

The Living Church

September 17, 1995 / \$1.50

The Magazine for Episcopalians

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Parish Hall Set Ablaze

see page 2



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Features

Parish Succeeds With Home Retreat

Snapshots of finding God in everyday life were part of a retreat at Trinity Church, Portland, Maine



By James Rhodenhiser

page 9

Departments

Letters: In defense of canon on ordination of women (p. 3)

News: ESA gives more attention to spirituality (p. 7)

Editorials: Presentment is a waste of time, energy and money (p. 10)

Viewpoint: Bishops should reject proposal on ordaining women in every diocese
By Edward S. Little (p. 11)

People and Places (p. 12)

On the cover: The parish hall of Christ Church, Pompton Lakes, N.J., is being gutted and refurbished following an Aug. 20 fire. The blaze was extinguished before it could reach the church or an older hall. No one was injured. The hall had been set up for a wedding reception and a Sterno heater caught a tablecloth on fire.

Quote of the Week

The Rev. Mike Starkey, a Church of England priest, in his book, *Fashion and Style*, on the church: "Today's church is a fashion black hole: a large object of alarming density into which unwitting pilgrims are sucked."

In This Corner

The Search Seemed Hopeless . . .

Many in our church knew my father, Ralph Spence. On June 22, he had an accident on the way to a church meeting in Houston, Texas. The injury from his fall led to complications, and two days later, without regaining consciousness, he passed away.

My father devoted much of his life to serving the Lord, including as a member of the national Executive Council. It is fitting that his last energy was spent heading to a diocesan meeting, in continuation of that service.

Because I have lived in Montana for 17 years, the time my family and I have spent with my parents has been limited. We were visiting during the week before my father's accident, and I find comfort and inspiration in a conversation I had with my father at that time. Dad pointed out that it was easy for him to do things to serve God because he knew for a fact that God really did exist. He told the following story about the time when my mother's parents had a fatal accident:

My grandparents were traveling by private plane in the Caribbean. They left one island and never arrived at the island which was their destination. When they failed to call my mother on her birthday the next day, Mom and Dad knew something had happened.

After days of fruitless search by authorities, Dad went to the Caribbean to join the effort. He had the same person take him to the airport that my grandparents did and that person described the way my grandparents' plane had turned as it took off from the runway. Dad then instructed his pilot to repeat the same pattern of flight. All morning, as he did these things, Dad repeated a fervent

prayer begging God to let him find something to answer the questions for my Mom.

As the plane flew over the expanse of water with Dad repeating his prayer, he saw nothing. The search seemed hopeless after so much time had been spent by others; however, my father placed his trust in the Lord. Suddenly, he heard a voice and felt the presence of God saying, "Over there, Ralph." Dad looked but could see nothing. He had the pilot land the seaplane on the water. Dad crawled out and laid down on the wing and peered into the water. He could see nothing. After a while, he had the pilot take off, circle the area and land again. He climbed out on the wing and searched again. As he looked down he spotted something on the ocean floor, and he lowered a line with a hook to remove the object: my grandfather's golf bag with identifying initials.

In answer to my father's prayer, God showed him where to find the wreckage of my grandfather's plane. It had shattered when it crashed into the sea and the remains were unrecognizable from the air. With the recovery of the plane and the subsequent investigation, my father had an answer to bring to my mother.

Dad knew that God talked to him that day, and my father explained to me how that experience had made it easy for him to be God's servant. Ralph Spence lived and died without any doubt that God exists.

Our guest columnist is Ralph Spence, Jr., a member of the national Executive Council who resides in Billings, Mont.

Sunday's Readings

Repentance Means More Than Being Sorry

Pentecost 15: Ex. 32:1,7-14; Ps. 51:1-18; 1 Tim. 1:12-17; Luke 15: 1-10.

In baptism, we promise that "whenever we fall into sin, we will repent and return to the Lord." If we were infants, this promise was made in our behalf by parents and sponsors. If we were adults, or when we were confirmed, we made this promise for ourselves. It's a commitment. It becomes part of our way of life as Christians. Repenters are what we become, frequently in behalf of our corporate sinfulness, most often as a consequence of our own shortcomings.

Repentance is not simply sorrow for our mistakes, it is an admission that we have wandered far from the life God has called us

into, and that it's time to begin again, to turn around and walk back into his loving arms.

Fear is what keeps us from admitting that it's time to turn around. We fear social disgrace among our friends and fellow workers. We fear damage to our reputations, having to take responsibility for our actions and having to pay the consequences. It appears easier in the short term to lie, to rationalize our mistakes, or to shift responsibility to others or to circumstances beyond our control. But our promise remains in front of us.

We dare not pass up this opportunity to learn from our experience about who we really are. In the Old Testament lesson for today, even God has to be reminded to repent.

Letters

Using Conscience as a Shield

The editorial on the proposals regarding Canon III.8.1 [TLC, Aug. 6] is somewhat misleading. It states: "Adoption of the proposed canon . . . would mean that the Episcopal Church no longer tolerates a theological position recognized in nearly every province of the Anglican Communion."

The committee on that canon was very clear that it was not proposing to police theological views. Among the recommendations is a resolution prohibiting discrimination on such grounds.

What the committee proposals do is circumscribe behavior. No more segregation. No more "males only" lunch counters, altars or pulpits. The bishops who oppose the ordination of women need not resign or violate their consciences. They may choose other bishops to act for them. They may use conscience as a shield. What they may not do is use it as a sword.

Let us not forget that they were not compelled to accept ordination to the episcopate. They voluntarily vowed to conform to the doctrine, discipline and worship of the church. If they really believe that conscience compels them to violate their ordination vows, then one assumes they will embrace the penalties. However, that seems rather extreme.

To suggest that the committee proposals are somehow "exclusive" is simply untrue. Those who oppose the ordination of women are not excluded from the life, worship and governance of the church by these proposals. They are simply prohibited from using conscience as a weapon while exercising positions, ministries and offices of special trust.

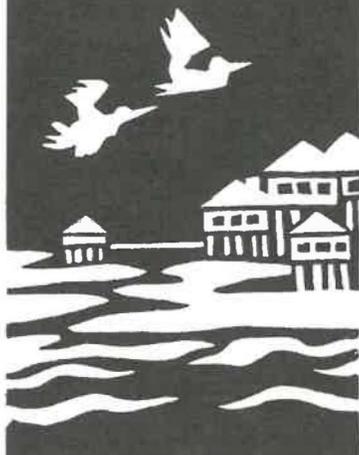
*(The Rev.) Carol Cole Flanagan
Ellicott City, Md.*

I read with no surprise that a committee on a 5-4 vote proposed to enact a canon requiring the acceptance by all of ordination of women as priests and bishops (while presumably recognizing that opposition to such "ordinations" is still a legitimate theological position). Only Anglicanism could propose such an oxymoron.

After some 40 years of study and research on the matter, I am convinced by the facts that there is no theological reason for ordaining women. It cannot be

(Continued on next page)

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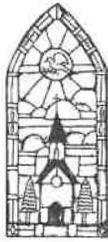
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Letters

Troubling Challenge

Recently at a church conference center, I picked up a brochure on the upcoming National Gathering of the Episcopal Women's Caucus, Sept. 30-Oct. 1 at the Remington Hotel in Fort Worth, Texas. It contained information on the keynote speakers as well as the overall program and accommodations. What jarred me, however, was the last paragraph:

"Female Priests: You are especially encouraged to come to the Gathering. Your presence will be most meaningful in Fort Worth! Bring a stole and plan to take part in the Sunday Eucharist. Remember — the canons allow a priest to function in another diocese for up to two months without being licensed."

I'm a supporter of the ordination of women as well as a supporter of clarity of theology and polity. Bishop Iker's opposition to the ordination of women is, whether we agree with him or not, a recognized theological position held by a majority of Christian communions in the catholic tradition. This challenge to his jurisdiction in Fort Worth is troubling.

Our polity is based on our theology and is nothing more than that arrangement of

(Continued on page 6)

done, nor has it been done.

I am, however, somewhat comforted by the committee's decision. It is nice to know that at last, Anglicanism (or at least the Protestant Episcopal Church) has finally found a doctrine that is genuinely *de fide*, i.e., a doctrine that every Episcopalian is required to believe, viz, the ordination of women.

*(The Rev.) Winston Frithiof Jensen
St. Peter's Church
Kernville, Calif.*

It is disheartening to see our church be dissected and systematically replaced with a more earthly dimension of worship.

Now we are confronted with another battle: Canon III.8.1. This proposed canon is a way to legislate traditionalists or anyone else who opposes ordination of women out of the church. Those who advocate the proposed canon are the same group of people who continually complain about their "lack of rights" in the church. Choose holy scripture, tradition and reason, or cultism, chaos and control. Choose Jesus and his disciples or mother Sophia and her liturgical belly dancers. Choose this day whom you will serve.

*(The Rev.) Harry Birkenhead
Portland, Maine*

The Living Church

An independent weekly record of the news of the church and the views of Episcopalians, since 1878

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Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
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NEWS: THE LIVING CHURCH's chief sources of news are correspondents, news releases from church agencies, and syndicated news services. TLC is a subscriber to Religion News Service and cooperates with Episcopal News Service.

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

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

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

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

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

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Volume 211 • Number 12

APPOINTED MISSIONARIES VOLUNTEERS FOR MISSION



And I heard the voice of the Lord saying,
"Whom shall I send, and who
will go for us?" Then I said,
"HERE I AM! SEND ME."

— Isaiah 6:8

The people shown here have responded to the word of the Lord and have been appointed by the Domestic and Foreign Missionary Society (Episcopal Church Center) to share their gifts with our brothers and sisters in the worldwide ministry of the Church.

*Reappointments

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Jose is Priest/Theological Educator
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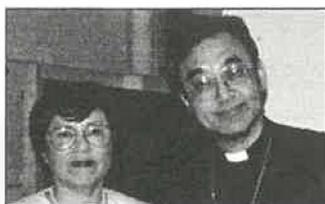
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Diocese of South Dakota



Jonathan Kim
Diocese of Western New York
Kunai Kim, wife
Jonathan is serving as a Director/Priest
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Letters

authority whereby power is distributed and the work of the church carried out. As Episcopalians, we are heirs of the Anglican concept of a diocese consisting of geographical parishes and people — areas of Christian community — where the bishop is entrusted with pastoral responsibilities to the people of Christ.

Just as bishops may not exercise episcopal ministry except where canonically resident or licensed by the diocesan bishop (Canon III.24.2), priests also aren't "free agents" who exercise their ministries apart from the diocesan and parochial systems by which power is dispersed. That is our polity. That's why a priest may not function in a congregation or parish without the permission of the local authorities (Canon III.14.4.a.1) nor for more than two months without license by the bishop of the diocese (Canon III.16.2). Has a local rector in Fort Worth given permission for this invitation to be issued to female priests?

The issue here is not women nor is it turf. It is about theology, polity, and good manners. Until such time as the position of the Bishop of Fort Worth changes or is outlawed, I think that such a public call to disobey him is uncalled for and un-Anglican and displays a self-centered ignorance that does little more than make the church unappealing. Where is Christ in this?

*(The Rev.) E. Allen Coffey
Emmanuel Church
Richmond, Va.*

Need to Listen

I appreciate the comments of those who replied to my Viewpoint article [TLC, July 9]. Let us remember that it is God whom we worship and not our preconceptions, traditions or dogmas. When God may say something that we haven't heard before, let us listen to discern whether it is God speaking or someone else. As we know, this discernment is not in the control of just anyone, but all of us in the body of Christ being led by the Spirit.

Only the body as a whole can say what God's intentions are. Frustratingly, this includes conservatives and liberals and many who escape the labels. Where there is widespread disagreement, the prayer, comment and reaction is not finished. It should be addressed by someone more familiar with these particular issues in another article.

*(The Rev.) Peter Michaelson
Rumford, R.I.*

Effective Style

Three cheers for the article by Roger White and Richard Kew on changing times for seminaries [TLC, Aug. 6]! Not that I did not receive an outstanding education at Virginia Seminary, but recently I have benefited from the style of program referred to in the article.

I am completing a MBA in church management at the Theological College of the Bahamas — a school and program supported by Sir John Templeton, of the Templeton Prize for Religion which has academic programs associated with Oxford and Boston universities. It is establishing an Internet base, and is an international, ecumenical program drawing students and internationally-known professors from around the world . . . and I learned about this program through TLC!

*(The Rev.) John D. Stonesifer
Washington Episcopal School
Washington, D.C.*

Selected by God

In response to the letter from Bishop Kelshaw [TLC, July 30], while I find the diatribe and innuendo in that letter disturbing, I take strong exception to the words "self-selecting leadership." Whether the bishop intended to limit that phrase to mean those at the Episcopal Church Center or not, I am offended by it.

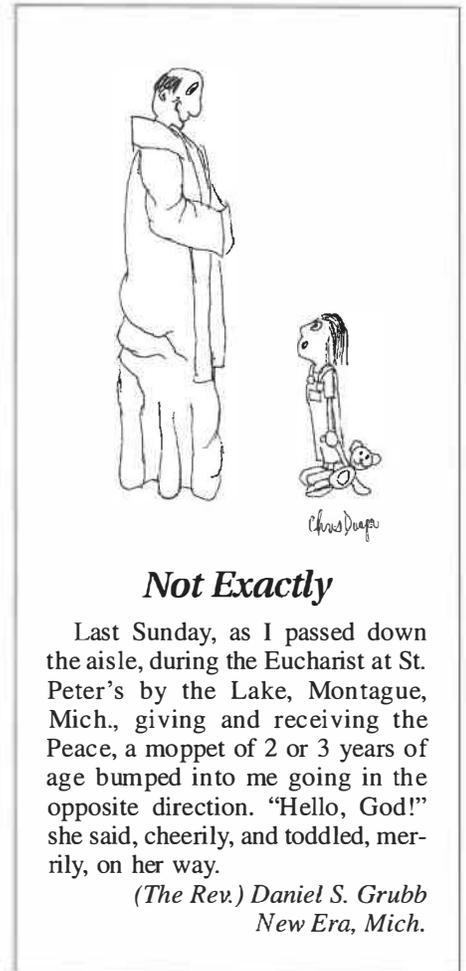
I have worked with many in the leadership of the Episcopal Church, and I feel I am part of that leadership. I have been active in my parish, my diocese and the national church.

I have always believed that elections and appointments to leadership positions came about as a result of people's confidence in my abilities and/or knowledge. In the process of carrying out these responsibilities, I have been privileged to work with many people from all across the church, from the staff at 815 to members of small mission congregations, and I have always felt, that at every level, our leadership is "God-selected."

CYNTHIA H. SCHWAB
Joplin, Mo.

Hear! Hear!

I want to thank Fr. Coleman for his Viewpoint article [TLC, July 30]. It is not an easy thing to point out that the emperor has no clothes on, especially when the emperor's supporters are likely to try and lynch you for it. He has, with courage and



Not Exactly

Last Sunday, as I passed down the aisle, during the Eucharist at St. Peter's by the Lake, Montague, Mich., giving and receiving the Peace, a moppet of 2 or 3 years of age bumped into me going in the opposite direction. "Hello, God!" she said, cheerily, and toddled, merrily, on her way.

*(The Rev.) Daniel S. Grubb
New Era, Mich.*

clarity, spoken the words that are in the troubled thoughts and hearts of many today. Would that Bishop Browning would only hear him!

(The Rev.) LESLIE GABRIEL MARTIN
All Saints' Church
Morristown, Tenn.

Alive and Well

Marjorie Hess, author of the poem "The Fleet" [TLC, June 18] is indeed alive and well [TLC, Aug. 6] and living at the following address: P.O. Box 901, Apt. H212 Spring House, PA 19477. She has written and published two books, both, I believe, of poetry.

*(The Rev.) David S. Robinson
St. Matthew's Church
Maple Glen, Pa.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.

ESA Increases Its Attention to Spiritual Matters

The Episcopal Synod of America (ESA), which identifies itself as "the church within a church," took a decidedly spiritual, church-like turn at its annual legislative body meeting Aug. 25-27 at the National Shrine of Our Lady of the Snows, Belleville, Ill.

Calls for stronger spiritual focus and lessened concern with purely political matters punctuated the presentation from deputies and speakers, who included leading traditionalists from the Church of England.

"I submit to you," said synod president Donald P. Moriarty of San Diego, "that the emphasis of our activity should be in two phases: to sustain our network and encourage the faithful; and to look for opportunities to bring others to Christ. To do the work of the synod is to do the work of an evangelist."

Deputies applauded writer Frederica Mathewes-Green as she called for countering abortion with the power of love and cheered actor Michael Reardon's vigorous

presentation of the Gospel of Mark.

The legislative body, in a resolution, decried Presiding Bishop Edmond L. Browning's failure "to accept his responsibility" for Ellen Cooke's embezzlements, as well as "his refusal to resign his office, the only honorable thing to do."

Bishop William Wantland of Eau Claire, praising the successful effort to bring Bishop Walter Righter to trial for ordaining a practicing homosexual [TLC, Sept. 10], said, "Were it not for the work of ESA... we would not be at this point today. The synod can say this is an example of our long-term effort to bring accountability to the church." Bishop Wantland also updated deputies on the controversy over the recommendation by the Committee for Dialogue on Canon III.8.1 that acceptance of ordination of women be made a condition for holding most offices and positions in the church [TLC, July 30]. "The plan is to whittle off all opposition (to the liberal agenda)," he said.

Synod chancellor David Rawson, Berwyn, Pa., who as a committee member opposed the plan, said, "The handwriting is on the wall." Assistant director Roger Boltz of Episcopalians United said his organization would "do everything we can do to see that (the proposed change) doesn't get implemented."

The Rt. Rev. John Gaisford, a "flying bishop" who ministers to English parishes unwilling to accept ordination of women, reported that traditionalists are experiencing "a new determination, a new feeling of security, a new feeling we know where we are going and why." The Rev. John Broadhurst, chairman of the English traditionalist organization Forward in Faith, urged synod members "to make common cause with everyone of good faith and good morality."

In other business, Mr. Moriarty and Bishop John-David Schofield of San Joaquin were unanimously re-elected president and vice-president, respectively.

William Murchison



Prince Philip reads a lesson at VJ Day observance.

VJ Day Celebration Heightened at St. Paul's, London

On May 7, St. Paul's Cathedral, London, was host to 57 heads of state and government to celebrate the 50th anniversary of VE Day. The entire royal family, the Archbishop of Canterbury, Cardinal Hume, the moderator of the Church of Scotland, and other religious leaders participated.

When it came to VJ Day, St. Paul's participation was more British and less international. It was decided by the government and the palace that there would be an outdoor ecumenical service on Saturday, Aug. 19, outside Buckingham Palace, which could be attended by more than the 2,000 to 3,000 who could be squeezed into the cathedral.

St. Paul's simply planned to ring its bells for four hours on Aug. 15, then conduct an "in-house" observance at Evensong on Sunday, Aug. 20, with the canon-in-residence, Michael Saward, preaching, and the war's end being mentioned reverently in prayer and sermon.

Most British citizens and press had thought of the Pacific section of World War II as an American affair until they began to hear from the civilians who had been interned for the duration, following the fall of Hong Kong and Singapore, and from the military veterans who had been prisoners of war in the valley of the Kwai. These, together with the servicemen who had fought in the three-year Burma campaign, wanted their own service of observance. When the decision was made that Prince Philip would attend the "unofficial" Evensong at St. Paul's on Aug. 20, everything changed at the cathedral.

(Continued on next page)

Scholars Prepare for Change

In August, liturgical scholars from many parts of the world converged on Dublin, Ireland, for two conferences. There was the International Anglican Liturgical Consultation, followed by the 15th Congress of *Societas Liturgica*, a large ecumenical association which meets in a different country every other year. The Anglican consultation includes Anglican members of the *Societas* and representatives of all provinces of the Anglican Communion which are able to send them.

Meeting under the chairmanship of the Rev. David R. Holeton, professor of liturgy at Trinity College, Toronto, approximately 75 Anglicans assembled for the consultation. Encouraged by the Anglican Consultative Council to do so, the consultation took as its task this year to produce guidelines for current and future revisions of the eucharistic liturgy in different churches of the Anglican Communion. Important principles were formulated and accompanied by many pages of exposition.

Among the principles was the declaration that no one should be excluded from the Lord's table because of age — hence the communion of small children, even of babies, was approved. The eucharistic prayer in which the sacrament is consecrated was defined as essentially a thanksgiving in form. The entire prayer, rather than any one paragraph within it, should be seen as consecratory.

Scholars also said the doctrine of the Holy Trinity should be clearly expressed, with greater attention to the action of the Holy Spirit in the life of the church than is seen in many current Anglican liturgies. The true celebrant of the liturgy is no less than the church itself, acting through, with, and in Christ.

The consultation was honored as an important event in the Church of Ireland — the native Anglican church of that nation. The Most Rev. Donald Caird, Archbishop of Dublin, was host for consultation members one evening.

The Most Rev. Robin Eames, Archbishop of Armagh and Primate of All Ireland, preached and spent another evening with the group.

Eighteen provinces of the Anglican Communion were represented, with delegates mostly from the British Isles, North America, Africa and Australia. Comment was made on the financial problem small provinces may encounter in sending persons long distances to international meetings. The Rev. Ronald L. Dowling of Australia was elected as new chairman of the consultation, which expects to meet again in 1999.

The following week more than 250 persons assembled for the biennial congress of *Societas Liturgica* under the presidency of the Rev. Paul F. Bradshaw, an Episcopal priest who is professor of liturgy at Notre Dame University. Membership consists largely of teachers of liturgy in various theological institutions, members of relevant commissions and committees, and published authors in the field.

Major lectures were delivered in English, French or German, with simultaneous translation into the other two tongues. Participants each day could choose between shorter talks on a wide variety of other topics, such as the structure of the Easter Vigil, the current Roman Catholic effort to compose a new series of Sunday collects, and the new experimental daily office book in the Church of England entitled *Celebrating Common Prayer*.

(The Rev. Canon) H. Boone Porter

No More Nine O'Clock Service

The radical worship community in Sheffield, England, known as Nine O'Clock Service, has been disbanded following allegations of sexual abuse and misuse of power. The church, which had discarded traditional prayers and hymns and used rave music, disco lights and video screens, achieved some notoriety in this country in 1994 when its members had leading roles in a "rave mass" at Grace Cathedral, San Francisco.

According to *Church Times*, the Rt. Rev. David Lunn, Bishop of Sheffield, received complaints about Nine O'Clock Service, including one from a woman who said sexual abuse was taking place. The Rev. Chris Brain, 38, the former leader of the community, admitted improper sexual activity with 20 women. The newspaper also reported that members "were apparently told who they could be friends with or marry, and were even forced to have sex with each other against their will."

The *London Times* described the community's worship: "Four video screens display images depicting poverty and injustice, images from slides bounce off the wall, crosses shimmer, doves fly, lights flash on and off ... Much of the service is conducted in Latin, complete with Gregorian chant. English sub-titles appear on video screens. The sermon is a rap, prayers are often sung, worshippers aged from 25 to 71, jive as others chant on their gym mats."

VJ Day Celebration at St. Paul's Cathedral in London

(Continued from previous page)

In addition, there were the Japanese to deal with. Relations were strained when a letter from Japanese Prime Minister Murayama to British Prime Minister John Major was misinterpreted as an official apology from the Japanese, and then retracted. Meanwhile, British civilian survivors of Japanese internment camps and military veterans of battles and prison camps were telling stories in tabloids and prime-time television. Even Prince Philip, who had served in the Royal Navy aboard a destroyer, waded into the fray with, "It is unreasonable that prisoners should be

reconciled with their tormentors."

While the VE service had been dominated by the presence of monarchs and prime ministers, the Aug. 20 observance was packed with sergeants-major and privates, sailors and airmen, ordinary people who had "done their bit" and did not want to be forgotten. Men and women of the "Wartime Generation," some in wheelchairs, many wearing medals, sang proudly, "O God our help in ages past."

Prince Philip read the parable of the wheat and the tares (Matt. 13:24-30) and there were readings from diaries of prisoners of war in the Pacific, recalling their

brutal experiences. Bishop Michael Mann, a World War II veteran, gave the sermon and prayed that "God will take the pain out of the memories."

It was not an ordinary 3:15 p.m. Sunday Evensong at St. Paul's. Nor was it an "official" royal event. Afterwards, Arthur Titherington, secretary of the Japanese Labor Camp Survivors Association, expressed satisfaction, and a headline in the Monday morning *Times* read, "Honor has been served, says Forgotten Army." Even on short notice, the cathedral had done an impressive job.

(The Rev.) Bob Libby

Parish Succeeds With Home Retreat

By JAMES C. RHODENHISER

One participant stood at the final discussion and said, "I've been waiting for years for something like this." A new member said, "Now I feel like Trinity has become my church." And a longtime member added, "I used to feel close to a few people in the parish, but as I grew older I lost that sense of depth. Now I feel like there are a large number of people here I can share with." These were responses from some of 36 adults at a parish-based weekend retreat called "Life in the Eucharist," at Trinity Church, Portland, Maine.

Episcopalians who seek a deeper experience of God often go away for a retreat. They return from Cursillo, the monastery or the retreat center to the parish where they may now feel alienated from others who have not had the same kind of worship experience. "The Life in the Eucharist" retreat helps prevent such alienation by offering spiritual renewal while using a style of worship the parish recognizes as its own.

Charismatic renewal took place at Trinity Church in the late '70s and early '80s, but led to a painful split within the congregation which ultimately resulted in the charismatics removing themselves to form a new Episcopal mission, Church of the Holy Spirit. Thus Trinity in some ways was an unlikely locale for a new kind of retreat experience.

A group of people in Maine who have been powerfully touched by weekend retreats, especially the retreat for senior high youth called Happening, came up with a new kind. Unlike "Faith Alive," in which a team from another parish leads the weekend, in this retreat the parish would use its own clergy, lay leadership and parishioners. The retreat would be held on the parish premises, but cloistered to help focus the participants' energies for the entire weekend.

The goal would be a structured, common experience that brings out the often hidden treasure of gifts and experiences in a group of people.

The first "Life in the Eucharist" was held at Trinity on Palm Sunday weekend. Parishioners from nearby St. Luke's Cathedral provided meals and staffed a children's program.

The retreat was an astonishing success. We sang, using the hymnal and other music chosen by the rector, the minister of music and a music team. We listened to "snapshot" talks by lay people about where they find God in everyday life, their experiences of being alienated from God and turning to God. We developed and performed skits from suggested themes or our own ideas, drawing on biblical passages, about the many ways we experience alienation from God.

We prayed in small groups; we held a "Rite Three" Eucharist. The rector gave a talk on prayer as relationship with God. We explored prayer by attending different prayer centers, where one could experi-



tiously, others freely, and every group strove, in the words of the baptismal covenant, "to respect the dignity of every human person."

Early Sunday morning, the senior warden spoke about mission. Then as a large group we discussed mission in the context of what the weekend had called us to do or become. The regular Sunday morning service, with the rest of the parish, ended the retreat. This proved to be an easy reintegration. Both at the announcements and afterwards at the coffee hour, retreat participants talked freely with non-participants.

"I like that the focus was on personal spirituality," one member said. "We too often do church things because they are good for others. We need the jumpstart to our own spiritual journeys from time to time."

The rector of Trinity since 1990, the Rev. Betty Lameyer, said of the retreat, "Its chief value is the opportunity it provided for worship, fellowship and reflection that was just enough different from regular Sunday morning worship that it helped people to understand their faith better and it made worship more meaningful."

For more information, contact the Rev. James C. Rhodenhiser, Diocese of Maine, 143 State St., Portland, ME 04101. □

The Rev. James C. Rhodenhiser is associate rector of Trinity Church, Portland, Maine, and youth missionary for the Diocese of Maine.

Snapshots
of finding God in everyday life
were part of a retreat at Trinity
Church, Portland, Maine

ence guided scriptural visualization, silent prayer, Anglican chant as a form of prayer, shared prayer, and the Jesus prayer as a centering exercise.

We worshiped using Evening Prayer and Morning Prayer. We participated in the Stations of the Cross, a footwashing service, and the public service of healing with Eucharist from *The Book of Occasional Services*. We discussed reconciliation. A number of people who had never before used this rite were able to experience it with a priest or friend.

Within the confidentiality of small groups, people felt safe. Some spoke cau-

Presentment Wastes Time, Energy and Money

As if there aren't enough other distractions in the Episcopal Church, we are now faced with the presentment of Bishop Walter Righter [TLC, Sept. 10], which is proceeding toward a trial. Bishop Righter is accused of violating his ordination vows and of holding and teaching doctrine contrary to that of this church when he ordained a non-celibate homosexual to the diaconate in 1990. In order for the trial to proceed, one-fourth of the membership of the House of Bishops needed to consent. That has taken place, so the Presiding Bishop has notified the Court for the Trial of a Bishop, composed of nine bishops elected by General Convention, to prepare for a trial.

After the negative publicity of the suicide of a prominent bishop, and the embezzlement of \$2.2 million in the national church treasurer's office, the last thing the Episcopal Church needs is the publicity of an ecclesiastical trial. Such a process is expensive, time consuming and a waste of energy which could be used much more productively in proclaiming the gospel. To make matters worse, there is a strong possibility of more presentments. Those bishops who brought the presentment against Bishop Righter already have talked of the possibility of repeating the action against another five or six bishops who have ordained practicing homosexuals. And there have been reports of possible "counter-presentments" being directed at those bishops who have not ordained women to the priest-

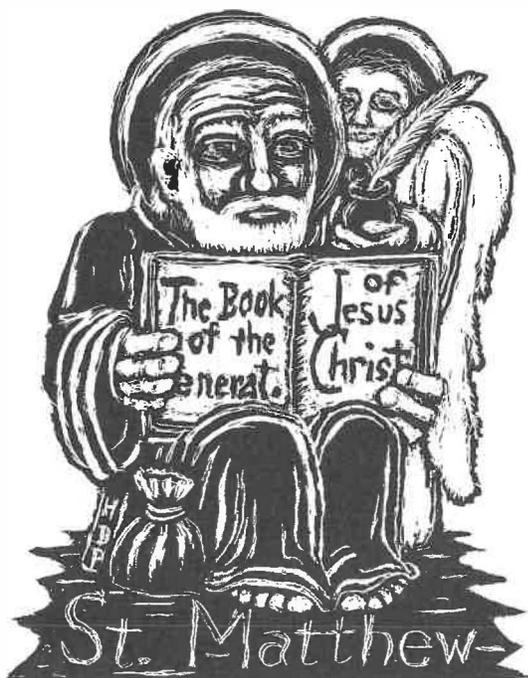
hood. The possibility of such ecclesiastical wrangling boggles the mind.

The presenting bishops have claimed the action is centered on church order. They question rightly whether the church has a teaching concerning sexual behavior, and, if so, whether the House of Bishops will enforce that teaching. Those 10 bishops believe Bishop Righter acted contrary to official statements of the House of Bishops and General Convention, and by doing so violated his ordination vows.

The stance taken by the presenting bishops may give courage to those clergy and laity who feel disenchanted about recent developments in the church, and the willingness of one-fourth of the members of the House of Bishops to consent to the trial may be a hopeful sign to traditionalists.

Having said that, we are hopeful that a trial will not take place. The waste of money, time and energy would be great enough to cripple the church. Instead, we hope that when the House of Bishops meets in Portland, Ore., later this month, its members will consider a compromise. For instance, if the presenting bishops would agree to drop the presentment, would the rest of the house agree not to ordain non-celibate homosexuals until the church decides to authorize them? The issues of church order and accountability are too important to be taken lightly, and need to be discussed more fully while dialogue continues to take place on issues of homosexuality. The presenting bishops have made a substantial point. There is no need to pursue it any further.

The Feast of St. Matthew
is September 21



Concern for Small Congregations

The guidelines formulated at the recent International Anglican Liturgical Consultation in Dublin [p. 8], when they are published, will provide food for thought and teaching. As regards the actual text of the rite, our present American prayer book would appear to meet most of the criteria proposed. Possibly it does not, however, in adequately recognizing the role of the Holy Spirit. This can be remedied in part by more frequent use of the third Sunday preface, by the choice of pertinent collects from other parts of the prayer book for use after the Prayers of the People, and by preaching.

Concern was expressed in the Anglican consultation, as also by Roman Catholics in the society congress, for small congregations which cannot secure a resident priest in the foreseeable future. Morning Prayer led by lay readers, communion from the reserved sacrament (now very common within Roman Catholicism) and rare visits by a priest from another locality were seen as only temporary expedients. The consultation found the solution to be the choosing of resident local leaders within such communities to be ordained by the bishop, presumably with minimal theological training and without relinquishing their secular occupation.

Canon law clearly provides for this. Yet to choose to do so in a significant number of congregations has been a difficult decision in many dioceses, even though the need has been evident for years. This need may not be fully appreciated in the larger parishes which may hold, together with the bishop, much of the decision-making power.

Bishops Should Reject Recommendations on Ordaining Women to the Priesthood

By EDWARD S. LITTLE

And what diocese are you from, Ed?" It's the inevitable question when clergy from different jurisdictions gather.

"San Joaquin," I reply with some hesitation, already anticipating the reaction.

"Oh," my companion says. Then, after an awkward silence: "I'm sorry."

As a matter of fact, I'm not sorry at all. We are an immense diocese geographically — about the same square mileage as the state of Iowa — but small numerically. I've spent the majority of my ministry in large, urban dioceses, and San Joaquin has come to me as a gift. Spread out as we are in California, clergy nonetheless know one another. We don't fade into the woodwork. No one is anonymous.

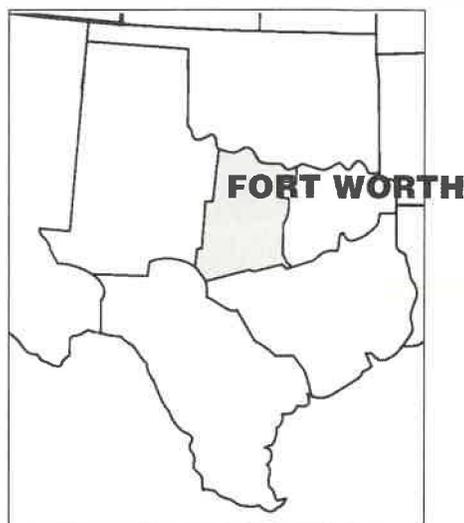
I am especially grateful for the ministry of my bishop, the Rt. Rev. John-David Schofield. He is a thoughtful pastor, a loving friend, a mentor in the ways of the Spirit. While we disagree about some issues — and especially about the ordination of women to the priesthood and the episcopate — I honor his conscience. He is a man of integrity, obedient to Jesus Christ as he discerns his will, loving and honest to those with whom he disagrees.

Thus recommendations of the Committee for Dialogue on Canon III.8.1 [TLC, July 30] trouble me deeply. While their stated aim is inclusion, they will have the effect of showing Bishop Schofield and the other three non-ordaining bishops to the door of the church and inviting them to leave.

My support for Bishop Schofield — despite disagreeing with him on ordination of women — arises in part from my own pilgrimage on the issue. I have not always favored the ordination of women. Had I served as a deputy to the 1976 General Convention, I would have voted No. During the late '70s and early '80s I moved gradually from opposition to agnosticism to affirmation. The key for me was (and is) biblical theology. I needed to be convinced that the mind of God as revealed in scripture points to the inclusion of women in presbyteral and episcopal ministry. At first I focused on texts which seem to limit the participation of women — especially 1 Tim. 2:12 and 1 Cor. 14:33-36 — as well as on the admittedly negative observation that Jesus chose no female apostles. I tended to ignore women whose ministry, while undefined, had a priestly character: especially St. Mary Magdalene (the first preacher of the Resurrection) and the Blessed Virgin Mary, Christ-bearer.

In the end, it was an understanding of baptism and its relation to ministry which led me to affirm the ordination of women. "As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or

Dioceses where women are not ordained to the priesthood



Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Gal. 3:27-28). For a long time I said: But that's about baptism, not ministry. Then I came to see that because it's about baptism, it is about ministry. All ministry, lay and ordained, is a subcategory of baptism. Presbyterate and episcopate are particular expressions of our baptismal anointing. Baptized persons, male and female, whose faith and life conform to scriptural standards,

The Rev. Edward S. Little is rector of All Saints' Church, Bakersfield, Calif.

Viewpoint

are suitable candidates to discern a call to any ministry in Christ's church.

My decision to affirm the ordination of women found symbolic expression in the early 1980s when I invited a woman priest to celebrate the Eucharist in my former parish. (This was in the Diocese of Los

What happens at the House of Bishops' meeting, I believe, will help to determine the final outcome in 1997.

Angeles.) About the same time, a woman deacon friend asked me to preach at her ordination to the priesthood. Together these were outward signs of a gentle and Spirit-led journey. I have been blessed by the ministry of women clergy colleagues and look forward to the day when we can serve together in the Diocese of San Joaquin.

In the end, I realize I was able to say Yes to the ordination of women in large part because I had the freedom to say No. My pilgrimage was precisely that: a journey in faith, not under compulsion, open to the prompting of the Holy Spirit. At no time did I have to say Yes. And so my Yes, long as it was in coming, rose from a free and joyous heart.

The church as a whole, I believe, needs to be granted that same freedom; and this is where the Committee for Dialogue proposals fall short. "Sex alone shall not be a factor in Ecclesiastical Authority's determination of whether such a person [a priest seeking admission by letter dimissory into a new diocese] is a duly qualified priest," says the fourth of the proposed canonical revisions. But in fact four diocesan bishops are convinced that only males can be validly ordained to the priesthood. I happen to think they're wrong. But their convictions stem from deeply-held theological positions concerning the nature of ministry: positions held, even now, by half of our Communion. The Anglican *modus operandi*, if I may so put it, is to let these things work

themselves out under the gentle guidance of the Holy Spirit.

To be sure, the committee's proposals are accompanied by a non-canonical resolution which declares that no one "shall be denied access to the ordination process, postulancy, candidacy, ordination, license to officiate in a diocese, a call to a cure in a diocese or letters dimissory solely on account of their theological views on the ordination of women." But there's a mixed message here. Inclusion is recommended regarding conscience. Indeed, the resolution adds a warning: "Every person who exercises a ministry as a leader and trustee in this church is obliged to obey and implement the canon law of this church." The end result of the committee's proposals is to exclude what has become in our church a despised minority viewpoint.

The House of Bishops, at its meeting Sept. 22-28, will be asked by the Rt. Rev. Robert Rowley, Bishop of Northwestern Pennsylvania and chair of the Committee for Dialogue, to vote on the following resolution: "It is the mind of this House that Canon III.8.1 is mandatory in all dioceses of this church." And so the bishops will participate in something of a "straw poll" in the preparation for the real thing in Philadelphia.

What happens at the meeting, I believe, will help to determine the final outcome in 1997. My plea to our sisters and brothers in the House of Bishops is that they defeat this "mind of the House" resolution, and in so doing make it clear that for Anglican Christians there must be another way.

St. Paul, dealing with a different matter of conscience (whether Christians should eat meat — a small issue now, but highly divisive then) gives us a general principle. "Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of another . . . Welcome one another, therefore, just as Christ welcomed you, to the glory of God" (Rom. 14:13;15:7).

The New Testament is teaching us to allow the Spirit to guide the process. Our job is to give the Spirit space to work. How? By affirming those with whom we disagree; by avoiding the temptation to stand in the Lord's place as judge; above all, by extending the same welcome which Jesus himself has given to us. Jesus Christ is Lord of the church. In his time and in his way he will accomplish his purposes. He always has and he always will. Let us, therefore, carry on the difficult, painful — but Spirit-filled — work of welcoming one another for his sake. □

People and Places

Appointments

The Rev. **W. David Dobbins** is vicar of Trinity, 120 Sigourney, Hartford, CT 06105.

The Rev. **C. Read Heydt** is assistant of Trinity-by-the-Cove, 553 Galleon Dr., Naples, FL 33940.

The Rev. **Steven W. Hagerman** is rector of St. Peter's, Box 425, Harrisonville, MO 64701.

The Rev. **Victoria L. Kempf** is associate of Good Shepherd, 401 W. Henry V, Punta Gorda, FL 33950.

The Rev. **Coryl Lassen-Willems** is rector of St. Andrew's, 4019 Topa Topa Dr., Ojai, CA 93023.

The Rev. **James T. Murphy** is vicar of Nativity, 5900 N. Lockwood, Sarasota, FL 34243.

The Rev. **Raymond Potter** is rector of St. Dunstan's, 5635 E. 71st, Tulsa, OK 74136.

The Rev. **Kathy A. Rogowski** is assistant of St. Stephen's, Box 8500, Richmond, VA 23226.

The Rev. **Robert Wagenseil, Jr.**, is rector of Calvary, 1615 First St., Indian Rocks Beach, FL 34635.

Ordinations Deacons

Connecticut — **William J. Danaher**, Episcopal Church at Yale, New Haven, CT; **Robert C. Hooper, III**, assistant, St. Francis', 9220 Georgetown Pike, Great Falls, VA 22066; **John F. Keydel, Jr.**, assistant, St. James', 21220 14 Michigan Rd., Birmingham, MI 48301; **G. Allen LaMontagne**, assistant, Trinity, 220 Prospect, Torrington, CT 06790; **Robert C. Macauley, Jr.**; **Terry M. Wysong**, assistant, St. James', 1018 Farmington Ave., West Hartford, CT 06119.

Rhode Island — **Patricia Bailey**, Messiah, Olneyville, RI; **Linda Cappers**, St. Martin's, 1080 Newport Ave., Pawtucket, RI; **Mary Ellen Dolan**; **Philip Ellsworth**, assistant, St. Bartholomew's, 109 E. 50, New York City, NY 10022; **Nancy Miller**, St. Martin's, 50 Orchard Ave., Providence, RI 02906.

Southwest Florida — **Rachel Jones**, St. Matthew's, 738 Pinellas Point Dr., St. Petersburg, FL 33705; **Claire Linzel**, Redeemer, 222 S. Palm Ave., Sarasota, FL 34236; **Glad McCurtain**, Holy Trinity, 3200 McMullen Booth Rd., Clearwater, FL 34621; **Robert Yates**, St. Elizabeth's, 5855 16th, Zephyrhills, FL 33540.

Mississippi — **C. Louanne Mabry**, curate of St. Thomas', Owings Mills, MD; add: 232 St. Thomas Ln., Owings Mills, MD 21117.

Priests

Jerusalem (for the Diocese of Connecticut) — **Nicholas T. Porter**.

Connecticut — **Anne M. Wolf**, associate, St. Peter's, Ladue, MO.

Southwest Florida — **Robert James Martin, Jr.**

Resignations

The Rev. **Gerald L. Bennett**, as rector, St. George's, Bradenton, FL.

The Rev. **David D. Bowers**, as associate, St. Mark's, Venice, FL.

The Rev. **Beth McLaren**, as assistant, St. Andrew's, Meriden, CT.

College Services Directory

ALABAMA

Tuskegee Univ. *Tuskegee*
ST. ANDREW'S 701 Montgomery Rd.
The Rev. Liston A. Garfield, r
Sun 11. Wed 12:05

CALIFORNIA

San Francisco State Univ.
ST. FRANCIS 399 San Fernando Way San Francisco
The Rev. Charles Ramsden, r; the Rev. Michael Wyatt, chap
H Eu: Sun 8, 10; Thurs 9:15 (415) 334-1590

COLORADO

Univ. of Colorado *Boulder*
ST. AIDAN'S 2425 Colorado Ave. (303) 443-2503
The Rev. Ronald L. Albert, r; the Rev. Don K. Henderson,
chap; the Rev. Dr. Marilyn Thorsen, peer counseling; Dr.
David Vickers, music ministry
Sun H Eu 8, 10:30 & 5. Dinner/Discussion 6; Wkdys 7 MP, 5:30
EP

DELAWARE

University of Delaware *Newark*
ST. THOMAS'S CHURCH
The Rev. Thomas B. Jensen, r; the Rev. Kempton D.
Baldrige, assoc & univ. v
Sun 8, 10:15, 5:30. Wed 12:10, 10 Univ. Fellowship Wed 9. EP
daily 5:15

FLORIDA

Florida State Univ. *Tallahassee*
CHAPEL OF THE RESURRECTION (904) 222-4053
655 W. Jefferson
The Rev. John Beach, chap
Sun H Eu 8:30, 10; Wed 5:30

Jacksonville Univ. *Jacksonville*
ST. LUKE'S 2961 University Blvd., N.
The Rev. Kenneth M. Roach, r
Sun Eu 9. Wkdys as anno

University of Miami *Coral Gables*
CHAPEL OF THE VENERABLE BEDE 1150 Stanford Dr.
(on campus) Coral Gables, FL 33146
The Rev. Frank J. Corbishley, chap
Sun Eu 8, 10; Dinner & Eu 6

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

Georgia Inst. of Tech. *Atlanta*
ALL SAINTS' (404) 881-0835
The Rev. Harry Pritchett, r; the Rev. Martha Sterne, ass't r;
Benno Pattison, chap; the Rev. Jim Pritchett, ass't; the Rev.
George Alexander, ass't
Sun: 8, 9, 11:15, 6. Wed 12:05

Refer to key
on page 16

ILLINOIS

Northern Illinois Univ. *DeKalb*
ST. PAUL'S 900 Normal Rd.
The Rev. James M. Jensen, r (815) 756-4888
Sun H Eu 7:30 & 10:30. Weekdays as anno
CANTERBURY CENTER 401 Normal Rd.
Tama Miller, Peer Minister (815) 758-0572
Wed worship, fellowship & supper 5:30

Southern Illinois Univ. *Carbondale*
ST. ANDREW'S 402 W. Mill
The Rev. Lewis A. Payne and Peer Ministers
Sun: 8, 10. Tues 10

INDIANA

Purdue Univ. *West Lafayette*
EPISCOPAL CAMPUS MINISTRY
435 W. State St. 47906-3540 (317) 743-1347
The Rev. Peter J. Bunder, c
e-mail: esa@expert.cc.purdue.edu
Sun HC 8:30, 10:30. Lutheran/Anglican Dinner 5:30

Univ. of Notre Dame *South Bend*
Indiana Univ.
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, 15; SS 9, Adult Ed 9:15; Tues H Eu 7, Wed &
Fri H Eu 12:05

IOWA

Iowa State Univ. *Ames*
ST. JOHN'S BY THE CAMPUS 2338 Lincoln Way
Episcopal Church & Student Center
Sun 8 & 10 Wed 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; Tues H Eu 12 noon. Danforth Chapel, KU

KENTUCKY

Univ. of Kentucky *Lexington*
ST. AUGUSTINE'S/Canterbury 472 Rose St.
The Rev. Canon Christopher Platt
Sun H Eu 10:30 & 6; Wed 6

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

MARYLAND

Johns Hopkins Univ. *Baltimore*
CATHEDRAL CHURCH OF THE INCARNATION
4 E. University Parkway, Baltimore, MD 21218
The Very Rev. Van H. Gardner, Dean (410) 467-3750
Sun: 8 H Eu; 9:15 Adult Ed; 10:30 H Eu, Sun School (Nursery-
12). Mon-Fri MP 9, Tues H Eu noon; Wed H Eu 7; Thurs 6 Taizé

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. Peter T. Elvin, r (413) 458-8144
Sun H Eu 8, 10, Wed 7:15. HD 12:15, MP 8:50 wkdys

MICHIGAN

Wayne State Univ. *Detroit*
Jenny Gale Tsering, chap
687 Student Center Bldg., Detroit, MI 48202

MINNESOTA

Univ. of Minnesota
University Episcopal Center Minneapolis/St.Paul
317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552
The Rev. David Selzer, chap FAX (612) 627-9450
Sun Eu 6, Night Prayer Tues 9

MISSOURI

UMC, Stephens College, *Columbia*
Columbia College
CALVARY 123 S. 9th St. (314) 449-3194
The Rev. James P. Fallis, r; the Rev. Rocky Rachal, chap
Sun H Eu 8, 9, 11:15, 5:30 (students). Wed 5:30

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. 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. Sheay, r & chap
Sun HC 8:30, 10:30, Wed HC 9 882-7614

NEW MEXICO

Univ. of New Mexico *Albuquerque*
ST. THOMAS OF CANTERBURY/Canterbury Campus
Ministry 425 University, NE 87106
The Rev. Carole McGowan (505) 247-2515
H Eu Sun 8, 10, 5. Wed 12:05. Student dinner Sun 6

(Continued on next page)

College Services Directory (Continued)

NEW YORK

Univ. of Buffalo *Buffalo*
ST. ANDREW'S 3105 Main St. at Lisbon
 The Rev. Peter Arvedson, Ph.D., r
 Sun: H Eu 8, 10, H Eu Tues 5:30, Thurs 9:30

Skidmore College *Saratoga Springs*
BETHESDA Washington St. at Broadway
 The Rev. Thomas T. Parke
 Sun H Eu 8 & 10, Wed 12:10

NORTH CAROLINA

East Carolina Univ. *Greenville*
ST. PAUL'S 401 E. 4th St., Greenville
 The Rev. Thomas Cure, chap
 Sun 7:30, 9, 11 HC. Wed 5:30 Episcopal Student Fellowship
 HC/supper

North Carolina Central Univ. *Durham*
ST. TITUS' 400 Moline St.
 The Rev. Monroe Freeman, Jr., r; Dr. James Colt, lay chap
 Sun Eu 8, 11, Wed 7 (919) 682-5504

OHIO

Miami University *Oxford*
HOLY TRINITY 25 E. Walnut St.
 Sun 8 & 10 (8 & 9:30 summer). Wed 12:10 in the chapel

Youngstown Univ. *Youngstown*
ST. JOHN'S 323 Wick Ave., Youngstown
 The Rev. William Brewster (216) 743-3175
 Sun 8 & 10:30 (8 & 10 summer)

OREGON

Oregon State Univ. *Corvallis*
ST. ANSELM OF CANTERBURY 2715 NW Arnold
 The Rev. Joe Goman, v
 Sun 9:30, 6

GOOD SAMARITAN 333 NW 35th
 The Rev. William McCarthy, r
 Sun 8, 10:30, 6

PENNSYLVANIA

Penn State Univ. *University Park*
ST. FRANCIS CONGREGATION AT EISENHOWER CHAPEL
 University Park, PA 16802 (814) 865-3762
 The Rev. Canon M. Edward Messersmith
 Sun Eu 6:15 followed by dinner
 Tues and Thurs Eu 7:15
 Wed Eu at 6:15 followed by Bible Study

Susquehanna Univ. *Selinsgrove*
ALL SAINTS 129 N. Market (717) 374-8289
 Sun Mass 9:30. Weekdays as anno

Univ. of Pittsburgh
Carnegie Mellon Univ.
Chatham College *Pittsburgh*
CALVARY 315 Shady Ave. 15206
 The Rev. Pamela Foster
 Sun 8, 10:30, 12:15; Wed 7, 10:30

RHODE ISLAND

Univ. of Rhode Island *Kingston*
ST. AUGUSTINE'S Lower College Rd.
 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
 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*
EPISCOPAL CAMPUS MINISTRY O/FAX: (803) 799-5059
 1702 Greene St. 29201
USC POB 80014, 29225
 The Rev. Rich Biega, chap
 Daily Noon Prayer; Student Fellowship Tues-Thurs 6, Wed wor-
 ship 6, H Eu Sun 6. Other programs as anno

TEXAS

Rice University *Houston*
TEXAS MEDICAL CENTER 6265 S. Main
AUTRY HOUSE—Collegiate Chapel of St. Bede
 Sun Eu 5 p.m.

Sam Houston St. Univ. *Huntsville*
EPISCOPAL STUDENT CENTER 1614 University Ave.
 Fr. Jim Sprout, chap (409) 295-3988
 Sun 6 Mass & Meal Wed 6 Compline & Bible Study

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)

VERMONT

Univ. of Vermont *Burlington*
CATHEDRAL CHURCH OF ST. PAUL
 2 Cherry St. (802) 864-0471
 The Very Rev. Daniel J. Riggall, Dean; the Rev. Peter F.
 Grandell, ass't
 Sun H Eu 8, 10:30, 5:30

VIRGINIA

College of William and Mary
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

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

VIRGINIA

Virginia Wesleyan *Norfolk*
GOOD SAMARITAN 848 Baker Rd., VA Beach
 The Rev. Robert Lundquist, v (804) 497-0729
 Sun Eu 8, 10:30 & 7:30

Virginia Tech *Blacksburg*
CHRIST CHURCH 120 Church St. 552-2411
 The Rev. Clare Fischer-Davies, r; the Rev. Rod Sinclair, chap
 Sun 7:45, 9, 11:15. Wed 5:30 Student Fellowship

Washington & Lee
Virginia Military Inst. *Lexington*
R.E. LEE MEMORIAL CHURCH
 The Rev. David Cox, r; the Rev. Dr. Sandra Levy, ass't
 Sun Eu 8:30, 10:30, 5. Wed 12:15

WASHINGTON

Univ. of Washington *Seattle*
CHRIST CHURCH—Canterbury
 1305 NE 47th St. (206) 633-1611
 The Rev. Stephen Garratt, r/chap
 Sun H Eu 8, 10, 11:30. Wed 11:30. 7. Student Fellowship Wed
 7:45

The College Directory page is published in all January and September issues of **The Living Church**

To the Clergy: If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

To Parents and Friends: The churches and chaplains listed in this directory welcome the names of students, and don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.



Classifieds



BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

LIFE HERE AND HEREAFTER is a book, by Fr. F. N. Howden, that should reassure the reader that life in this world together with the life to come is in the hands of our Loving Savior. Jeffrey A. Mackey, writing in *The Living Church*, says, "Not often does one pick up a book which immediately engrosses the reader. When it happens, it is both a joy and a delight. *Life Here and Hereafter* is such a book." Order your copy from: **Robert's Bookshop, 151 Second St., South Amboy, NJ 08879.** Cloth-bound, \$21.00; soft-cover, \$14.00, including packaging and postage.

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 & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions and more. For DOS, Windows, Macintosh. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

CONFERENCES

TENTMAKER/BIVOCATIONAL CLERGY CONFERENCE. Dynamic keynote: Jim Greene, author of *Dual Career Ministers*. Center for Development in Ministry, Mundelein, IL Nov. 3-5, 1995 (Fri-Sun). Affirm alternative models of ministry. For info contact: **Ed Hook, Box 9969, Colorado Springs, CO 80932; (719) 632-8864.**

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.**

POSITIONS OFFERED

RETIRED PRIEST WANTED for early 1996, small Catholic parish, Florida, on beautiful Lake DeFuniak near beaches. Rite II Eucharist Sundays and Holy Days. Historic church, updated Victorian vicarage, utilities, small stipend. **St. Agatha's Church, 205 Circle Dr., DeFuniak Springs, FL 32433.**

ASSISTANT RECTOR FOR YOUTH and family ministries: Growing, historic, downtown parish seeks third clergy-person for specialized ministry. Position description: **Mrs. Pat Crumrine, Clergy Secretary, St. Paul's Church, 605 Reynolds St., Augusta, GA 30901. Phone: (706) 724-2485.**

POSITIONS OFFERED

VICAR: Part-time. Western Kentucky mission seeks priest with skills as a pastoral leader and enthusiasm for congregational development. St. John's, Morganfield, is seeking to re-establish its presence in the community. Send resume to: **St. John's Episcopal Church, P.O. Box 563, Morganfield, KY 42347.**

HEADMASTER of the Episcopal Day School, a coeducational PK3-8 school with an enrollment of 465 students, established in 1944. Accredited by SACS and NAEYC. Strong, supportive faculty, parent body, board and parish community. Respond with resume to: **Mr. Paul Simon, The Church of the Good Shepherd, 2230 Walton Way, Augusta, GA 30904.**

ASSOCIATE RECTOR — ordained priest for prominent, urban parish in Ft. Lauderdale, FL. Emphasis on youth ministry and Christian education. Revitalized and growing congregation. Send resumes and CDO profile to: **All Saints Episcopal Church, 333 Tarpon Dr., Ft. Lauderdale, FL by 9/9/95.**

ST. THOMAS' Episcopal Church, P.O. Box 631, Chestnut St., Camden, ME 04843; (207) 236-3680. Minister of Music (organist-choir director) 20-25 hours a week. Responsible for music for one Sunday service, weekly rehearsals, special feasts and events, weddings and funerals. Qualifications: practicing Christian, familiarity with Anglican liturgy, bachelor's degree, experience with choir directing. Possible responsibility for youth work in music. 40 rank, 3-manual Schantz organ (1992). Attractive seacoast town with strong musical history. Teaching and performance opportunities. Salary negotiable. Send resume to: **Search Committee** at church address.

CURATE: Traditional, growing parish in the Diocese of the Rio Grande, committed to evangelical teaching and catholic worship, has immediate opening for an assistant priest to share all aspects of parish ministry with the rector. If you are energized by parish work, enjoy collegial relationships and are results driven, respond to: **Fr. Harold Johnson, St. Francis Episcopal Church, 6280 Los Robles Dr., El Paso, TX 79912.** Replies by phone are welcome: (915) 584-5967.

RETIRED CLERGY SOUGHT for part-time position, Sunday services only, in the popular retirement area of Western Kentucky. Small stipend offered. Rectory available. Direct inquiries to: **Episcopal Diocese of Kentucky, 600 E. Main St., Louisville, KY 40202. Phone: (502) 584-7148; FAX (502) 587-8123.**

SEEKING A DIRECTOR OF YOUTH MINISTRIES who is energetic, musically gifted and is professionally trained in this ministry within the Episcopal Church. Compensation package up to \$30,000 per year. Send resume to: **St. Andrew's Episcopal Church, 602 W. Superior St., Kokomo, IN 46901. Attn: June Jones.**

DIRECTOR OF YOUTH and family ministries to join a large, dynamic, multi-staff, suburban parish outside Philadelphia with long history of good youth ministry. Seeking an energetic, self-motivated, fun-loving team player who is theologically mature. Academic degree and/or professional experience required. Musical abilities a plus. Send resume to: **The Rev. Marek P. Zabriskie, Rector, St. Thomas' Church, Whitmarsh, P.O. Box 247, Fort Washington, PA 19034.**

YOUTH DIRECTOR POSITION. Full-time, involves planning, developing and implementing programs for spiritual and social growth for fourth through 12th grades. Previous youth leadership experience preferred, as are skills in communication, organization and Bible study. Full benefits. Competitive salary. Send resume to: **St. Timothy's Episcopal Church, Attn: Phil Johnson, 630 Mississippi Ave., Signal Mountain, TN 37377. (615) 886-2281; FAX (615) 886-9905. Reply by September 30.**

POSITIONS OFFERED

YOUTH MINISTRY OPENINGS! The Episcopal Diocese of South Carolina has nine openings for full-time, lay, youth ministers. We have a large youth ministry network in place, a huge calendar of Christ-centered youth events, competitive salary packages, and the beach. If you feel that you are called to such a ministry and are qualified, please call **David Dubay (Coordinator for Youth Ministries): (803) 469-6884.** E-Mail address: **DavidD8522@aol.com** or write to: **The Department of Youth Ministries, 555 Wise Dr., Sumter, SC 29150.**

PROFESSIONAL YOUTH MINISTERS: Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (800) 373-4796

RETREATS

7TH ANNUAL FALL RETREAT for RACA on October 11, 12 and 13, 1995; Francisco Grande Resort, Casa Grande, AZ. Ed. G. (520) 648-751

SABBATICALS

IS THERE A SABBATICAL in your future? The Sabbatical House offers a place for you to stay for all or part of your sabbatical (up to four weeks) at a reasonable cost. Located at the Virginia Diocesan Center at Roslyn in Richmond, VA. Beautiful setting. Furnished home; kitchen facilities. Can accommodate spouse but no children or pets. 20-30 minute drive from Amtrak station, Richmond International Airport. For details, call or write for a brochure: **Roslyn, 8727 River Rd., Richmond, VA 23229; (804) 288-6045.**

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.**

EPISCOPAL CHURCH TIES superbly woven in England. Shield in full color on navy or burgundy. Quantity order discount. To order, specify color and send \$24.95 to: **Church Ties, 310 N. Campbell Rd., Landrum, SC 29356.**

STATUES OF OUR LADY OF WALSHINGHAM, 14" high, made of durable resin material, polychrome finish. Call: **Berlinger's at (309) 688-1771.** Suitable for church or home.

TRAVEL

ISRAEL, the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC, Episcopal experience **CLERGY** travel FREE. Call Everett and get FREE gift (212) 736-2028. **Journeys Unlimited, 500 8th Ave., New York, NY 10018.**

TOUR TO THE HOLY LAND led by the Rt. Rev. and Mrs. K. L. Ackerman, Feb. 26-March 6, 1996. Call (309) 688-8221 for information.

WANTED

COMMON PRAYER HYMNAL, The Book of Common Prayer (1928), and Administration of Sacraments and Other Rites and Ceremonies of the Church published by the Seabury Press, Greenwich, CT. Please contact: **Vincent Gallo, Sr. (407) 732-1100 days or (407) 732-1480.** Call collect or write **3862 Edgar Dr., Boynton Beach, FL 33436.**

Church Directory

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Lierle; Fr. Secker; T.
Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K.
Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; The Rev. Thomazine
Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S
Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday
Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Augusta, GA

CHRIST CHURCH, Eve & Green Sts.
The Rev. Theodore O. Atwood, Jr.
Sun Masses 8 & 10 (Sung). Wed 6:30

Riverside, IL (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, IN

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

Boston, MA

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

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, NJ

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, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

New York, NY

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

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.

New York, NY (Cont'd.)

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

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 8-3:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,
1-3:45; Sat 10-3:45; Sun 1-3:45

Stony Brook, NY

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun
10. All Souls' Mill Pond Preschool Daycare information call
(516) 689-7825

Williston Park, L.I., NY

ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Mass 9; Thurs Mass & HS 10; HD as anno

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the
Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8 & 10. Weekdays as anno

Dallas, TX

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7719 (214) 823-8134
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Peggy Patterson; Canon Juan Jimenez; Canon Trudie
Smither; the Rev. Benjamin Twinamaani; the Rev. Tom
Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A.
King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott, v;
the Rev. George R. Collins; the Rev. Thomas G. Keithly; the
Rev. Michael S. Mills
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, TX

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) 332-319

Pharr, TX

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School
9:15 (all ages—nursery 9-12)



Milwaukee, WI

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

The Episcopal Churches of Europe (Anglican)

Paris

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H.
Hall, M.Div., assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

Florence

ST. JAMES' Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany
Tel. 49/89 64 81 85
The Rev. Harold R. Bronk, Jr.
Sun 11:45

Rome

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

Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

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