of the Coptic Church. The Arab conquest of Egypt in 641 A.D. weakened but did not end Christianity there. In the 11th century, there were even bi-lingual Coptic-Arabic liturgical documents. Reaction against the Crusades nearly destroyed the Christian communities of North Africa, and politicized Islam today may try to finish the task.

Islam was present in East Africa by 1000 A.D. in coastal settlements like Mogadishu, Lamu and Zanzibar. The Portuguese and the Omanis ruled the coast in turn, and Islam was ignored by the Portuguese and encouraged by the Omanis. But it was not until the 19th century that Arab and Swahili traders arrived in the kingdom of Buganda, this fertile, temperate region on the north shore of Lake Victoria. Such traders were often slavers too, but they did succeed in establishing Islam in what is now southern Uganda. In 1876, the slave trade was

legally abolished, and Christian missionaries were sent to Uganda. Christian missionary activity was directed at Africans, Muslim or traditionalist, rather than the Arab and Asian populations who continued to be a presence in East Africa during the colonial period.

Islam continued as well. Its strength in places like Mogadishu, Zanzibar and Mombasa speaks to its long establishment and the commercial and political success of its followers. In Uganda, far from the coast, Muslims account for just 10 percent of the population, yet their influence here continues, due in part to the legacy of Idi Amin. Libya and Saudi Arabia supported Amin when most other nations refused. Although it has been more than a dozen years since Amin was deposed, Libyan banks still operate here, and mosques, teachers of Islam, and an Islamic university are all present, supported by foreign donors. In this the Muslims are like the rest of the religions here, except they may obtain far more support per capita than the rest.

Their presence annoys Christians. There are a number of reasons for this. For some people, like a gentle American couple I know, the loudspeakers on the mosques are just too much. This couple, living a few hundred meters from the university mosque, is awakened every day at 4 a.m. by the blasting call to prayer. The first time that happened to me was in Egypt; if I had to live with it every day I would be annoyed as well. Interestingly, some Muslims see the use of the loud-

Bonnie Shullenberger is a frequent contributor to TLC who recently returned from living in Uganda.

speaker as a sign of the decay of Islam. The man who guided us at the Mosque of Al Azhar in Cairo was delighted when my husband and my son wanted to climb the minaret; on the way down he remarked disgustedly that none of the muezzins make the call to prayer from the minaret any more. They use tapes and loudspeakers. In places like Pakistan and Indonesia, among newly observant Muslims, there is talk about getting rid of the loudspeakers.

Another source of annoyance is the evangelism being undertaken by Muslims here. It is often aggressive and opportunistic. Two years ago on Easter, a group of Muslims surrounded the driveway to the Anglican cathedral in Mbarara and harassed worshippers, telling them, "You are pagans, you worship three gods." The Muslim counter-explanation for the Resurrection — that Jesus fainted, was later revived, and ended his life in Kashmir — is widely repeated. I have explained to numerous students why it could not be so. Uganda is a country which has suffered a "book drought" for 20 years, and the lack of sound catechetical material is crippling. It is painful to the Church of Uganda (Anglican) that its people have so little help to defend their faith, especially when Muslim literature seems to be shipped in by the truckload. Local priests do what they can, but their resources are limited. In most of Uganda, a parish priest is blessed if he has a bicycle. Often, his Bible is the only book he owns.

Islamic evangelism does take other forms. In Jerusalem, we heard from Palestinian Christians living in the Old City that they are being pressured to convert to Islam as a way of establishing Palestinian solidarity against the Jewish state. One old man said, "They'll have to kill me first!" He said that knowing quite well someone might. In Bethlehem, which has been a Christian town "since Christ," Christians are thinking about leaving. The pressures and conflicts are simply too much.

This, of course, leads to politics, the third area of Christian concern. Last year, in both Kenya and Uganda, calls were made for the formation of Islamic political parties aimed at establishing Islamic states. With the small number of Muslims in Uganda, the proposal was dismissed, but in Kenya there were riots. We understand from a Muslim friend that the zeal of some Muslims for a separatist state on Zanzibar has relaxed, but recently pork butcheries were attacked and burnt in Dar-es-Salaam.

There are many reasons for East Africans to refuse the idea of religious-based states; in fact, in Uganda right now,

there are 185,000 reasons. They are the refugees — mostly Christian and animist but including some Muslims — from southern Sudan who have been driven out by the Khartoum government's determination to enforce Sharia law on the entire country. While traditional Islamic jurisprudence did not enforce Sharia law unilaterally on non-Muslims, the new politicized Islam makes no distinctions. Recently the government of Sudan ruled

The appeal of politicized Islam is a reaction against the West.

schoolgirls must cover all their bodies except for the face and hands.

I do not use the term "Muslim fundamentalist," which I think wrongly misappropriates the turn-of-the-century Christian term "fundamentalist" to apply to a very different phenomenon. The new politicized Islam is less concerned with returning to the basic teachings of Islam than it is with expanding the practice of Islam coercively in the political sphere. Its adherents in Africa are increasingly young adults who were previously committed to socialism or communism. With its rage at the domination of global politics and the global economy by the West and particularly by America, politicized Islam is not so much a revolutionary force as a reactionary one, in that its entire program and appeal is in reaction against the West, i.e., America.

Politics in this reaction is tied to other, deeper fissures in world view. The standard Islamic complaint about the West begins with capitalism and imperialism ("greed, arrogance, and conquest") but rapidly turns to AIDS, alcohol, and women. In East Africa, it is widely believed AIDS was developed in U.S. laboratories as a form of germ warfare. The sexual madness of the West is killing it; the presence of AIDS in Africa is the West's way of trying to undo African independence. Of course, the lavish

lifestyles of U.S. and U.N. experts in places like Uganda perpetuate the suspicion third-world poverty is convenient for the developed nations. The complex issues in the spread of AIDS, like the complicated costs of development work, obscure the deeper rage-resentment, the sense of inferiority, and the fear of being annihilated, physically and culturally.

I am not unsympathetic to the critique of the West put forward by Islam. I too find our greed, our wastefulness, our libertinism, destructive, not only to ourselves but to the whole of humanity. But I do not find Islam to provide solutions that improve on anyone else's; they miss the point at best. Women are the perfect example. While American and European women attain education, employment and power in growing numbers (not without cost to themselves and their children), the outlook for third-world women worsens. Lack of education, increasing levels of prostitution, and AIDS are the marks of the falling hope of women in Africa and Asia. What does Islam offer them? The veil and polygamy. Yet the veil only makes a pretense of "protecting" women. Its meaning today is something quite different. As V.S. Naipul has said, it is a mask of aggression. The veiled girls in Old Jerusalem, like the veiled sisters of the accused terrorists in Egypt, like the fist-shaking Iranians in their heavy chadors, are not women who need protection; they are angry in ways that North American feminists play at. Try talking to one. The veiled and cloaked female students at my university stare at me across the campus lawns, but I cannot read their eyes: pity, envy, hatred, disgust? And they will not speak to me to answer.

Kulsum has sent her daughter to study in Canada. She has made a hard decision about who the girl is to identify with. The woman shopkeeper in Aswan I got to know last year has not written back; the Islamicists have been burning Christian shops there. Ramadan has come; we have cancelled the Religious Studies Department picnic until it ends, even though it means we'll be picnicking the day before Palm Sunday. Are we making too many compromises? Not yet. Are we learning to live with each other? In Uganda, just barely.

My Muslim writing student comes to me with his work, and smiles endearingly: "Do you have time?" He asks me about the Bible, which he has never read. I explain some of the allusions in the story we studied. He is curious, interested. This is my work, teaching, opening doors. Later it occurs to me, "We can learn to live together. Maybe it's not too late." Maybe. Just maybe.

Deserves Priority

Young people are very visible at this time of year. In college communities, the population swells and activities increase as students return for the new school year. In cities and towns across this country we see students awaiting buses or walking to schools as classes resume.

These young persons are not as visible in Episcopal churches. In general, our congregations have not been effective in ministering to young people, although there are notable exceptions.

In its report to General Convention, the Standing Commission on Human Affairs noted this rather explicitly. "The Episcopal Church, as a whole, has never funded children's and youth ministries as generously as other denominations," the report states in *The Blue Book of General Convention*. "Over the last decade, our national church budget for youth and children has only been cut, never increased."

We are seeing similar trends at the diocesan level. The many diocesan newspapers sent to our office include all-too-common instances of youth ministry or college ministry being cut in order to balance the budget.

We hope dioceses and parishes will be serious about ministering to their young people. Youth groups, Sunday school

classes, activities with or for college students, should have a high priority rather than being among the first to go, when the budget has to be cut.

Selfless Ministry

On Sept. 9, with little notice by most Episcopalians, the church observes the feast of Constance, Nun, and Her Companions, commonly known as the Martyrs of Memphis. This feast, added to the calendar in 1985, commemorates the sisters of the Community of St. Mary who ministered to victims of epidemics of yellow fever in 1873 and 1878. The second epidemic proved fatal to four of the nuns, including Sr. Constance, who died on Sept. 9, and a priest and a prominent lay person. Some 34 Roman Catholic nuns, 12 priests and a Methodist minister also were among the more than 5,000 who died in the 1878 epidemic.

The selfless ministry carried out by these martyrs is a striking example to us today. Those who minister to victims of AIDS, persons who work with hospices, and others involved in ministry to the terminally ill serve without recognition in heroic Christian service much as the Martyrs of Memphis did. May our commitment to care for the sick and dying be equally strong.

VIEWPOINT

Orthodoxy on the Defensive

By CHUCK ROBERTSON

Listening to the speakers at the fifth annual Conference of Scholarly Engagement of Anglican Doctrine (SEAD) entitled "Life Together" [TLC, May 15], I was struck by the vitality in the presentations and in the assembly. Speakers reminded all present that orthodoxy is not simply a dry retelling of irrelevant propositions. In that assembly, I once more saw orthodoxy for what it truly is: dynamic, vigorous and lively!

This understanding of the dynamism of "the faith once delivered to the saints" pushes against the more popular notion that it is in the findings of popular culture, and not "past propositions," that we find theological vitality. For many Christians, it is more apropos to deny or ignore tradi-

tional faith tenets in the name of human progress than to uphold the faith of the apostles.

However, there have always been many who question our traditional understandings of God as triune, of Jesus as the God-man, of the gospel as the fullness of truth and not merely one religion among many equals. These do so while claiming both the prophet's and the reformer's mantle. Through their eyes, they stand heroically against all dead religiosity in the name of life and new revelation, claiming Jesus himself as a model for their cause. Their opponents are often pictured by these "new reformers" as, at best, uninformed reactionaries; at worst, neo-inquisitors! Thus, orthodoxy and its proponents are on the defensive.

Yet, for all their intended sincerity and zeal, these same "new reformers" ignore the fact that the prophets of scripture always battled human additions to, or sub-

tractions from, the Mosaic Law. They called for repentance and a return to the divine revelation, and when new approaches to that revelation were issued by the prophets, the interpretations were tested against Torah itself. The real danger, the prophets cried, was not from "past propositions" but from assimilation into the surrounding culture which would only consume the people of the covenant. Death, not dynamism, awaited those who simply swam with the tide.

'Against the World'

Throughout the history of the church, the names of those who have confronted popular opinion in defense of orthodoxy are legend. One such figure, Athanasius, who by his own admission stood "against the world," is far from a lifeless persona; rather, all the vitality and courage of any

(Continued on page 12)

The Rev. Chuck Robertson is curate of St. John's Church, Melbourne, Fla.

Ambiguous Legacy

MARRIAGE IN THE EARLY CHURCH. Translated and edited by David G. Hunter. Fortress. Pp. viii and 157. \$9.95, paper.

At a time when long-established principles conditioning sexual morality and marriage are under attack, not only from without but also from within the Christian churches, it is useful to have the sort of anthology which David Hunter has compiled, to show the origins of traditional Christian teaching.

The selection is judicious and the texts indicate that there seem to have been two attitudes within early Christianity regarding sexuality, the one emphasizing the dignity of marriage and the lifelong character of the marriage commitment, requiring fidelity by both spouses; the other representing an eschatological, world-denying asceticism, which saw marriage being at best a concession, at worst as inadmissible in committed Christians. The orthodox Fathers tended to be affected by both outlooks.

On the one hand, nobody actually said that marriage was, in itself, sinful. On the other, it was accepted that celibacy outside marriage and mutual continence within were the ideals of Christian living. Furthermore, it was generally agreed that sexual intercourse was justified only for begetting children, though it might be tolerated in married persons, particularly if it prevented one partner from falling into unchastity.

A complication was introduced into the theology of marriage by the development of the notion of transmission of Original Sin through the concupiscence which accompanies the act of generation, an idea which proved immensely influential on Christian theology until quite recent times. As a result, as Hunter observes (p.2), "the early Christians have bequeathed to posterity a legacy that is profoundly ambiguous," and which is today being questioned, not only by those whose standards are determined by the spirit of the age, but also by those

Christians who, while respecting tradition, believe that advances in scientific knowledge suggest that the Fathers did not necessarily say the last word on Christian sexual morality.

Hunter supplies a brief but learned and lucid introduction and a bibliography. The collection as a whole will disconcert some contemporary readers and infuriate others with its unquestioning paternalism; but it deserves to be studied. The great Byzantinist, Norman Baynes, once remarked that at the heart of Christianity there is "a stark asceticism and a staggering self-confidence," and while neither quality is much in evidence in contemporary Anglicanism, it is well to be aware of the theology which long determined the sexual morality of Christians.

GERALD BONNER

The Catholic University of America
Washington, D.C.



Recent Waves

FIRE IN THE FIREPLACE: Charismatic Renewal in the Nineties. By Charles E. Hummel. InterVarsity. Pp. 317. Pp. 192. \$15.99 cloth.

Charles E. Hummel, long-time member of the board of Episcopal Renewal Ministries, reviews the origins and recent history of major renewal movements with their emphasis upon reclaiming charismatic spiritual gifts for building up the Christian community. He rejects the "cessation view" that spiritual gifts were a temporary phenomenon which ceased when the canon of the Bible was fixed. Until the 4th century these gifts were practiced regularly, but as the church became more institutionalized and politically powerful, their occurrence dwindled.

Three recent waves of renewal are identified: Pentecostalism in the early 1900s, renewal movements in the 1960s and "mainstream church renewal" in the 1980s. At a 1991 gathering of Christian renewal leaders from all over the world at Brighton, England, the two recurring themes were unity and worldwide evangelism. Those from regions where the church is persecuted witnessed to the prevalence of spiritual gifts and their contributions to Christian communities.

The book reads well and treats each spiritual gift in detail, concluding with a forecast of continuing ecumenical effects from renewal movements.

JOAN B. CLARK
Rockford College
Rockford, Ill.

Quilt of Religious Life

VEIL AND COWL: Writings from the World of Monks and Nuns. By James B. Simpson. Ivan R. Dee. Pp. 263. \$22.95.

Veil and Cowl was given to me to read to the sisters in refectory. Reading ahead is always helpful, so I began by giving the book a looking over. The table of contents listed excerpts from a goodly number of books including one my mother had tried to get me to read 30 years ago ... hoping to discourage me from the silly idea of becoming a nun. It was with some uncertainty that I began to read. What a delight awaited me. The book reads well aloud or silently. Fr. Simpson's ability to pluck out of a full length book a gem or two of priceless writing is amazing.

Obviously, my sisters and I come at this book as "insiders." Some tales that reduce the refectory to giggles would not strike other readers as quite so funny. Other portions which I could barely read for the tears likewise. But even without the deeper levels of meaning we can see, the selections in the book make a delightful quilt of religious life.

This collection is like an art gallery, each wonderful painting giving a different view of the life which is still lived with fidelity by thousands of men and women around the world, and not a few in the Episcopal Church. Through the nostalgic pictures of "life as it used to be" runs the thread of the validity and reality of religious life for all times.

SISTER JULIA MARY
All Saints' Convent
Catonsville, Md.

Buying Books?

We hope you find the book reviews interesting and helpful. Books reviewed in TLC are not available through this magazine, but may be purchased through a church bookstore or your local bookseller.

VIEWPOINT

(Continued from page 10)

hero are to be found in this man who fought for the faith of Nicaea that boldly proclaims Jesus as "true God from true God!" His opponents, many of whom were well-intending and deeply sincere, held the easier and more palatable view (one often promoted today) that Jesus was

But the 'new reformers' want to turn from the past ...

the "best there is" as a human example for us all, but not the incarnate Deity. But Athanasius withstood all onslaughts, and suffered much ridicule, knowing how much was at stake.

Even when "inquisitors" — and there have been many — have entered the story, they have represented not orthodoxy (as it is often depicted by opponents in histories or on the screen) but an eschewed, legalistic, watered-down version of the faith that saves. Reformers such as Martin Luther, though standing firm against an enslaving religiosity, recognized that the answer was a return to the ancient and true tradition, not its denial altogether.

Liturgical reformers of the last and present centuries also looked back beyond human accretions to the original sources, as seen in our own most recent Book of Common Prayer. But still the "new reformers" want to turn from the past to a "bright new future" which has more in it of human boasting than grace.

What, then, is the answer to the ongoing attacks on orthodoxy? Is it to run to the supposed safety of a new fundamentalism that firmly states "The Bible says it, I believe it, that settles it," while ignoring any thoughtful comments and questions that might feel uncomfortable? Is it to break from the church and hide, not in the faith of the apostles, but in some one form of it, stopping time and living forever in the 1600s or the 1950s?

No, in these responses I see only fear, defensiveness, and an unwillingness to face the questions of the world for which Christ died. The best answer seems to lie in discussions such as that mentioned at the start of this article, in organizations like SEAD, in books that promote a renewed traditional faith, in the raising up of scholars who love the faith and can think through it also, in bold evangelism which always brings us back to the basics and extends the kingdom. Let others threaten to leave the church if heresy raises its head once more. I would rather be thrown out for continuing to proclaim the faith against all heresy than leave a church in which I might be part of the answer for renewal and reform. As those who love the gospel remain and proclaim, dynamic orthodoxy will prevail.

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PEOPLE and PLACES

Appointments

The Rev. **Frank St. Amour** is rector of Christ Church, 75 W. Van Buren, Joliet, IL 60431.

The Rev. **William Tapley** is rector of Redeemer, Box 521, Eagle Pass, TX 78620.

The Rev. **Rise Thew** is vicar of St. Andrew's, 7600 N. Hereford, Portland, OR 97203.

The Rev. **Barry Thiering** is rector of Emmanuel, Box 1238, Lockhart, TX 78644.

The Rev. **Robert Thompson** is rector of St. George's, 3600 S. Clarkson, Englewood, CO 80110.

The Rev. **Eric S. Turner** is church planter of Hunterdon County, NJ; add: Diocese of New Jersey, 808 W. State, Trenton, NJ 08618.

The Rev. **Charles G. von Rosenberg** is rector of St. James', 25 S. Third St., Wilmington, NC 28401.

The Rev. **Stephen Wade** is associate of St. Chrysostom's, 1424 N. Dearborn Pky., Chicago, IL 60610.

The Rev. Canon **John Warden** is rector of St. Andrew's, 1900 Pennsylvania Ave., Bethlehem, PA 18103.

The Rev. **William S. Wells, Jr.**, is chaplain of St. Catherine's School, 6001 Grove Ave., Richmond, VA 23226.

The Rev. **Sue West** is rector of All Saints', 510 Beeber, Williamsport, PA 17701.

The Rev. **Stockton Williams** is rector of Holy Trinity, 1412 W. Illinois, Midland, TX 79701.

The Rev. **Elton Stanley Wright** is rector of St. Matthew's, Box 776, Grand Junction, CO 81502.

Ordinations Priests

New Hampshire — **Nancy Spencer**, assistant, St. John the Baptist, High St., Sanbornville, NH 03872.

Oregon — **Kevin Lee Forrester**, assistant, St. Michael & All Angels', 1704 N.E. 43rd Ave., Portland, OR 97213.

Rhode Island — **William R. Locke**, rector, Good Shepherd, 490 Broadway, Pawtucket, RI 02860.

Changes of Address

The Rev. **John B. Edson**, RTE #4, Box 194, Potsdam, NY 13676.

The Rev. **Basil A. Gillett**, St. Michael & All Angels, 4232 Hovis Rd., Charlotte, NC 28202.

The Rev. **H. Camp Gordinier**, 260 Pittsfield Rd., #16F, Lenox, MA 01240.

The Rev. **William M. Romer**, 121 Sagamore Rd., Cranston, RI 02920.

Retirements

The Rev. **James H. Clark**, as rector, Grace Church, Amherst, MA.

The Rev. **Harry Firth**, as rector, All Saints', Kansas City, MO; add: 4024 W. 100th Terrace, Overland Park, KS 66207.

The Rev. **Bernard Flynn**, as rector, St. Columba's, Fresno, CA.

The Rev. **William Martin**, as rector, Christ Church, Middlesex, VA.

The Rev. **Ronald D. Meyer**, as vicar, Christ Church and Holy Family, Brooklyn, NY; add: 91 Remsen St., Brooklyn, NY 11201.

The Rev. **Peter D. Ouzts**, as rector, St. James', Lenoir, NC.

The Very Rev. **Sydney Pratt**, as priest-in-charge,

(Continued on page 15)

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 701 Montgomery Rd.
 The Rev. Liston A. Garfield, r
 Sun 11. Wed 12:05

COLORADO
UNIV. OF COLORADO Boulder
St. AIDAN'S 2425 Colorado Ave. 80302 (303) 443-2503
 The Rev. Ronald Albert, r; the Rev. Don Henderson, assoc r;
 the Rev. Dr. Marilyn Thorsen, d
 Sun Eu 8, 10:30; Contemporary Eu 5 with dinner/discussion 6.
 Weekly Mon-Fri MP 7; EP 5:30, Wed Healing Eu 10; Fri Epis.
 Healing Eu 12:15. Sat EP 5:30

FLORIDA
JACKSONVILLE UNIV. Jacksonville
ST. LUKE'S 2961 University Blvd., N.
 The Rev. George W. Hall, Jr., Interim r
 Sun Eu 9. Wkdys as anno

ROLLINS COLLEGE Winter Park
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, ass't
 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
 Episcopal Campus Ministry to the Atlanta Univ. Cntr.
 791 Fair St., SW 30314 (404) 521-1602
 The Rev. William Boatright, chap
 Sun H Eu 5; Wed 6:30. MP 8:50 Tues-Fri

ILLINOIS
BRADLEY UNIV. & ICC Peoria
ST. PAUL'S CATHEDRAL 3601 N. North St.
 The Very Rev. Robert L'Homme; Canons Ralph Stanwise,
 Christian Pierce, John D. Blossom, Jr.
 Sun 8; 10:15; 5:30. Also daily

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 the Rev. James M. Jensen, r (815) 756-4888
 Sun Eu 7:30 & 10:30. Wkdys as anno

CANTERBURY CENTER 410 Normal Rd.
 Tama Miller, lay chap (815) 758-0572
 Wed 5:30 Worship, supper, study & fellowship

ILLINOIS (Cont'd.)
SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
 The Rev. Lewis A. Payne and Peer Ministers
 Sun; 8, 10, Wkdys as announced

INDIANA
PURDUE UNIV. West Lafayette
EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906-3540 (317) 743-1347
 The Rev. Peter J. Bunder, c
 Sun HC 8:30, 10:30. Lutheran/Anglican Dinner 5:30

UNIV. OF EVANSVILLE Evansville
UNIV. OF SOUTHERN INDIANA
ST. PAUL'S 301 S.E. First St.
 The Rev. James B. Hempstead, r
 Sun H Eu 8 & 10. Wed H Eu noon

UNIVERSITY OF NOTRE DAME South Bend
INDIANA UNIVERSITY-South Bend
CATHEDRAL CHURCH OF ST. JAMES 117 N. Lafayette Blvd.
 The Very Rev. Frederick E. Mann, Dean; the Rev. Joseph P.
 Illes, d
 Sun H Eu 8, 10; Adult Ed 9; Mon-Wed-Fri H Eu 12:05

KANSAS
UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE/ST. ANSELM'S CHAPEL
 1116 Louisiana (913) 843-8202
 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

MARYLAND
JOHNS HOPKINS UNIV.; LOYOLA COLLEGE; NOTRE DAME COLLEGE
CATHEDRAL CHURCH OF THE INCARNATION
 4 E. University Parkway, Baltimore, MD 21218
 The Very Rev. Van H. Gardner, Dean; Ms. Patricia Claggett,
 campus chap (410) 467-3750
 Sun: 8 H Eu, 8:45 Light Breakfast; 9:15 Adult Ed; 10:30 H Eu,
 Sun School (Nursery-12). Mon-Fri MP 8:45; Tues H Eu noon;
 Thurs 4:45 Community Eu for Peace and reconciliation (Taize)

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

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

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
MSU Alumni Chapel Auditorium Dr.
 The Rev. Jannel Glennie, chap
 Sun 5; All Saints 8, 10:30 (517) 351-7160

WAYNE STATE UNIVERSITY Detroit
 The Rev. Mark A. Jenkins, chap (313) 577-8306
 687 Student Center Bldg., Detroit, MI 48202

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER (612) 331-3552
 317 17th Ave., S.E., Minneapolis 55414
 The Rev. David Selzer, chap
 Sun Eu 6. FAX (612) 627-9450

MISSISSIPPI
UNIV. OF MISSISSIPPI Oxford
ST. PETER'S 113 S. Ninth St.
 Sun 8, 11, 5:30. Wed 12:00 noon, 5:30

MISSOURI
C.M.S.U. Warrensburg
CHRIST CHURCH 136 E. Gay
 The Rev. Stephan P. Beatty, r 429-1133
 Sun Eu 8, 10:30. 24 hr. Open Doors

SOUTHWEST MISSOURI STATE UNIV.
EPISCOPAL CAMPUS MINISTRY
 The Ecumenical Center, 680 S. Florence, Springfield 65807
 Susan Carrell, chap

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

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

NEW JERSEY
DREW UNIVERSITY Madison
GRACE CHURCH 4 Madison Ave. 377-0106
 The Rev. Robert W. Ihloff; the Rev. Wesley Wubbenhorst
 Sun H Eu 7:30, 9 & 11:15. Wed H Eu 9:30. Thurs H Eu 7 &
 breakfast

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

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

(Continued on next page.)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

NEW MEXICO
COLLEGE OF SANTA FE
ST. JOHN'S COLLEGE Santa Fe
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
 The Rev. Canon Philip Wainwright, r
 HC Sun 8, 9:15, 11. HC Wed 7, Thurs & Fri 12:10

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

STATE UNIV. OF NEW YORK Plattsburgh
TRINITY 18 Trinity Pl., Plattsburgh 12901
 The Rev. John T. Sorensen
 Sat H Eu 5. Sun H Eu 8 & 10. (518) 561-2244

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
NORTH CAROLINA STATE UNIV. Raleigh
EPISCOPAL CAMPUS MINISTRY 2208 Hope St.
 (919) 834-2428
 The Rev. Philip Wiehe, chap
 Mon H Eu 5:45; Thurs 7:20 H Eu

OHIO
MIAMI UNIVERSITY Oxford
HOLY TRINITY 25 E. Walnut
 The Rev. Alice Cowan, Ph.D.
 Sun 8, 10. Wed 12:10 (513) 523-7559

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
 The Rev. William Brewster
 Sun 8 & 10:30 (216) 743-3175

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
 Sun Mass 9:30. Weekdays as anno (717) 374-8289

PENNSYLVANIA (Cont'd.)
UNIV. OF PITTSBURGH Pittsburgh
CARNEGIE MELLON UNIV.
CHATHAM COLLEGE
CALVARY 315 Shady Avenue 15206
 The Rev. Arthur F. McNulty, r; the Rev. Pamela Foster,
 assoc
 Sun 8, 10:30 & 12:15; Wed 7, 10:30

RHODE ISLAND
UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S Lower College Road
 The Rev. Norman MacLeod, v & chap
 Sun 8 & 10; Tues 7:30 Mass for Peace followed by potluck
 breakfast

SOUTH CAROLINA
COLLEGE OF CHARLESTON, MEDICAL
UNIV. OF SO. CAROLINA, THE CITADEL
GRACE CHURCH 98 Wentworth, Charleston, SC
 The Rev. Donald S. McPhail, r; the Rev. Daniel J. Messier,
 ass't; the Rev. Thomas W. Johnston, ass't
 Sun 8, 9, 11. Wed 5:30

UNIV. OF SOUTH CAROLINA Columbia
CANTERBURY FELLOWSHIP
TRINITY CATHEDRAL 1100 Sumter St.
 The Rev. Rich Biega, chap
 Sun 8, 9:15, 11:30. Second Sun Eu & Supper 5:30. Daily serv-
 ices also

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
 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 (Cont'd.)
SOUTHERN METHODIST UNIV. Dallas
ST. ALBAN'S COLLEGIATE CHAPEL
 The Rev. Joseph K. Acton, chap
 3308 Daniel, Dallas, TX 75205 Ph. (214) 363-2911
 Sun H Eu 5 (followed by dinner). Wed H Eu 12:15 (followed by
 lunch)

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

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
COLLEGE OF WILLIAM
AND MARY Williamsburg
BRUTON PARISH CHURCH Williamsburg
 The Rev. Martin J. Bagay, chap 229-2891
 Sun 5:30 H Eu/dinner. Wren Chapel 5:30 Thurs H Eu/dinner

RANDOLPH-MACON
WOMAN'S COLLEGE Lynchburg
ST. JOHN'S 200 Boston Ave. (804) 528-1138
 Sun H Eu 7:45, 9, 11; Christian Ed 10:10. Mon-Fri MP 9, Thurs H
 Eu 10:30

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, p
 Sun 8, 10 & 5:30. Student Fellowship Wed 5

WASHINGTON & LEE
VIRGINIA MILITARY INSTITUTE Lexington
R.E. LEE MEMORIAL CHURCH
 The Rev. David Cox, r; the Rev. Barbara Taylor, assoc
 Sun Eu 8:30, 10:30, 5. Wed 12:15

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

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

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

PEOPLE and PLACES

(Continued from page 12)

Cheyenne River Mission, NE, and as dean, Northwest Deanery; add: 7944 Curtis Ave., Omaha, NE 68134.

The Very Rev. **Joel W. Pugh, II**, as dean and rector of Trinity Cathedral, Little Rock, AR.

The Very Rev. **Gary R. Young**, as dean, Trinity Cathedral, Omaha, NE.

Corrections

The Rev. **James C. Paul** is curate of All Saints', 3448 N. Taft Ave, Loveland, CO 80538.

Deaths

The Rev. **Douglas A. Alamillo**, assistant of St. Luke's, Chatham, NY, died April 17 at Berkshire Medical Center, Pittsfield, MA. He was 43.

Deacon Alamillo was born in Hudson, NY, in 1951. He attended Greene Community College where he received his AS degree. He also became an RN through Columbia Memorial Hospital School of Nursing in 1974. He was ordained deacon in the Diocese of Albany in 1986. Deacon Alamillo is survived by his wife Brenda, and their two children.

The Rev. **John R. Caton**, retired priest of the Diocese of Montana, died at his home in Anaconda, MT, on April 20, at the age of 82.

Fr. Caton was born in St. Charles, SD. From 1936-39, he taught school in China. He attended Carlton College, for his BA, and Seabury-Western Theological Seminary, for his MDiv. He was ordained priest in 1943. He first served as vicar of Corn Creek Mission on the Pine Ridge Indian Reservation, SD, before becoming a chaplain in the U.S. Army at the Battle of Okinawa, Philippines, during WWII. Fr. Caton was archdeacon in Kauai, Hawaii, 1949-50, and served many parishes in the Hawaiian islands. From 1956-58, he was priest-in-charge of Taiwan Sheng-Kung-Hui, Taiwan. He returned to South Dakota for a brief interval before moving to Montana. He retired in 1985. Fr. Caton is survived by his wife, Miriam, and their three children.

The Rev. **John Dean Harrison**, retired priest of the Diocese of San Diego, died May 18 of cancer at San Diego Hospice, at the age of 81.

Fr. Harrison was a native of Davenport, IA. He attended Northwestern University before moving to San Diego in 1948. He graduated from Church Divinity School of the Pacific in 1961. He was ordained priest in 1961. He served parishes in Glendora and Upland, CA, before becoming rector of St. Margaret's, Palm Desert, CA, 1970-78. He retired in 1978. Fr. Harrison was also an accomplished watercolor artist who belonged to the San Diego Watercolor Society, La Jolla Art Association and the San Diego Art Institute. Fr. Harrison is survived by his wife Elisabeth, two sons, a sister and four grandchildren.

The Rev. **Ward Smith**, assistant of St. John's, Vernon, MA, died April 5 in Baystate Medical Center, Springfield, MA. He was 72.

Fr. Smith was born and raised in Milwaukee, WI. He attended Carroll College and Nashotah House. In 1945, he received his BA and was also ordained priest. He served parishes in New Jersey, Pennsylvania, and Massachusetts. Fr. Smith is rector of St. Andrew's, Longmeadow, MA, from 1968 until his retirement in 1986. Fr. Smith is survived by his wife, Mae, a son, two daughters and four grandchildren.

CLASSIFIED

advertising in **The Living Church** gets results.

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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.**

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CATECHUMENATE

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

CHURCH MUSIC

FOUR-PART MASS (Sydney Nicholoso, adapted for Rite II). \$7.50 each. **Episcopal Support Services, 30 Glenwood Ave., Poughkeepsie, NY 12603.**

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.**

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ORGANIZATIONS

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BEING AN ANGLICO-CATHOLIC means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church, Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

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**

In care of The Living Church. P.O. Box 92936, Milwaukee, Wis. 53202.

POSITIONS OFFERED

ASSOCIATE RECTOR for large parish in Kansas City, MO, to help with and expand small-group ministry and to assist with pastoral care, preaching and teaching, especially on family issues. Both traditional and innovative worship services. Send resume by October 15th to: **Search Committee, St. Andrew's Episcopal Church, 6401 Wornall Terrace, Kansas City, MO 64113.**

FULL-TIME RECTOR sought for small west central Wisconsin parish, 1/2 hour from downtown St. Paul, MN. Please send resume and/or request information materials from: **Search Committee, ATTN: Nora, Trinity Church, 103 N. Fourth St., River Falls, WI 54022.**

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

POSITIONS WANTED

PERMANENT DEACON, age 44, excellent health, will relocate anywhere. Experience in youth ministry, preaching, spiritual direction, pastoral counseling, teaching, and church renewal. Diocesan chair of Happening, assistant spiritual director of Cursillo Secretariat. EFM mentor. Bachelor's degree with earned master's. Associate of religious order, very spiritual. Seeking position as assistant rector, youth ministry, conference center/camp director or related area. Reply **Box L-748**.

PRIEST, 50 y/o white male, single, with a decided love for conservative liturgy including the 1928 Prayer Book and Choral Morning Prayer seeks position. Good preacher, good sense of humor. Reply **Box K-749**.

FOR SALE

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**

EUCCHARISTICS — Three in each color; sold separately, including veil and stole. Contemporary and plain. One set white and red including cope and dalmatics. Used 5 years. Photos on request. **The Rev. Don Robinson, Veterans Home, Yountville, CA 94599. (707) 944-4811.**

1957 MOLLER for sale, custom french choir organ of 13 ranks on two manuals and pedal, in excellent condition. 16' Pedal Bourdon plus 5 beautiful flutes, full principal chorus through III Mixture or Swell with Trompette. Presently in historic church in eastern Maryland. Would like \$5,000-\$10,000 depending on removal arrangements. Please call **Robert Young (410) 221-6094.**

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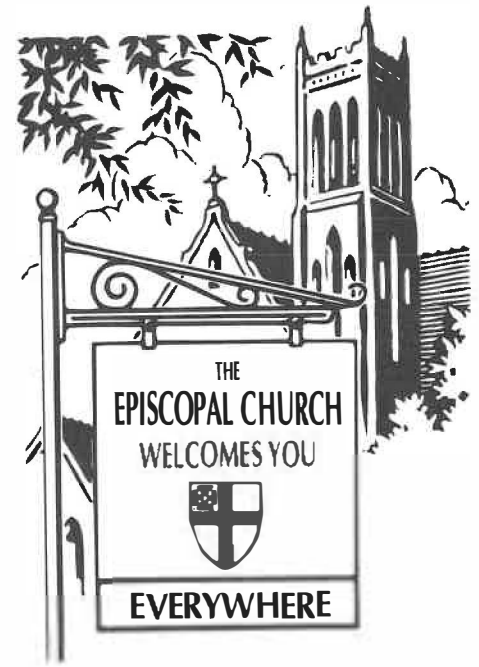
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't
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

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. Canon 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

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

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
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St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A. Lewis, Jr., hon. 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 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

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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-Thurs 8:30 to 6, Fri 8-3:30

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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; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

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

DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r, the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philpott; the Rev. John H. Munson
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

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

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
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Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30 HC/Healing

MILWAUKEE, WIS.

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

ST. CROIX, VIRGIN ISLANDS

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

PARIS, FRANCE

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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M. Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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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. Nevius, 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