

The Living Church

September 3, 1995 / \$1.50

The Magazine for Episcopalians

Rethinking World *M i s s i o n*

page 9

960604 17830

F Garner Ranney

807 Cathedral St
Baltimore MD 21201



Fire strikes church
in New Jersey

page 7



Eastern Oregon
camp expanded

page 8

Features

**Rethinking
World
Mission**

*2015: A Church
Odyssey*

By **Roger White**
and **Richard Kim**

page 9



Departments

Letters: Actions of the
Presiding Bishop (p. 3)

News:

Trinity
Church,
Vineland, NJ, assesses fire
damage (p. 7)



Viewpoint: Sin or promiscu-
ous genes?
By **Chuck Collins** (p. 11)

Editorials: Mid-decade con-
ference (p. 11)

People and Places (p. 12)

Quote of the Week

Br. Robert Atwell, O.S.B.,
of Burford Priory,
England, on silence
and order in a religious
community: "It can
intimidate you because
it confronts you with
your own internal noise
and chaos."

In the Sun, There Is Joy and Danger

An upstate New Yorker moving to Florida learns about the sun. In upstate New York, the sun is an infrequent visitor. Most days there are gray and overcast, and when there is sunshine, everyone rejoices and comments to one another about what a beautiful day it is. In Florida, the sun is nearly always bright. Almost every day is beautiful. When comments are made about the weather, they are heard on those days when the sun does not shine. Florida is rightly named the Sunshine State.

This is a delight for northerners when they move to Florida. Later, though, it is learned that there is another side to the Florida sun, a perilous side, and it becomes necessary to know about this.

One afternoon around 1 p.m. in late June, I began to mow my lawn. An hour later, as I pushed the mower around our yard, my head throbbled and my eyes stung from perspiration. I was soaking wet as if I had fallen into water. The stinging eyes reminded me of my late teens when I was among the workers on a New York farm during the July haying season. Our eyes would burn and hurt fiercely from the sweat rolling down our faces as we worked the hay. Fifty years later I had the same experience. My neighbor told me to mow only in the morning or early evening. "We do not even go outdoors in mid day unless we absolutely have to," he said. I was set straight.

I also know now not to park my car for long periods directly under the mid-day summer sun. This I learned after one bad incident when the interior of my car was severely baked and almost damaged. My neighbor then told me to use some sort of protective

covering. I am catching on.

To live in the South is to know that in the sun there is both joy and danger. It is to understand the psalmist who praises God for creating the sun (74:15) but also petitions God to protect him from the sun (121:6). It is



to understand that metaphorical passage from the Book of Revelation where the saints in heaven are described as those who will never again know hunger or thirst, and upon whom the sun shall not beat, nor any scorching heat.

The power of the sun figures in traditional Christian symbolism. Churches, for example, were traditionally built facing east, the place of the rising sun, with the sun as the symbol of Christ. The monstrance where the consecrated host is placed for adoration is a golden image of the sun. There is also the date of Christmas, a solar date, when the sun sinks furthest from the celestial equator.

It makes one think of Eleanor Farjeon, the Christian poet, who wrote "Mine is the sunlight! Mine is the morning, born of the same light Eden saw play," and St. Francis who prayed, "Brother Sun who brings the day and light you gave us through him, how beautiful he is; how radiant in all his splendor! Of you, Most High, he bears the likeness."

Our guest columnist is the Rev. Robert M. Haven, a retired priest of the Diocese of Albany who resides in Mount Dora, Fla.

Sunday's Readings

Pride: The Source of Most of Our Difficulties

Pentecost 13: Eccles. 10:12-18; Ps. 112; Heb. 13:1-8; Luke 14:1, 7-14.

Pride is the assertion of one's will above all else. In simple religious terms, it is the act of playing God rather than loving him. Conversely, humility, for centuries understood as self-effacement, is perhaps better understood today as rigorous personal honesty. Humility begins and ends in recognition of our absolute dependence on God for everything we are or do.

We live in the tension between pride and humility. Pride is the source of most of our difficulties as human beings. It brings alienation from ourselves and estrangement from others and from God.

Learning real humility takes a lifetime. Humility is an honest appraisal of our gifts and talents, strengths and weaknesses. It is also the ability to thank God for both.

Life is a school for soul-making, Alan Jones has written. Critical reflection on our life experience led Jesus Ben Sirach to pen his verses on pride. That same reflection led Jesus the Christ to tell the parable of the feast which is today's gospel reading. When we get caught in our pride, we use people and situations to bolster our sense of superiority, further enmeshing us in our difficulties.

Time and history suggest that pride is as old as the Garden of Eden and as new as yesterday's newspaper. The readings are as fresh today as they were 20 centuries ago.

LETTERS

The P.B.'s Actions

We, the bishops who are members of the Executive Council, want to express directly and simply our support of Presiding Bishop Browning. We have found him to be fair, strong-minded, faithful to the Lord and his own vision for the church, and ready to take complete responsibility for his own actions. We are grateful for his efforts to keep all of us bishops together in troubled times.

Edmond Browning believes that we each have gifts for the community. This understanding of our life together means that we as Executive Council members take responsibility along with him for our common life. Above all we want to join the Presiding Bishop in giving all our effort to the mission and ministry of the church in a broken world. We commend to you the resolution from the entire Executive Council passed at our June meeting which reflects the council's understanding of mutual responsibility.

(The Rt. Rev.) C. CHRISTOPHER EPTING
Bishop of Iowa

(The Rt. Rev.) SAM B. HULSEY
Bishop of Northwest Texas

(The Rt. Rev.) CALVIN O. SCHOFIELD
Bishop of Southeast Florida

(The Rt. Rev.) FRANKLIN D. TURNER
Suffragan Bishop of Pennsylvania

(The Rt. Rev.) DON A. WIMBERLY
Bishop of Lexington

I applaud Dale Coleman's analysis of the Presiding Bishop's stubbornness [TLC, July 30].

The Presiding Bishop has said that there are voices in the church that seek to divert us all from the gospel. These voices are full of "inappropriate demands and preoccupations" rather than with the main business of the gospel.

Yet, for the past nine years, it is Bishop Browning who has fueled the inappropriate demands and preoccupations of a vocal minority group in the church. Our leader has insisted that we focus almost

the entire energy of the church on issues of division and schism.

What about the gospel? Our main efforts and energy should be directed toward many other things. Where are those 1,000 new churches which the House of Bishops voted to plant this decade? Where is the growth of the church, the compelling vision for the gospel? Remember the Decade of Evangelism?

(The Rev.) DAVID ROSEBERRY
Christ Church

Plano, Texas

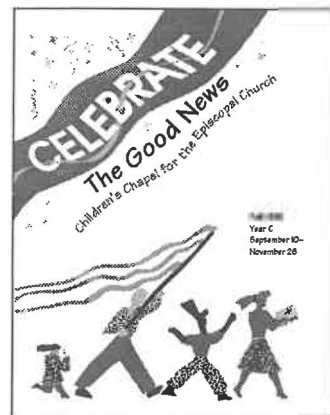
As a member of the Executive Council, I am writing to express my dismay and offense at the points of view expressed by Bishop Terence Kelshaw [TLC, July 30] and others in letters, and by the Rev. Dale Coleman in a Viewpoint article. The call for Presiding Bishop Browning's resignation offends me deeply. It fails to acknowledge the extraordinary contribution that Bishop Browning has made, and continues to make, to the life of this church.

Bishop Browning has brought together a staff of gifted, dedicated and hard working individuals who, in the course of his term as Presiding Bishop, and under his leadership, have made an immense contribution to the mission and ministry of our church, as it has been defined by General Conventions. The shameful, dishonest acts of one individual, Ellen Cooke, should not be the cause of the unraveling of this good work.

I feel deep regret about the effect of Ellen Cooke's actions. Although the Christian community is an institution in which trust is a core value, I feel a large measure of responsibility that we did not have in place a system of checks that would have prevented Mrs. Cooke from doing what she did. It has been a difficult lesson for all of us to learn. The responsibility for what happened rests very much upon us, as members of the Executive Council, and should not be placed on Bishop Browning alone.

Bishop Browning has given unstintingly and lovingly of himself since his election. He has managed to keep us together in spite of the tensions involving ordination of women, human sexuality and other issues that have confronted us. I hope and pray that the whole church will pull together and support him as he works to prepare us for the transition to the

Continued on next page)



NEW!

Celebrate the Good News: Children's Chapel for the Episcopal Church

Celebrate the Good News is a quarterly leader's guide for lectionary-based children's worship. This dynamic resource helps draw children into the liturgical life of your church family. Sunday by Sunday, you'll find everything you need for a vibrant children's chapel.

80 pp. 8 1/2" x 11" \$17.95 quarterly



free catalog and sample
Living the Good News, Inc.
1-800-824-1813 Ext. 61



Lectionary Bible Study

•Quarterly study booklet•
for class groups or self-study

\$6.50

Paraklete Press of California
P.O. Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls

233 Grove Road

South Orange, N.J. 07079

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 used. Writers must include their names and addresses.

**A Place to
STAND:
A Call to
MISSION**

ARE YOU READY
to stand in the Episcopal
Church for orthodox theology
and traditional, biblical
morality? Are you ready to
take this to the world?

For a brochure, contact —

**A Place to Stand:
A Call to Mission**

405 Frederick Avenue
Sewickley, PA 15143-1522

Phone: (412) 741-1790
FAX: (412) 741-7360

*Congregations and individuals
are affirming this classic
Anglican witness.*

Shrine of Our Lady of Clemency

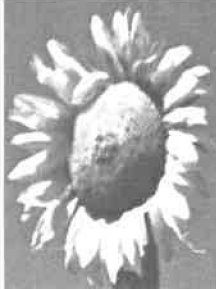
Continuous Novena
Write for Information
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103



**THE FINEST QUALITY
LITURGICAL INCENSE**
Sampler Pack: 1 1/2 oz. of each of our
four blends - \$12.95 (prepaid only)
HOLY CROSS INCENSE
P.O. Box 99 • West Park • NY 12493
(914) 384-6660

*Relax.
Enjoy these
summer days
and catch up
on your summer
reading with*



The Living Church

For a one year subscription
of 52 issues send \$39.50 to

The Living Church
P.O. Box 92936
Milwaukee, WI 53202-0936

The Living Church

Volume 211 Established 1878 Number 10

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

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

EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.

Mailing address: P.O. Box 92936

Milwaukee, WI 53202-0936

TELEPHONE 414-276-5420

FAX 414-276-7483

David A. Kalvelage,

editor and general manager

The Rev. Canon H. Boone Porter,

senior editor

John E. Schuessler, managing editor

Patricia C. Nakamura, music editor

The Rev. Travis T. Du Priest, Jr.,

book editor

Julie L. Erkenswick,

People and Places editor

The Rev. Emmet Gribbin, Jr.,

associate editor, Province IV

Betty Glatzel, business manager

Barbara A. Pizzino, circulation manager

Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of
Springfield (ret.), president; **Miss Augusta D.
Roddis,** Marshfield, Wis., vice-president; **the Rt.
Rev. Charles T. Gaskell,** Bishop of Milwaukee,
(ret.), secretary; **Leonard Campbell, Jr.,**
Milwaukee, treasurer; **the Rt. Rev. Stanley Atkins,**
Oconomowoc, Wis.; **Jackson Bruce, Jr.,**
Milwaukee; **Mrs. Robert C. Brumder,** Hartland,
Wis.; **the Rev. Thomas A. Fraser, III,** Riverside,
Ill.; **John W. Matheus,** River Hills, Wis.; **the Rev.
Canon H. Boone Porter,** Southport, Conn.; **the
Rev. Jeffrey Steensou,** Fort Worth, Texas.

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

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

THE LIVING CHURCH is published every week,
dated Sunday, by the Living Church Foundation,
Inc., at 816 E. Juneau Ave., Milwaukee, 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 \$15.00 a year additional.

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

©1995 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or
part can be made without written permission of THE
LIVING CHURCH.

LETTERS

(Continued from previous page)

administration of the next Presiding
Bishop.

For me, it has been an extraordinary
privilege to serve on the Executive
Council during Bishop Browning's time
as Presiding Bishop. His call "that there
be no outcasts" seems to me to be the very
essence of what the gospel calls the
church to be. We need to affirm Bishop
Browning, not call for his resignation.

JOHN L. HARRISON, JR.

Philadelphia, Pa.

• • •

I am glad that there are still those in our
church who are willing to act with the
courage of their convictions. I read with
amazement Dale Coleman's piece, "A
Stubborn Presiding Bishop." Amazement
because, perhaps for the first time, I was
reading not only a thoughtful but also a
forthright response to this awful scandal. I
hope someone at "815" takes notice that
many of us are asking the same questions
as Fr. Coleman and becoming increas-
ingly disillusioned with our leadership.

(The Rev.) JIM SIMONS

St. Michael's Church

Ligonier, Pa.

• • •

Thanks to Fr. Coleman for saying what
many of us have been mumbling about for
a long time. Under the cloak of inclusiv-
ness, the Presiding Bishop has been a
willing conduit for the continuing assault
on orthodoxy from the homosexual lobby.

(The Rev.) JIM BASINGER

All Saints' Church

Anchorage, Alaska

• • •

I was distressed by the article by the
Rev. Dale Coleman concerning the
Presiding Bishop.

I have no problems with articles that
are "opinions," but such articles ought to
state clearly that they are personal opin-
ions of the writers, and if sources are
quoted, the sources should be clearly
identified.

It concerns me to have an article in
your magazine with sources not being
identified, plus statements by the author
of what the Presiding Bishop is thinking
and planning that are not provable, yet
stated as facts.

Further, whatever the mistakes of the
Presiding Bishop, as seen by others, Fr.
Coleman does not describe the person I

know, and have known for years. The Presiding Bishop is a compassionate Christian who is not full of deceit and scheming. He cares deeply for all God's children, including the outcast. He is quite willing to eat with sinners. It does not bother me that he can be angry. Compassionate, caring persons have to be angry at times.

Fr. Coleman's article is mean-spirited. It does not speak for this member of the Diocese of Western Louisiana and I trust not for many more here. Surely, if dissent is felt to be appropriate, it can be done by Christians in a spirit of "the loyal opposition."

(The Rt. Rev.) WILLIS R. HENTON
Bishop of Western Louisiana, retired
New Iberia, La.

In Harmony

William H. Harrison, in his article, "Protestants of Different Stripes" [TLC, July 16], is quite incorrect in saying that the phrase, "the word of God containing all things necessary to salvation ... entered Anglican thought through the work of Richard Hooker," and that according to Hooker, "on issues not specifically related to salvation, including church polity and the creation of precise moral rules in a community, scripture has no greater authority than any other bearer of traditional customs."

The phrase, "be you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ?" first appeared in the English Ordinal of 1550, three years prior to the birth of Richard Hooker as a question by the bishop to the ordinands. Its much less restricted area of application will be clear when read in the context of the bishop's exhortation which preceded it and included these words, "Ye perceive how studious ye ought to be in reading and learning the Holy Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures."

While Mr. Harrison may dislike the position of "Church One" as defined by Bishop MacNaughton [TLC, May 7, 14] as giving excessive authority to holy scripture, to say that "Hooker wrote to oppose the biblicist mentality which pervades 'Church One,'" is to impose his own position on Richard Hooker.

The Puritans with whom Hooker took issue wanted biblical direction on matters where scripture did not really speak;

"Church One" is concerned that the church not act contrary to scripture and with that position Hooker is in harmony.

(The Rev.) FRANCIS B. MAGUIRE
Church of the Good Shepherd
Bonita, Calif.

Collective Consciousness

Thanks for Kathy Burnside's excellent article on the recent conference of Episcopal historians and archivists [TLC, July 23]. Dr. Shattuck's point — that most of us never heard of the Rev. Tollie Caution (Tollie who?), the only African-American on the national Episcopal staff in the 1950s — is embarrassing.

Another unhonored name is Sarah Patton Boyle, the only white Episcopalian to publish a book (*The Desegregated Heart*) naming segregation a sin, in 1962 — before the Freedom Rides. The Episcopal Women's History Project Conference, in June, raised up many hitherto unfamiliar names, African-American and white, for what will be part of a "new" less tunnel-visioned view of historic Episcopalianism.

Anyone mining the rich lode of Episcopal women's history is grateful for anything that raises the collective consciousness about who, and what skin color, Episcopalians have been and are. All churches are indeed "relics," as that conference pointed out, of institutional racism, since we who are the white majority of American Episcopalians are more likely to reflect than challenge our heritage of racial privilege. Thanks be to God

for historians and archivists who apply their skill with usually-dust-covered records to dramatizing our institutional amnesia.

JOANNA B. GILLESPIE
Rochester, Vt.

I do not believe it is inconsistent to agree our church has been guilty of racism and yet disagree with Bishop Walmsley's attempt to equate welfare reform and efforts to deinstitutionalize affirmative action as forms of continued racism.

I wonder if welfare, in evolving from a "safety net" to an entitlement, isn't a means of keeping many people, regardless of color, in a perpetual state of dependency. The word "plantation" comes to mind. The original intent of government-enforced affirmative action programs was to provide a temporary — and morally correct — means of remedying the impact of past discrimination, not to make them permanent group entitlements. Arguments in favor of continued government-mandated quotas and set-asides often seem to reflect a belief that two wrongs do, indeed, make a right.

(The Rev.) DAVID APKER, deacon
Oconomowoc, Wis.

It's a Call

On behalf of brothers and sisters in Christ who are living in great pain yet striving to walk in obedience to Christ, I

(Continued on next page)

*"LEFT: The side of the body
on which the heart is
mostly located."*

— Webster's Collegiate Dictionary

The heart still beats in the Episcopal Church:
Subscribe to *The Witness*.

The Witness, published monthly out of Detroit, considers today's societal, cultural and religious issues from a left-wing, Anglican, and frequently iconoclastic perspective. Each issue is topical; study guides and back issues are available. For more information and/or a free sample copy, call 1-313-962-2650. Or send \$25 to *The Witness*, 1249 Washington Blvd., #3115, Dept. LV, Detroit, MI 48226.

LETTERS

(Continued from previous page)

would like to offer a different view to that of the Rev. Daniel H. Martins [TLC, July 23]. Obviously, not every divorce is "made in heaven," but I agree with Deacon Barbara Mraz [TLC, June 18] that the decision to pursue a divorce can be a response to the call of God. The decision to seek a divorce is never an easy or painless one. How much more difficult and painful it is when that step involves the assured censure of some who claim to speak for God!

I believe Deacon Mraz uses the word "call" as seriously as does Fr. Martins. God can and does call people to leave behind lives that are wrong in order to take up their crosses and live for God and his kingdom. Is it not equally possible that a mother might be called to rescue her children from abuse and degradation? That a spouse might be called to stop functioning as the enabler of an addicted spouse?

I wonder if anyone aside from God who calls and the one who answers can truly judge what is or is not a call from God. I want to assure those on that difficult road, that Deacon Mraz is not alone in believing in God's call to them, and that there are Christians who do not see them as being fundamentally unholy. Sister, Brother, if God has called you, and you know it, trust it and take your daily strength from him.

(The Rev.) ANNA D. GULICK, deacon
St. Raphael's Church

Lexington, Ky.

We Can Follow

I have sat on my hands long enough. Time to write a letter to Ye Olde Editor.

I loved "Taking a Swat at the Mail [TLC, July 30]." Good work! Who sez the editor doesn't have a sense of humor?

What an ecclesiastical snob: (The Rev.) George Porthan. I have a son who is non-episcopally ordained, in the Evangelical Covenant Church. He preaches a good sermon, tends his flock faithfully, loves and is loved and few find him impossible to accept. He went to seminary for four years! Can we all just get out of God's way, let him lead and we can follow, like we're supposed to do? Also, there are procedures to change canon law and/or the preface to the ordinal.

In all that I have read about the Anglican/Lutheran dialogues and goal of a "Concordat," slowly and carefully are the by-words in both churches. I trust that!

I am constantly trying to get my own house in order at the same time I am inviting others to share whatever I have to

Fun in Worship

A correspondent asked the editor of TLC to "lighten up. Have more of a sense of humor. After all, the faith and church are fun" [TLC, July 30]. For all of the very

real and serious problems of church, every parish priest has a share of stories "on the lighter side." Thinking about the comment from Maine brought the following to mind:

Acolytes often are a source of amazement and amusement. We have silver cruets, so one isn't always sure which has water or wine. When there is doubt, an acolyte will frequently give the cruet a "sniff test." A more enterprising young person dipped a finger in the wine cruet one Sunday, and having tasted the same was satisfied which was which. But the prize story goes to an adult acolyte who brought the cruets to me at the altar. He was fully aware that both contained water. He let me take the supposed wine and begin to pour, and by doing so find out. Then nodding for the second cruet I again began to pour, only to discover this too was water. Before I could say anything,



offer. Isn't that the role of the disciple? I shall pray for Fr. Porthan's peace of mind and renewing of the same.

(The Rev.) PEG STEWART
Kansas City, Mo.

Dangerous Precedent

I never thought of myself as an alarmist, but the article on the proposed canonical changes [TLC, July 30] has me deeply concerned. It appears this proposal will virtually eliminate the traditional position that women cannot be ordained priests which has always been a recognized position within the Anglican Communion. Surely we are not attempting to legislate people's consciences by forcing

the acolyte said, with a big smile "Father, Jesus turned water into wine. Do you want to give it a try?" I simply replied that we would leave the miracles to our Lord.

Lectors also are a source for fun in church, though unintentionally, of course. Three examples in the introduction to epistles come to me. One reader was introducing a letter of Peter, and after a long pause, completed this with "to St. Paul." Another introduced an epistle of St. Paul to the Philippines. My favorite was a Christmas Eve sung introduction of the letter of St. Paul to the Titians. The most embarrassed lector was the one who inadvertently read the gospel rather than the epistle. There was nothing for me to do but proceed directly to the pulpit and preach, at which the lector suddenly "realized" and turned quite red.

The Prayers of the People can occasionally produce some church bloopers too. One lady in reading the names of the hospitalized accidentally turned Oscar Fauser into "Oscar Mayer." Another in praying the names of our parish clergy, read, "Florence our rector and Red our assistant" in place of Laurence and Fred. We still knew who we were.

To be fair in all of this, after 18 years as rector in this parish, the laity may well have a few stories to tell about my mishaps in leading worship. Perhaps someone will write a book!

(The Rev.) LAURENCE LARSON
Trinity Church
Rock Island, Ill.

all Episcopalians to accept this novel addition to the Christian faith and belief — discounting not only conscience, but also almost 2,000 years of tradition — in the name of political correctness?

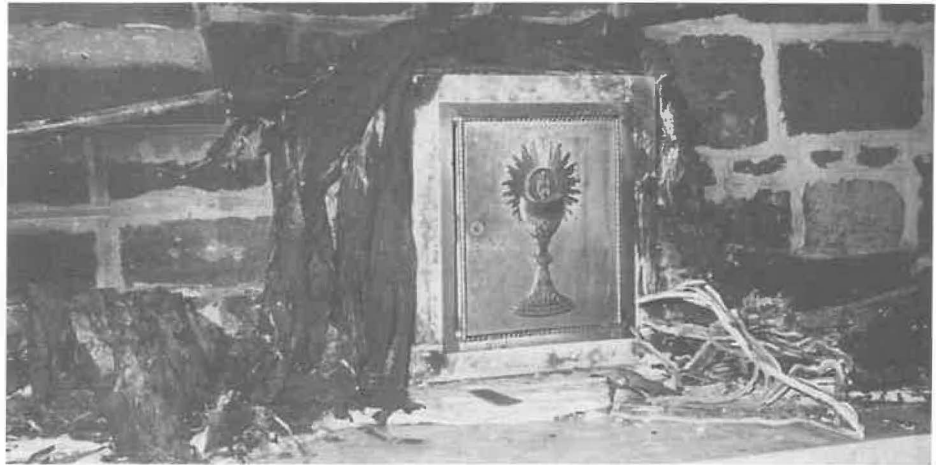
Anglicanism has always been characterized by a comprehensiveness that has been willing to accommodate a variety of theological expression and belief, from traditional Anglo-Catholicism to contemporary charismatic liturgy; from biblical literalism to form criticism. Since we have never had to legislate people's beliefs and practices before, surely this is a dangerous and frightening precedent to set now.

(The Rev.) CHRISTOPHER STAINBROOK
St. Timothy's Church
Fort Worth, Texas

New Jersey Church Withstands Fire

A recent Sunday night fire burned an altar hanging behind an old wooden cross but did not touch the cross in Trinity Church, Vineland, N.J. In addition, the roof was seriously damaged, but not the altar or chancel beneath. Dorothy Torchio, senior warden, credited the expertise of the firefighters with saving the 111-year-old building and adjoining parish hall.

Ms. Torchio said firefighters determined the Aug. 6 blaze started when the glass of a votive candle, in the chapel which shares a wall with the main chancel, broke. "The wax ran down and the fire followed it," she said. "The candle stand was on carpet." The carpet smoldered, producing thick, black smoke, while the fire moved up the dorsal into the



Elizabeth Lesosky photos

Firefighters are given credit for saving many of the church's artifacts including the tabernacle (above). The fire started in the side chapel (left) and did the most serious damage to the roof (right).



wall to the roof.

"The firefighters are Christians, too," Ms. Torchio said. "They told me it was not unusual to find a room completely trashed [by a fire], with a Bible that was not touched." She was drafting a letter to Vineland's mayor praising the speed and professionalism of the firefighters.

The church's smoke alarm and a walking patrol alerted firefighters simultaneously at 10:39 p.m.

Wings built onto the historic stone church in the early 1900s and in 1956 may have caused difficulties. A local news story quoted fire Capt. Ugo Trasferini as explaining that renovations and additions "created openings for the fire to sneak into and spread." The fire was vented upward, rather than through the building, by firefighters' breaking the roof open.

Ms. Torchio said the congregation was "in the process of cleaning up the parish hall for services."



Planned Giving Gets a Boost

A new ministry of planned giving is being initiated by the Episcopal Church Foundation. Headquartered in New York City, the independent, lay-led foundation decided to begin the planned giving program after the planned giving office at the Episcopal Church Center was closed last year.

The focus of the new endeavor, under the direction of Fred Osborn, will be to help individuals make plans for the use of accumulated assets, and assist congregations and dioceses in beginning and operating planned giving programs.

More information is available by calling 1-800-697-2858.

Southwest Florida Nominees Announced

A nominating committee for the election of a bishop coadjutor in the Diocese of Southwest Florida has presented five names for nomination at the special convention Sept. 23.

The committee report presented the following names: the Very Rev. Philip M. Duncan, II, dean of St. Matthew's Cathedral, Dallas; the Very Rev. Barry

R. Howe, dean of St. Peter's Cathedral, St. Petersburg, Fla.; the Rev. Don E. Johnson, rector of St. John's, Johnson City, Tenn.; the Very Rev. John Lipscomb, rector of Good Shepherd, Lake Charles, La.; and the Rev. Dennis J.J. Schmidt, rector of Abingdon Parish, White Marsh, Va.

Other persons may be nominated from the floor at the convention, which will be held at the Charlotte County Municipal Auditorium in Punta Gorda. The person elected will succeed the Rt. Rev. Rogers Harris as diocesan bishop when Bishop Harris retires.



Camp Expanded in Eastern Oregon

Ground breaking and blessing of new conference facilities have marked the start of additional construction at Ascension School, camp and conference center for the Diocese of Eastern Oregon.

The Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, and the Rt. Rev. William Spofford, retired bishop of the diocese, presided at the service held on July 30.

The new building in Cove will be an 8,000-square-foot lodge and conference center. It will provide sleeping quarters for 22 adults, with a meeting and dining room for 40-50.

Scheduled to be completed by fall of 1996, the building is the first major project supported by a diocesan capital funds campaign. Cost of the new building, known as Kimsey Commons, is estimated at \$600,000.

Blessed during the service was a new deck that has been added to the existing Founders Hall. Volunteers attending the family camp, working with the contractor, provided the labor to construct the deck, which overlooks a valley and surrounding hills in Eastern Oregon.

"This is a turning point in the diocese," Bishop Kimsey said in his homily. He added "what we do on that deck and in that building is what's important to God."

Bishop Spofford, in his homily, said that Ascension School "is not only a place to come to, but a place to go from, to be

refreshed."

Ascension School director Robb Baucom said the campus is used now for diocesan youth and adult camps during the summer, and made available to other groups after the camp season ends.

DICK SNYDER

Top photo: Christopher Spofford nails a board under the supervision of Robb Baucom during deck construction. **Bottom:** Bishop Kimsey and participants at the ground breaking ceremony.



Dick Snyder photos



BRIEFLY

Recent statistics published in the Church of England show Sunday attendance **on the decline** and giving of members increasing. Figures listed in *Church Statistics 1995* show a decline of 3 percent in Sunday attendance from 1992 to 1993, and that total giving to parochial church councils went up in every diocese during the same period, *Church Times* reported.

The Anglican Peace and Justice Network and the Anglican Observer at the United Nations have issued a statement **deploring the decision** by the government of France to resume nuclear testing in the Pacific. Among the signers are the Rev. Brian J. Grieves, peace and justice officer for the Episcopal Church, and the Rt. Rev. James H. Ottley, Anglican observer at the U.N.

The Most Rev. Desmond Tutu, Archbishop of the Church of the Province of South Africa, and the Rt. Rev. James H. Ottley, Anglican observer at the United Nations, were members of a church delegation which traveled to **Rwanda and Burundi** recently on a mission of peace. The archbishop said he hoped the structures of the Anglican Communion would come to grips with the leadership problems in the Episcopal Church of Rwanda [TLC, Aug. 13].

The Rev. Canon **John Andrew**, rector of St. Thomas' Church, New York City, has announced plans to retire. Canon Andrew said he will retire in July 1996, and parishioners were told a search process will begin soon.

The Rt. Rev. **John S. Spong**, Bishop of Newark, engaged in a debate in Leicester, England, with the founder of the Sea of Faith Network, the Rev. Don Cupitt. According to *Church Times*, Sea of Faith exists to "explore and promote the view of religious faith as a human creation." Bishop Spong said the debate gave him "a rare opportunity to be the conservative spokesperson."

Episcopal Church-related nursing homes were rated **among the best** in the country by the magazine *Consumer Reports*, in its August article, "Nursing Homes: When a Loved One Needs Care." The magazine rated Episcopal nursing homes, under the oversight of Episcopal Society for Ministry on Aging (ESMA), second best in the nation.

Rethinking World

Mission

Sixth of a monthly series

By ROGER WHITE AND RICHARD KEW

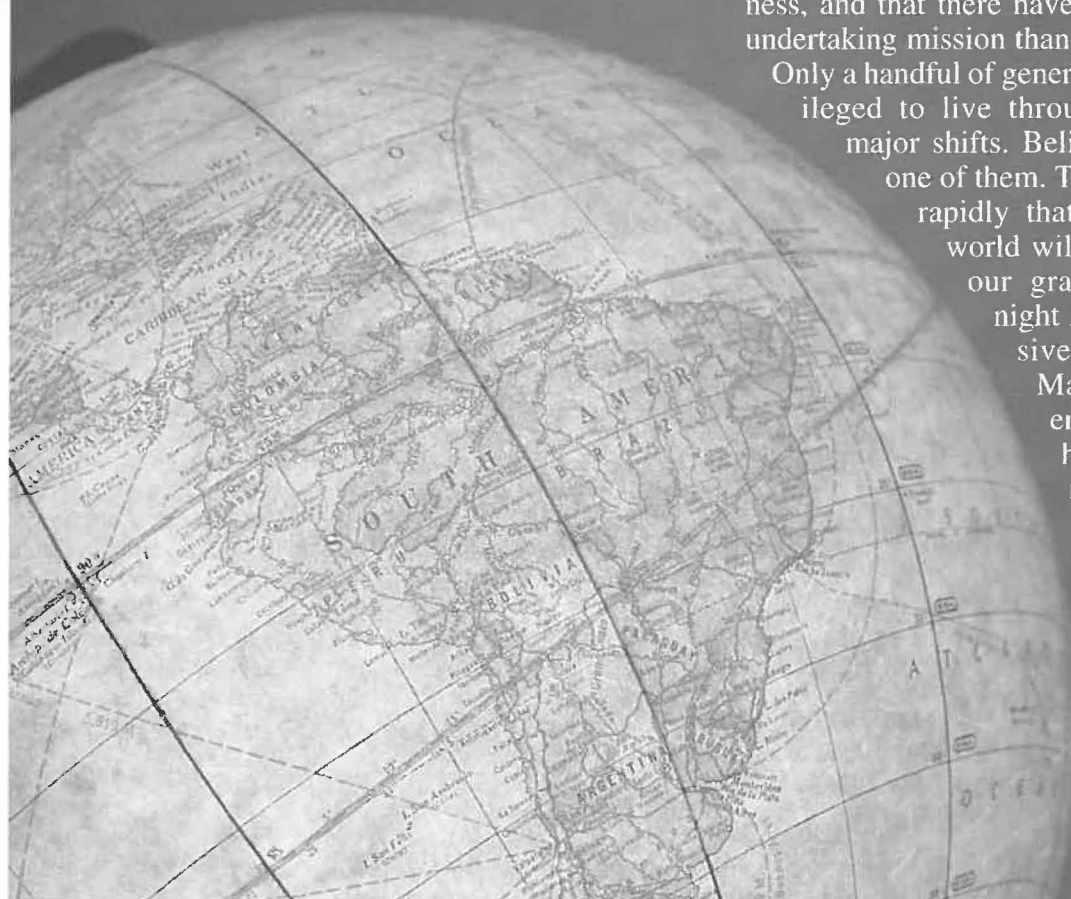
A world mission revolution is gathering momentum in the Episcopal Church. The story is long and complex, but suffice to say the event which seems to have reached beyond global ministry enthusiasts was the decision by the Executive Council in January 1994 to severely cut back — or even eliminate — missionary engagement, radically reducing an already shrinking force of

Appointed Missionaries and Volunteers for Mission. The cry went up from young and old alike, “How can the Episcopal Church call itself the Domestic and Foreign Missionary Society if it diminishes its global commitments?”

Numerous resolutions overwhelmed the General Convention in Indianapolis, resulting in the restoration of much of the funding and program. This extraordinary misjudging of the mood and will of the church enabled the broadly-based network of those engaged in mission to make the point that global action is vital to the church’s future health and wholeness, and that there have to be better ways of undertaking mission than the present system.

Only a handful of generations have been privileged to live through one of history’s major shifts. Believe it or not, we are one of them. Things are changing so rapidly that our grandchildren’s world will be as different from our grandparents’ world as night is from day. That illusive global village Marshall McLuhan envisaged in the 1960s has emerged. As a result, opportunities

(Continued on next page)



We cannot be excused from this *o b l i g a t i o n*

(Continued from previous page)

for Christian mission are presenting themselves for which the Apostle Paul might have given his right arm. Yet the Episcopal Church, like much of American culture, seems to have turned in on itself. Our past deep commitment to world mission is peripheral. It is time to re-evaluate our priorities.

Because of our introversion, it is vital for parishes and dioceses to have a global perspective and involvement. A clear, global vision provides a right perspective on local ministry. From our doorstep outward, it enables a response to Christ's final commission to "go into all the world . . ." If the Episcopal Church is to have any future, it must make a wholehearted recommitment to far-reaching global mission and cross-cultural ministry. With America becoming so self-absorbed, this will become more difficult.

It may be true old mission structures of the church are crumbling, but new initiatives taken in the last 20 years are gaining momentum and maturity. The South American Missionary Society gave new impetus to the provision of personnel to the growing churches of Latin America, while Anglican Frontier Missions is attempting to develop new formulas for taking the gospel to the world's least evangelized peoples. The number of full-time "career" missionaries has dropped precipitately, but increasing numbers of Episcopalians are sharing their skills all over the world as they undertake short-term missions at

their own expense. We observe that if challenged or invited, many more would be forthcoming. Inevitably, when these short-term missionaries return, their world vision has been turned upside down and they are converted to the cause!

Furthermore, companion relationships have given parishes and dioceses a taste of new life in Christ as Anglican Christians from Chile to Uganda, and believers in Moscow and Shanghai have been linked with groups of Episcopalians.

The future shape of the way in which we undertake this important work is far from clear. It is glaringly obvious that a radical reworking of the way we do mission is vital.

Yet despite all these initiatives, the number of Episcopalians involved in world mission remains pitifully small. Sharing our faith by word and deed to the ends of the earth is still considered by many to be a fairly disreputable and imperialistic undertaking by many. Perhaps this is because Episcopalians do not yet understand the nature of the world church. Many still think that those of us in the West are in a position to lord it over our sisters and brothers in Asia, Africa or Latin America. We might possess the lion's share of material resources and flex our muscles accordingly, but Christian leadership is now in the hands of believers from churches we helped found a century or more ago.

The old days of khaki-clad figures in pith helmets are long gone. Today's mis-

sionaries work as servants in burgeoning two-thirds-world churches. They are more likely, as servants, to work with computers, helping to produce quality and culturally pertinent Christian literature than bouncing through the bush in a rickety old Land Rover.

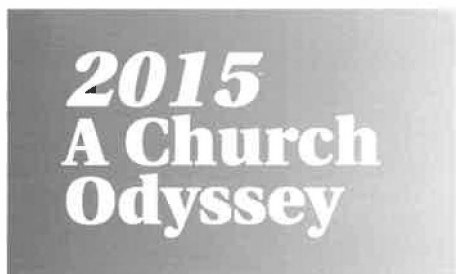
Between now and 2015, one of our highest priorities must be to inspire Episcopalians to fulfill their baptismal promise "to proclaim by word and example the good news of God in Christ" to the ends of the earth. None of us has a right to be excused from this obligation, and with ingenuity and dedication we can make it happen.

A generation ago, we had one of the most miserable stewardship records in the mainline churches. Today our figures are among the best. It took vision, theological understanding and hard work so that today a growing proportion of our parishes take the stewardship of time, treasure and talent seriously. This can be so for world mission.

Following the stewardship model, it is perfectly possible for the Episcopal Church to develop some of the most exciting and visionary global ministries during the next 20 years. We are blessed with gifted people, abundant resources, and rich reservoirs of imagination and creativity. Like the world, the global church is changing so rapidly that missionary partnership in tomorrow's world will be very different from anything we have known in the past.

God is calling us from our local myopia to global involvement, which can only bring health to our church too. More and more of the challenge is going to be addressed by dioceses, local congregations, and emerging networks of committed people. Do you share our observation that the mission vision of most parishes does not reach far beyond their own threshold? If so, then how do you think we can rectify the situation? □

The Rt. Rev. Roger White is the Bishop of Milwaukee. The Rev. Richard Kew is coordinator of the Russian Ministry Network. Ideas and comments may be sent to the authors at 2015, P.O. Box 92936, Milwaukee, WI 53202.



EDITORIALS

Mid-Decade Conference

An impressive group of church dignitaries is gathered this week at Kanuga, the conference center in North Carolina, for presentations and discussions on evangelism. Any time the Archbishop of Canterbury comes to this country, it is worth noting. The fact that he is here to participate in a conference on evangelism is especially noteworthy.

We are approximately halfway through the Decade of Evangelism, and, despite some impressive efforts in a few dioceses, the emphasis on evangelism is going unnoticed by most of the church. We hope the presence of Archbishop George Carey, Presiding Bishop Edmond L. Browning and others at Kanuga will help to provide an impetus for the Decade of Evangelism to be taken seriously.

The Wrong Image

In the Summer issue of the newsletter *from the P.B.*, which is sent to clergy, Presiding Bishop Edmond Browning recalls the late 1960s and '70s, when he and his wife, Patti, were missionaries in Okinawa. Bishop Browning admits he "should be a little embarrassed" to share the fact that at that time, being thousands of miles away, he and his wife referred to the Episcopal Church Center as "the Castle." He explains that the name came from the fact that the Brownings were living in a small house in a village which seemed very remote from national headquarters. "That was a world and time ago, and I am not embarrassed to say that where God has now called us is that very place that once seemed so remote," he writes. "Now we are there ourselves: in 'the Castle'."

Bishop Browning is a wonderful story teller. People who have heard him speak probably will remember his personal tales, often told lovingly and with humor. In this newsletter, he

shares with the clergy a fact that many of us experience: We may be called to places we never could have imagined, both physical places and places of the heart and soul.

But when the Presiding Bishop refers to "the Castle," he makes an unfortunate choice of words. The analogy of a castle is one to which most of us cannot relate. Castle implies wealth, fortification, probably a mansion. This is exactly the image the Presiding Bishop and others at the church center should be trying to avoid in the aftermath of the embezzlement of more than \$2.2 million in the treasurer's office. It smacks of a "fortress mentality" at a time when the church needs a better image. This is one story the Presiding Bishop shouldn't have shared.

Anonymous Sources

As one might expect, we have received a substantial reaction to the Viewpoint article, "A Stubborn Presiding Bishop," by Dale Coleman [TLC, July 30]. The feedback includes a wide variety of opinions, from commendation for our courage in printing it, to criticism for our irresponsibility in publishing it. Some of those opinions are expressed in letters to the editor in this issue and others were printed last week.

The most frequent criticism needs to be addressed. That is that Fr. Coleman referred to two bishops and a rector who were not identified.

The issue of anonymity has been addressed in this space on several occasions. To summarize, we do not like to withhold names of authors or sources. On some occasions, upon the judgment of the editor, it becomes a necessity not to identify a writer or a source. In the case of Fr. Coleman's article, readers should know that the author did identify the anonymous persons to the editor, and we are satisfied that the persons cited anonymously did indeed say what the author reported.

Sin, not Promiscuous Genes

By CHUCK COLLINS

It was reported in newspapers across the country that a bishop in Scotland has declared that we have a gene that predisposes us to adultery. The climate in the Episcopal Church is to accommodate every view, so I wasn't too surprised by the statement of the Most Rev. Richard Holloway, Bishop of Edinburgh and Primate of the Episcopal Church in Scotland. In fact, the more I think about it, the more I feel some agreement with him.

The Rev. Chuck Collins is canon theologian of the Diocese of the Rio Grande and rector of St. Mark's-on-the-Mesa Church, Albuquerque, N.M.

With my brother in Christ, I recognize there are urges in me to do what I've been told is wrong. I admit I would probably go for guilt-free adultery, if it could be "guilt-free." To shake loose the (sometimes) heavy moral anchors is, at some level, an interesting, titillating thought. I recognize

VIEWPOINT

that, apart from the nagging inner voice, I am inclined toward all kinds of behaviors that may well be absolutely true to my instincts. I agree with the bishop that something predisposes me to cheat on my wife and to have multiple sex partners. I couldn't disagree with the bishop more, however, about what is the underlying

cause of these cravings.

Bishop Holloway says biology makes us do it. The real cause is sin. Even if genes have something to do with our moral makeup (a proposition yet to be proved), this does not negate the plan of God made plain to us in the Bible. There must be a higher moral authority than "I felt the urge." If adultery is to be made acceptable with Christian teaching, this raises the even bigger question as to whether anything could be incompatible with Christian teaching, even the most destructive activities.

Whether or not a gene inclines us in some direction, we still have the freedom to choose our response. I suppose many people at one time or another feel the pull

(Continued on next page)

to commit adultery, but, in response, have chosen to remain faithful to their spouses. This higher calling comes from the standards God has revealed to us in the Bible and the responsibility he entrusts to us to obey his word. I don't know if there really is a gene that inclines me to break the seventh commandment, but I am quite sure my own sinful nature inclines me to do this. Either way, the craving is a craving to sin.

This "gene-made-me-do-it" thinking is a handy excuse for all kinds of behaviors. Our Scottish bishop said, "God has given us our promiscuous genes, so I think it would be wrong for the church to condemn people who have followed their instincts" [TLC, June 11]. If a gene is behind my desire to hang out at the corner bar, how can I really be expected to behave myself? If God made me this way, then he is to blame, if anyone. However, to blame is to miss the point. No blame (or guilt) is warranted for the conditions that are outside our control. To have a misguided gene or two can be great ammunition against those who might otherwise criticize our behavior. If we are to believe the bishop, something bigger and stronger than our "wills" is at work here. Chromosomes rule, and in this world of designer values we are expected to not fight, but to surrender to our inherited cravings.

The bishop's remark reveals a lame moral theology. His failure comes from a careless disregard for the biblical doctrine

of human nature. When the psalmist asks, "What is man?" (8:4), he is asking the most important theological question of our day. Modern men and women have difficulty admitting that we are sinners who sorely need the grace of God. This offends our pluralistic sensitivities, and so we remove these troublesome ideas from our liturgy (e.g., "... and there is no health in us"), and attempt to rewrite our moral theology to accommodate our inner urges.

Biblical anthropology, on the other hand, is rooted in the compelling dichotomy: the glory and the misery of humankind. Both are equally biblical and equally true. We are created in God's image to experience his glory, but, because we are fallen creatures, we are unable to reach up to God until being first moved to do so by his grace.

It's the second aspect of our nature as human beings that the moral revisionists reject. The depth of the corruption caused by sin is an undeniable part of the biblical message. Psalm 53:1, 3 (NEB), for example, says, "How vile men are, how depraved and loathsome; not one does anything good! ... All are unfaithful, all are rotten to the core ..." Isaiah says, "All we like sheep have gone astray, we have turned to our own way" (53:6). St. Paul teaches a similar message: "There is no one who is righteous, not even one ... All have sinned and fall short of the glory of God" (Rom. 3:10, 23).

Throughout the history of the church Christians have gone back and forth between the poles of the biblical dichotomy. Today, even though some theologians still have a deathgrip on the presumption of fundamental human goodness, others have realized that this is only half of the picture. They have recognized that the optimism of modernity is an optimism based on a false assumption about the sufficiency of human reason and unlimited human potential. A moral theology based on this assumption exaggerates the glory of man (*imago Dei*) and fails to take seriously the misery of our human condition (original sin).

When a bishop comes out in favor of promiscuity, the fox is not just in the neighborhood, he's in the house! Some have suggested that there are two churches within the Episcopal Church. Others say the gulf between the two is too massive to bridge. All the discussions about authority, the infighting about social issues, and the debate between modern and postmodern theologians can be traced back to this one big question about our human nature.

Which anthropology will drive us? A biblical anthropology upholding the balance between human glory and misery? Or another anthropology based on urges and genes? The Episcopal Church, which has always prided itself as the protector of the "middle way," desperately needs a new reformation based on the biblical understanding of human nature. When church leaders make wild assertions, like the one of our Scottish bishop, these are opportunities to revisit and rediscover the wholesomeness of the ancient catholic consensus that has steadied the church through good and bad times. □

Despite Bishop Holloway's declaration, the gene-made-me-do-it thinking is a lousy excuse

People and Places

Cathedral Clergy

The Rev. Canon **Curtis Cowell** is canon residentiary of Grace Cathedral, 701 SW 8th Ave., Topeka, KS 66603.

Ordinations

Priests

North Carolina — **Marvin Aycock**, 29018 Nelson Mountain Rd., Albemarle, NC 28001.

Deacons

Georgia — **Michael White**, college chaplain, Georgia Southern College, Statesboro, GA 30459.

Indianapolis — **Krista Cameron**, assistant, St.

John's, 3000 Washington Blvd., Huntington, WV 25705; **Susan McBeath**, St. Christopher's, 1440 W. Main, Carmel, IN 46032; **Donna Olsen**, St. Timothy's, 2601 E. Thompson Rd., Indianapolis, IN 46227; **Judith Roberts**, St. Paul's, 2651 California, Columbus, IN 47201; and **Michelle Roos**, St. Thomas', 1602 Harlan, Falls City, NE 68355.

Maryland — **Louanne Mabry**, assistant, St. Thomas', 232 St. Thomas Ln., Owings Mills, MD 21117.

North Carolina — **Jack Durant**, Nativity, Raleigh, NC; add: 3001 Old Orchard Rd., Raleigh, NC 27607; **Kenneth Kroohs**, St. Christopher's, High Point, and St. Paul's, Thomasville, NC; add: 1700 Queen St., Winston-Salem, NC 27103.

South Carolina — **Julian T. Jeffords, II**, assistant, St. Helena's, Box 1043, Beaufort, SC 29901; **Craig Smalley**, Cathedral of St. Luke and St. Paul, 126 Coming St., Charleston, SC 29403.

Southern Virginia — **Dane C. Bragg**, chaplain, Camp Chanco, VA; **Robert M. Miller**, deacon-in-charge, Advent, 9620 Sherwood Pl., Norfolk, VA 23503.

Virginia — **Nancy L.J. Cox**, part-time assistant, St. Paul's, 228 S. Pitt St., Alexandria, VA 22314.

Resignations

The Rev. **M. Esty Denkinger**, as interim rector, All Saints', Concord, NC; add: 3720 Winterberry Ct., Concord, NC 28027.

Retirements

The Rev. **J. Williamson Brown**, as rector, St. George's, Pungoteague, and from St. James', Accomac, VA.

The Rev. **Clayton E. Crigger**, as rector, St. Francis', Virginia Beach, VA.

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
 Sun H Eu 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. Corbishey, 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

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
Indiana Univ. *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, 10:15; 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 Dairymple & 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. Carl 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

Refer to key
 on page 16

College Services Directory

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 (717) 374-8289
129 N. Market
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 Sproat, 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 (802) 864-0471
2 Cherry St.
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 (206) 633-1611
1305 NE 47th St.
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 con-
tact the Advertising
Manager for information
on rates.

To Parents and Friends:
The churches and chaplains
listed in this directory wel-
come the names of stu-
dents, 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.**

CATECHUMENATE

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

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV and NRSV Lectionaries, parish office management, BOS, LFF, Christian education, Spanish BCP, music libraries and more. IBM, Macintosh, Apple II. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

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

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.**

ASSISTANT wanted for large, traditional parish with day school (N-8). Full liturgical, educational and pastoral responsibilities shared with rector. Looking for priest with solid faith and good people skills. Resume and CDO to: **The Rev. Richard A. Ginnever, 405 Glenmar Ave., Monroe, LA 71201.**

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.**

ORGANIST AND CHOIRMASTER wanted to direct an adult choir, youth choir and bell choir. Church has two manual Casavant organ and Whitechapel bells. This is a full-time position. Contact: **The Rev. Clifford Pike, St. Luke's Church, 1312 W. Council St., Salisbury, NC 28144. (704) 633-3221.**

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 42437.**

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

RETREATS

"IF YOU'RE READY..." When you're ready...to embrace the silence beyond the silence... Private deep meditation retreats in the tradition of the Desert Fathers. For free brochure write or phone: **The Mystic Journey Retreat, P.O. Box 1021, Guntersville, AL 35976. (205) 582-5745.**

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.**

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.**

Classified Advertising Rates

(payment due with order)

- 43¢ per word for one insertion; 39¢ per word per insertion for 3-12 insertions; 37¢ per word per insertion for 13-25 insertions; and 35¢ per word per insertion for 26+ insertions. Minimum rate per insertion is \$4.50.
- Blind Box (keyed) advertisements, same rate as above, add three words (for box number) plus \$3.30 service charge for first insertion and \$1.65 service charge for each succeeding insertion.
- Resolutions and minutes of Church organizations: 34¢ per word.
- Copy for advertisements must be received at least 26 days before publication date.

The Living Church

P.O. Box 92936

Milwaukee, WI 53202-0936

Fax: 414-276-7483

Attention, Subscribers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).



What Do You Think?

Our advertising department would like to know what you think about our new College Services Directory, Classifieds and Church Directory sections. Just cut out this coupon and let us know.

How often do you read these 3 sections?

Always Frequently Sometimes Never

What's your opinion of the changes?

Very helpful Somewhat helpful Confusing No opinion

Any other comments would be appreciated

Mail to Advertising Dept., P.O. Box 92936, Milwaukee, WI 53202-0936

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

Los Angeles, CA

ST. JAMES' 3903 Wilshire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu. H Eu 12:15 Mon & Wed, 5:30 Tues &
Thurs, 7 Fri

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)

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

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

Savannah, GA

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Wilioughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

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, 10 Sung 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

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.

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

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

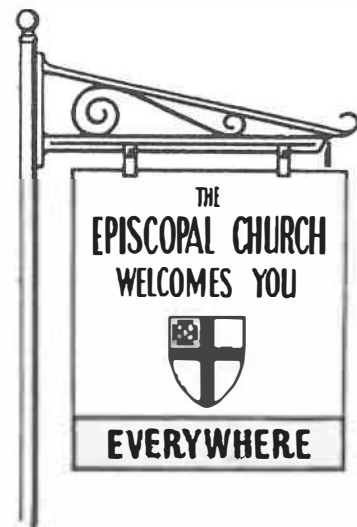
ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Mass 9; Thurs Mass & HS 10; HD as anno

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

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

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, assis (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 Twinamaan; 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. Philputt, v;
the Rev. George R. Collina; 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 10 H Eu (2S & 4S MP & HC). Sunday School 9 (all
ages—nursery 9-11:30) Wed 7 H Eu & Healing

Milwaukee, WI

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

Paris, France

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

San Miguel de Allende, GTO Mexico

ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. 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