

The Living Church

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The Magazine for Episcopalians



**Hard work
is a virtue**

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An amazing word
of only four letters

By William K.

Hubbell

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Quote of the Week

The Rev. Kevin Martin, canon for congregational development in the Diocese of Texas, on the election of a Presiding Bishop in 1997: "The next Presiding Bishop has the opportunity to make innovative changes that would decelerate the disintegration in the Episcopal Church ... But there's no John XXIII out there."

In This Corner

Real Ministry on Campus

The priest serving in the campus ministry read the letter from the vestry again: "... and so we hope you are ready to give up that kind of work and return to the ministry in a real parish. We therefore invite you to be our rector."

How should he answer this letter? The vestry members obviously thought of his campus ministry as "fun and games," and expected him to be yearning for the "real ministry" of a parish.

Should he write them about his counseling work with married couples, and tell them that about 20 percent of university students are married? Or of the midnight call to the hospital and subsequent early morning hours in a fraternity house after a student committed suicide? Or perhaps of his exciting conversations with faculty members discussing aspects of the Christian faith? Or the time when a postulant for the ministry was expelled for cheating and needed a friend desperately?

Perhaps they would be interested in his experiences in helping unwed mothers. Perhaps they would be impressed to know he was on occasion of some influence in the "power structure" of the university administration and in its counterpart in student government. Perhaps he should tell them of his sympathetic visits with those faculty members who were overlooked for promotions and salary raises, and of his rebuke of someone highly placed who pulled a scurrilous trick.

And the children — how many babies had he welcomed in the hospital and baptized in

the chapel? How many youngsters, even teenagers, whose parents were students, faculty or staff members, did he know and have in his pastoral care? And although preaching was important everywhere, somehow it seemed especially important in the campus community, and he felt this something "extra" made him work harder on his sermons. And what of the singing? Would a regular parish sing so heartily and learn new hymns with such cheerful good will?

Perhaps he should write of his deep satisfaction in sharing in many decisions young people make which affect the rest of their lives.

Of course, there were drawbacks to campus ministry. Christmas and Easter were times of substitute organists, depleted choirs and small attendance. The unreliability of students was often discouraging, but this was something to be lived with and accepted.

But he must answer the vestry's letter, respond to these people who loved their own parish and had done him the honor of inviting him to come be their rector. In his letter declining the call, he would express his appreciation for their confidence in him, but he also would describe his role in the campus ministry with the hope that it would give them a new vision of its pastoral dimensions and strategic importance. He said a prayer and began to type. "Dear friends: ..."

Our guest columnist is the Rev. Emmet Gribbin, TLC's correspondent for the Diocese of Alabama.

Sunday's Readings

Conviction and Courage

Pentecost 14: Jer. 15:15-21, Ps. 26, Rom. 12:1-8, Matt. 16:21-27.

In the recent film, *The American President*, President Andrew Shepherd proclaims: "Being an American is advanced citizenship." He means that being an American requires more than passive participation. It requires that we take a stand. It requires that we permit the proclamation and promotion of viewpoints that are absolutely contrary to those we uphold. Simply being an American requires that we stand up and be counted.

So does being a child of God. The lessons for this day underscore that reality. Judaism and Christianity both carry in them demands that hold our belief in God as more than merely an intellectual assent. We are called to act on our belief system.

Jeremiah learned that speaking the word of God was never easy or popular. He was continually asked to make a choice between worldly popularity and being the oracle to this people.

In most of Paul's letters there are sections of exhortation in which the apostle calls Christians to display in their actions what they hold as belief. It is never easy. It is always risky. But the regards of congruent behavior are immense and eternal. In the gospel for this Sunday, Peter remonstrates with Jesus over his conviction that he would be arrested, tried, crucified and raised from the dead. Play it safe, says Peter. Death is not necessary or right for the new King of the Jews. Jesus says: "Get behind me, Satan." Men do not normally act with this deep conviction. But God always does. Follow God.

Convert the Heathen ... But Do It in Love

I wonder if Donald Brown [TLC, Aug. 11] supports the Crusades?

He obviously supports another kind of contest, a soteriological Olympics of sorts, where we vie to convert the heathen. In this scenario, the rewards for us are crowns to cast at his feet; the probable consequence for the great chunk of the human race is (given the number of us versus the multitude of them) the "great horrible parching" of hell that Mr. Brown describes.

I thought that we were done with God as the Cosmic Cook.

Evangelism is plainly called for by both the Bible and the apostolic tradition. Even so, reconciling that with Mr. Brown's corollary that most people will rot in hell is difficult to do in the context of love.

Why don't we go about our Christian duty and leave the disposition of souls to God?

David Allen Holcombe
North Charleston, S.C.

I agree completely with Donald Brown's article, "Islam: Friend or Foe?" I have lived and/or worked in eight different countries in which Islam is the dominant religion. The intolerance toward Christianity in all of them ranges from bureaucratic roadblocks raised to prevent Christian expansion to outright banning of any Christian activity.

Most Americans have not experienced these situations of intolerance and have no conception of Islam's militant attitude toward us.

Let us not be so naive as to think that Christians can co-exist with this religion. If Islam gained a dominant position in the United States, our freedom of worship would be curtailed and Christianity suppressed. We are in a hostile struggle with this religion, and those Christians who profess tolerance toward it are betraying our faith.

Gary G. Engels
Sarasota, Fla.

Donald Brown does us a service by reminding us that another of the world's great religions has adherents who distort and misuse their faith in several contemporary settings where Christians struggle as a minority religion.

All of us have the tendency to contrast the worst in someone else's religion with the best in our own. We need to remember the Inquisition, Salem witch hunts, and the plight of Palestinians in their own homeland. Yes, there are abuses of power in many Middle Eastern and African countries with a strong Muslim population. But, as we report these, fairness requires that we also understand the pure tenets of any faith which leads people to worship God and be better neighbors. We must not judge another faith by the actions of those who use it as a cover for sinfulness, which is common to all of us.

(The Rt. Rev.) David Reed
Bishop of Kentucky, retired
Louisville, Ky.

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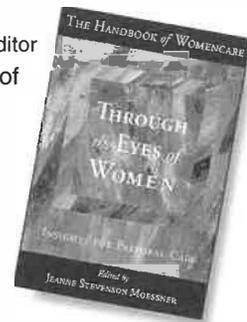
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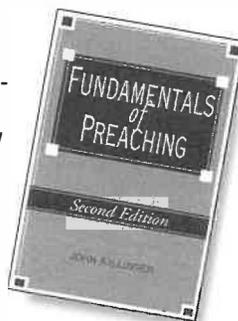
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Letters

Insensitivity

I do not agree that the Rev. Elizabeth Zarelli Turner's criticism [TLC, July 7] of the Presiding Bishop's endorsement of the president's veto of the ban on partial birth abortion [TLC, May 26] was unjust. As a mother of five and a Christian, I was outraged by Bishop Browning's callous insensitivity to this abominable procedure — the ultimate child abuse. Partial birth abortion has nothing whatever to do with saving the life of the mother.

An abortion rate of approximately one and a half million babies annually in this country is a national disgrace. Most of these procedures are performed only for the convenience of the mother and have nothing to do with protecting her life.

What is clearly needed is a return to responsibility. If people would be responsible for their sexuality, there would be no need for most abortions.

Partial birth abortion is a brutal, savage procedure which clearly should be banned. The people of the Church of Jesus Christ should not in any way sanction the taking of human lives, especially by such a horrible method.

I believe the president and the Presiding Bishop should pause for a few

moments and consider how they would feel if their child or grandchild was the victim of such a heinous procedure. They might possibly reconsider their actions.

*Stella Woodworth
Guilford, Conn.*

Lewis Towler misunderstands Elizabeth Turner's criticism of the Presiding Bishop's endorsement of the President's veto of the bill which would outlaw partial birth abortions. He objects to her construal of this endorsement as "supporting this appalling method of abortion," saying that Bishop Browning does not support abortion.

This is a too simplistic separation of law and morality. Of course, sometimes the law should not forbid that which is immoral — and it was part of Mother Turner's point that the Episcopal Church, again and again, finds the practice of abortion of dubious morality. But sometimes immoral procedures should be outlawed.

In a partial birth abortion, a fetus who is near full term is partially extracted from the womb — alive; then its brains are sucked out; then it is delivered dead. Does Fr. Towler seriously want to say that the decision about such an action should be

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Letters

the private matter of a woman and her doctor? And more to Mother Turner's point, can he seriously argue that such a position faithfully represents the Episcopal Church?

For my part, I will state clearly: No doctor should perform a partial birth abortion, no woman should seek it, no man should encourage it, no church should condone it, no society should countenance it.

*(The Rev.) Victor L. Austin
Church of the Resurrection
Hopewell Junction, N.Y.*

More Votes

In response to Bishop Spears' fine article on eliminating the vote for retired bishops [TLC, July 28], I suggest an alternative way of resolving this situation and the concomitant inequities.

Let us give voice and vote to all former deputies who have served as such for at least two General Conventions. This would equal out the balance in voting and provide more adequate representation for this non-episcopal segment of our church.

While such a change would probably triple the size of the House of Deputies, think of all the wisdom we would gain.

*(The Rev.) Nathaniel W. Pierce
Christ Church
Cambridge, Md.*

Inconsistent

Some time ago, I served on several joint commissions charged with overseeing our relations with the Orthodox and other Eastern churches. I was also secretary of the Orthodox-Anglican Consultations from 1960 to 1970, and represented the Presiding Bishop at the first Pan-Orthodox Conference in Rhodes. Thus the letters to you from Bishop Basil [TLC, July 21] and Mr. Sweet [TLC, Aug. 4] held great interest for me.

At our first consultation, an Orthodox archbishop remarked that in areas where no Orthodox parish existed, he expected his people to attend the Episcopal Church. The archbishop certainly was "well meaning." To describe him as "ill-informed" is surely untrue.

On a number of occasions, well-educated Orthodox clergy have shared the ministry during services in parishes where I have been rector. Likewise, I have celebrated with an Orthodox bishop and his clergy, and received the sacrament at the bishop's hand.

In many areas of this country, the policy of the Orthodox churches is difficult to determine. On one occasion, an Orthodox priest told me that members of the consultation, appointed by the Standing Conference of Canonical Orthodox Bishops, did not speak for him! This, surely, is an ultra-protestant attitude not found even in the Episcopal Church!

Consistency has never been listed as a theological virtue. To seek it, then, as a principle is an error. It is to be discerned neither in the Episcopal Church, nor in Orthodox churches.

*(The Rev.) Robert B. MacDonald
Brant Beach, N.J.*

Former Priests

Not for the first time I have found in your magazine a reference to a former priest (in this case, Nicholas Cooke, the husband of convicted embezzler, Ellen Cooke) [TLC, Aug. 4]. Are Anglican orders not indelible?

*(The Rev.) Gus Brunston
St. Francis Polish National
Catholic Church
Denver, Colo.*

(In this case, a resignation and renunciation took place. In others, depositions have been involved. Ed.)

Reading and Writing

James Adams' article [TLC, July 28] is provocative and evocative. He should become an outstanding priest.

To my mind, the major sin of this country is apathy. Clergy and lay persons who write need to be encouraged to get their work into print. Let others read what you have heard from our Lord. The need is for all people to think more about our Lord and Savior today than they did the day before. Prayer will help us to find true peace. Reading is a key to inner peace. Writing is true balm for the soul.

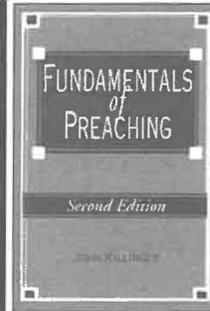
*Leonie Miller
Tampa, Fla.*

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Become 'Less English,' Brazilian Bishop Says

Latin American Bishops Prepare for Lambeth 1998

The Anglican Communion should be "less English" at international meetings, said Archbishop Glauco Soares de Lima of Brazil, at a meeting of Latin American bishops July 25-28 in Porto Alegre, Brazil.

"There is a need to overcome a type of cultural preconception," the archbishop said at a preparatory conference for the 1998 Lambeth Conference. He reminded the other bishops that of the world's 70 million Anglicans, more than 50 percent

live in non-English-speaking countries.

The bishops emphasized the need for their voices to be heard at the Lambeth Conference, which includes bishops from all Anglican provinces. The archbishop noted that only about 30 Latin American bishops would be among the 850 to participate at Lambeth.

"Moreover, they do not speak the sacred language — English," he said.

He said the bishops gathered in Brazil wanted the Lambeth Conference to dedicate more time to silence, prayer and informal contact.

The Rt. Rev. Martinano Garcia-Montiel, Bishop Coadjutor of Cuernavaca, Mexico, said that when he attended the 1988 Lambeth Conference, he felt marginalized from other bishops.

"I had the impression that Latin America is, if not ignored, at least minimized in terms of its Anglican identity," he said. "The great majority of Latin American bishops who were in Lambeth felt marginalized."

Ecumenical News International contributed to this article.

Look Out Below!

One of the nation's oldest structures in continual use — Christ Church, Shrewsbury, N.J., built in 1769 — has been found in danger of collapsing under the weight of a slate roof installed 72 years ago. It is registered as a National Historical Landmark.

The parish, founded in 1702 by the Society for the Propagation of the Gospel under the jurisdiction of the Bishop of London, passed to the Diocese of New Jersey after the Revolutionary War. Currently the church has 300 communicants.

According to the Rev. Robert

Ripson, interim rector, a main timber in one of the roof trusses above the nave failed under the tension and started a chain reaction of truss failures in sequence, affecting five of the eight units that support the roof and ceiling.

Fr. Ripson appeared in a hard hat after the Easter Vigil and the church was closed temporarily.

Several shoring towers in the nave are expected to make the building usable until a full study of damages is completed and repairs are begun in 1997.

(The Rev.) James B. Simpson



The roof of historic Christ Church in Shrewsbury, N.J., is in danger of coming down.

Briefly

Metropolitan Spyridon, 52, has been named **Greek Orthodox Archbishop of America**, becoming the church's first American-born leader. Archbishop Spyridon, who attended schools in Ohio and Florida, has extensive international experience and has been a bishop since 1985. He was chosen at a meeting of the 12 bishops of the holy synod of the Ecumenical Patriarchate in Istanbul.

A **bishop of the Church of the Province of Kenya** was killed July 27 in a helicopter crash near Embu, Kenya. The Rt. Rev. Andrew Adano Tuye, Assistant Bishop of Kirinyaga, was en route to an ordination when the police helicopter crashed. Eight government officials also were killed in the crash.

Dana D. Henry has been named executive director of **National Organization of Episcopalians for Life (NOEL)**, the organization announced. NOEL moved its headquarters to St. Stephen's Church, Sewickley, Pa., last month after having been located in the Washington, D.C., area for the past 10 years.

Presiding Bishop **Edmond L. Browning** was among 28 religious leaders who signed a letter in July calling for Congress to shift funds from U.S. military spending to support greater efforts toward eradicating global poverty.



CELEBRATING SOLIDARITY: Members of 33 religious groups and churches gather at St. Paul's Cathedral, Peoria, Ill., Diocese of Quincy, in witness to God's love in an increasingly violent world. Recent church burnings were mentioned specifically. At the midpoint in the July 14 service, the congregation processed next door to New Hope Ministries Church of Deliverance to complete the service.

For Once, Color of Skin Wasn't Nearly So Important

"To whom much is given, from him much will be required" (Luke 12:48).

Many of us have heard this quoted, but when Vicki Peterson of St. Christopher's Church in Spartanburg, S.C., quoted it at the 10:30 a.m. service recently, it took on new meaning for many parishioners.

Beginning on a June Sunday evening, a rented school bus brought children from the Hub City and Woodworth Homes housing projects for five days in St. Christopher's Family Vacation Bible School. Under the leadership of the Rev. Tom Rutherford and Children's Ministries Coordinator Mary Ann Bethea, the youth and adults of St. Christopher's felt ready to tackle the challenges of bringing together their own parish family with children from the inner city. No one, however, was fully prepared for the turnout or the love that flowed throughout the week.

Attendance on the bus soared from 40 that first Sunday evening to more than 100 by the final hot dog dinner, Eucharist and ice cream sundae party held the following Thursday. As word spread, the crowd grew to more than 250 people.

Many of the activities were standard Bible school events — making T-shirts, playing games and learning new songs. But nothing about any of these activities was ordinary, as black hands held white

hands, and white voices sang out with gusto on songs influenced by gospel and reggae. For once, color of skin wasn't nearly as important as finding just the right color to paint on a T-shirt.

The theme of the week was "The Fruit of the Holy Spirit." Every fruit was displayed — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Frustration, anxiety and selfishness did show up from time to time as well during the week.

Most of St. Christopher's members are middle- to upper-class families with more than adequate homes, three square meals a day, and children who grow up assuming that a college education will follow their graduation from high school. The parish has a new church, a loving congregation, and a rector who prays for and challenges the members and helps them grow in their relationship to Jesus Christ. Many parishioners already give generous dollars and countless hours to local missions and ministries. However, it was time to give something back collectively.

Impact Ministries, a local group from many churches, is dedicated to giving Spartanburg's inner city children a chance to find Jesus — and to see a world beyond the drugs and violence that are so pervasive in their neighborhoods. Impact had

approached several churches to ask for a joint sponsorship of a Vacation Bible School. The Rev. Tom Rutherford, rector, agreed, and St. Christopher's took up the challenge.

Those who helped with the program may have been unprepared for the sacrifice of time and self that had to be made. It didn't take long, however, for the rewards to show as the week progressed. A local television station arrived on Wednesday night to do a story. Unrehearsed, nearly every child answered the question, "Why do you like to come here?" with "To learn more about God." They also said they loved the food, the free activities and the chance to visit a new place. Those things taught them the love of Christ as much or more than the songs, skits and testimonies they heard. In return, the children gave staff love, gratitude and smiling faces.

The week ended with a Thursday night Eucharist. Many children asked Jesus into their hearts and received Communion. As old and young, rich and poor, and black and white drank from the cup of salvation, the prayer of many was that the walls of division could be brought down so all can see they are the same — one body in Christ Jesus.

Mary Jo Palumbo

There is, as most Christians know, one word in the Hebrew which was carried unchanged into Latin, Greek, English and other languages. It is a word of only four letters, but it's amazing what you can get out of those four.

In Hebrew, the word seems to have three letters, which Sir Edwyn Hoskins in his *The Riddle of the New Testament* transliterates into 'MN. If you say those letters aloud — Em-en — you're very close to the Greek, Latin and English pronunciations: Amen.

Look what those four letters contain: AM, ME, MEN, and its anagram — NAME.

By expanding the meaning of those first three words, you get the core of the Lord's great charge: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself." "Thyself" is ME. "Thy neighbor" is encompassed in MEN — used here in its now politically incorrect, generic sense; and AM — the name the Lord God used to Moses: "Tell them I AM sent you."

As for NAME, we are reminded of the first question in the Catechism of the 1928 Book of Common Prayer: "What is your Name?" This is the first question asked in a series of social situations, from the first meeting of two strangers to what the police officer asks after catching you speeding. All MEN have names, all MES have names, and even the Great I AM has a name: in the Hebrew, JHVH. In fantasy fictions about future societies, the substitution of a number for a name is one way of humiliating the individuality of the masses (this happens in the American military also). Primitive societies insist that knowing the name of an enemy gives one power over that enemy, just as Jesus, by naming the demons, conquered them. For all MEN, NAME is more than just a "moniker" or a "handle." It is a proud possession. It doesn't identify you, but it's a start.

More essential is the ME of each human being. The fact that I am ME gives me a status both within and without. Even if I am alive, if I have no ME, I am not a person. ME is who is behind the person who says, "I." "Me Tarzan, you Jane," whether it was ever said or not, points to the awareness not only of the difference between two selves, but between the two sexes. Ronald Reagan's, "Where's the rest of me?" in the film "King's Row" (he had lost a leg), was a plaintive admission, which most of us share, that we are not wholly ME, unless we are wholly whole:

arms, limbs, mind. Hence, we cannot say AMEN to the universe unless it contains a Superior Being, other people whom we care about, with whom we work and play, and especially, our very own selves, our ME-ness.

As for AMEN itself, in one of its alternate meanings, even the Beatles made use of it: They sang, "Let It Be." AMEN also means, "So be it," and "That is true." Therefore we should be careful about sounding out "Amen" too casually in response to the prayers we hear in our churches.

AMEN appears in another form in the New Testament. Many times, in the Greek, Jesus says, "Amen, amen, I say unto you . . ." The King James translators made this, "Verily, verily I say unto you . . ." We more or less know what that means, but we tend to let the words slide by, as mere preface. But it means, "What I am about to say is true," or "This is the truth . . ." Notice that "truth" is the focal word.

Another implication within AMEN is that of "steadfastness." He who makes these promises is true — and steadfast forever.

In the Greek of most of the New Testament (save for the Gospel of John, where in English it appears as "Verily"), AMEN appears frequently, as at the end of the Gospel of Matthew: "And lo, I am with you always, even unto the end of the world. Amen." Few modern versions use this "Amen." Various translators have found other ways of implying the steadfastness of our Lord's promises than by having him say AMEN.

We will say AMEN many times in our lives, even in secular settings. But it means more than "Right on!" or "Way to go!" It means no less than that if we are baptized into Christ, we are eternally united to the Great AMEN, to all MEN (and women), and no less, to our own sense of integrity, expressed in the word ME.

AMEN is such a little word, such a familiar word, that nine times out of 10 we use it lightly, to mean little more than "Yeah." But it is a word of incredibly deep and broad meanings, and yearnings. We must be careful when we say AMEN. We must listen seriously, to be assured in our hearts that what we pray for, we really want to happen. □

The Rev. William K. Hubbell is a retired priest of the Diocese of Lexington. He resides in Lexington, Ky.

Editorials

A Way to Help Students

For first-year college students, this time of year can be a test for the nerves. Not only is there a new academic environment to adjust to, for many it will mean the first time living away from home. This unsettling time can be eased a bit if students can be brought into the fellowship of the campus ministry or into life of the local parish church.

The advertisements under College Services at the back of this issue should be helpful to students as well as their parents. If parents will alert their children to the presence of a college chaplain or the location of the local parish, they may provide a greater service than they realize.

Some of the church's most creative ministries take place on college campuses. We hope students will take advantage of them. We also commend to readers the column on page 2 on the many facets of a college chaplain's work.



OUT OF ME

Trace me blood, bone, and flesh
finger of God; trace me.
But do not leave me sketched.
I am clay risen. I am
earth prone, born formed
of earth tones.

There is that silence
awake within. Bird song,
I am song like feathered
greater pleasure within,
within.

And it will out of me
come, out of me fill
the air, spill forth
like notes unseen
from flying songs,
wings stretched to soar.

And I must out of me
come, caught by gravity,
held down; I must in
out, be; I will.

Your will.

Mark L. Cannaday

Hard Work Is a Virtue

Ironically, the secular holiday Labor Day winds up being a day on which people seem to do as little work as possible. In many places, it marks an unofficial end of summer, a long weekend on which to head for the beach, the mountains or the comforts of one's deck at home.

While the church does not observe Labor Day, labor does deserve recognition. Hymn 541 includes such work-related lines as "who dares stand idle," and "Go work today." Productive labor — the manufacture of goods and the harvest of produce — has a major effect on the economy of this nation. Hard work is considered a virtue and is admired by many and envied by those who cannot find jobs.

On this day, let us give thanks for those who labor for the good of all, praying also that those who are out of work may find suitable employment.

SAYING GRACE

Heads bow demurely.
Habit-trained lips murmur sedately,
"Thank You, Father, for this food.
Bless it to our need and good."

Look, He's the Creator.
Would He like for us sometimes
to be more creative,
more exuberant, more delighted?
More specific?

Like now, at this lunch table?

Thank You, Father,
for mellow fat butterbeans.
Thank You for oatmeal bread
(nutty in flavor, crumbly in texture,
sustaining).

Thank You that You gave us cloves,
and celery seed, and nutmeg.

Thank You for hot chocolate,
and thank You for the stove that warmed
the contents of this cup.

Deeply and definitely,
we thank You, Father, for this food
(*this* food);
bless it to our need and good.

Elva McAllaster

ABC ACROSTIC

Alone
Before the world's
Conception, God, you
Drew plans for
Eons on nothing
Firmer than air.
Galaxies expanded from
Holes blacker than
Ink, as you
Joined two molecules
Kindling in them
Life.
More
Neutrons and protons
Ordered into existence,
Poured from your
Quintessential being, to
Roil this planet,
Sending capillary signals —
Taking flesh in
Universe of bodies
Variant as bees,
Whales, humans. Yes,
Xenogenetic was
Your
Zeal!

Francis C. Gray

In Search of Serious Preaching



Byrd Eastham art

Several generations have been taught that the sermon is of marginal importance.

By M. FRED HIMMERICH

Many have complained that the quality of preaching has declined in the Episcopal Church. What reasons have been advanced to explain this decline? The reasons may be theological or liturgical or historical. Some have suggested that the demise of "Morning Prayer and Sermon" as the main service of worship for Episcopalians is the basic culprit — surely a simplistic and populist answer.

There may be other reasons more subtle. The devaluation of preaching was undoubtedly going on long before the 1979 Book of Common Prayer arrived on the scene. One such example is "Low Mass Without Sermon," or "Early Said Communion Service Without Sermon." Perhaps there were good reasons for instituting these popular services a century ago. Probably the faithful few who began to attend these services came later to the main liturgical event. However, unfortunately, the custom of "early communion" taught many generations of lay people and clergy alike that the sermon was expendable and not really necessary.

Another reason is "The Family Service." What a wonderful idea, to encourage adults and children to worship together! But too often the sermon was reduced to a few off-hand remarks, and those of a cute and humorous nature. Again, several generations of lay people and clergy were taught, by the way things were done, that the sermon was of marginal importance.

A more devious reason for poor preaching is poor theological training for our preachers. Let's face it, the theological training so many of our clergy have received has run the gamut from the most liberal kind of modernism to the most hackneyed kind of medievalism. No one can proclaim anything if that person doesn't have anything worthwhile to proclaim.

The solutions are both painful and obvious. Clergy need to be better students

— especially after they graduate. If the seminary hasn't taught them any Greek — the language of the gospel — let them sign up for a correspondence course in that subject. If the seminary hasn't taught them to study Augustine and the other teachers and theologians, let them buy the books and embark on their own study.

In addition, most of our churches have too many Sunday services. The old catholic and orthodox rule was one Eucharist in one place on any one day. If a second or third Eucharist must be instituted to accommodate the huge crowds, let the additional services be duplicates of the main service. At least let us require that the preaching at every Sunday Eucharist be as fulsome and wholesome as possible.

We must also understand that in the Eucharist the word proclaimed and preached is integrally connected to the Word offered in sacrifice and received in communion. We have the example of ancient liturgies in which the memoirs of the apostles were read, followed by the explanation of these memoirs by the president. After this bread and wine were brought to the altar, solemnly blessed and offered, and then returned to the people in communion.

Finally, our outward ceremonies ought to enhance that which we believe. Let the gospel book — the symbol of the word proclaimed and preached — be enthroned upon the altar during the first part of the service. Let the chalice and paten, symbols of the Word sacrificed and given in communion, be brought to the altar at the offertory. (Surely we have outgrown the need for meaningless baroque fripperies such as chalice veils.)

These two icons — the gospel book and the chalice — are visible signs of the inter-connectedness of word proclaimed and preached on the one hand, and Word offered and consumed on the other.

Has the importance of preaching declined in the Episcopal Church? Many congregations indeed are trying to make right unworthy customs. But if there is to be any kind of evangelism among us, the defect of poor or absent preaching must be the first to be rectified. □

The Rev. M. Fred Himmerich is a retired priest of the Diocese of Milwaukee who resides in Watertown, Wis.

The Stuff of Greatness

Uncovering the real Constantine and his times

CONSTANTINE THE GREAT

The Man and His Times

By Michael Grant

Scribner's. Pp. 267. \$27.50

Constantine remains a fascinating, not to say troublesome, figure in Western history. What sort of man was this Roman emperor who turned the ancient world upside down and inaugurated a new order for both church and state? The historical sources to answer this question are at best, as Dorothy Sayers once observed, ambiguous.

Undaunted by this challenge, Michael Grant has undertaken to cross over the "treacherous quicksands" of the historical record and to uncover the real Constantine and his times. In this quest, Grant focuses on Constantine the warrior, the ruler and the Christian. This last facet of the man naturally will be of chief interest to the student of early Christianity, who may take pleasure in finding that Grant readily accepts the genuineness of Constantine's conversion and exclaims his wholehearted devotion to the Christian God.

The distinguished British historian's overall assessment of the first Christian emperor's character and reign will be less satisfying. While Constantine was a man who possessed great gifts as a military leader and civil administrator, writes Grant, he was also "an utterly ruthless man ... who believed that he had God behind him in everything he did." This mixture of good and evil, Grant weakly concludes, is the stuff of greatness. Ambiguity, it would seem, must continue to be Constantine's fate.

(The Rev.) Charles R. Henery
Nashotah, Wis.

Unsolved Mystery

THE TRUTH ABOUT THE VIRGIN

Sex and Ritual in the Dead Sea Scrolls

By Ita Sheres and Anne Kohn Blau

Continuum. Pp. 236. \$27.50

This new book on the Dead Sea Scrolls is written by two women who have done a great deal of historical research on the documents. In their introduction, they write, "We will maintain that the sectarians' book, known today as the Dead Sea

Scrolls, became no less than the founding document of Western civilization." They do not explain how literature written 2,000 years ago and hidden in caves until 1947 could accomplish this.

The scrolls are made up of fragmentary texts describing the beliefs of a messianic sect who lived at Qumran at the time of Christ. They provide a unique insight into Jewish and Christian thought of the period. Ita Sheres and Ann Kohn Blau use apocryphal literature "written between the murky, seminal time of priestly Judaism and formal Christianity" for the remainder of their source material.

Their research centers on the goddess religions and fertility rites contemporary with Semitic culture of the time. They believe that Old Testament patriarchs bent on establishing monotheism associated women with the practice of such religions. Because of their bleeding and birthing, females were polluting. Because of their feminine wiles, they were evil. The Qumran community, being particularly puritanical, revered celibacy, virginity and purification rites as the way of salvation. The "truth" revealed by Sheres and Blau relies on a "sacred wedding" ritual practiced by the sectarians.

The virgin birth has always been a mystery. The authors build their story on highly speculative theory and fragmentary texts, by-passing the history of Christianity. *The Truth About the Virgin* does not solve the mystery.

Harriet H. Merry
Duxbury, Mass.

Up-to-Date Call

HEALING AND CHRISTIANITY

A Classic Study

By Morton Kelsey

Augsburg. Pp. 368. \$19.95 paper

This third edition of *Healing and Christianity* is a thorough update of the first edition. Fr. Kelsey writes out of both a longterm parish experience and teaching. God's compassion expressed through the people of God is evident.

The author develops a rounded apologetic for the healing ministry. Scripture and evidence down through the history of the church form the foundation. Opposing

positions are presented with only an occasional leaning toward special pleading. He avoids the excesses of the wilder practitioners. It is a well-reasoned and up-to-date call for public healing ministries with special concern for inclusion in seminary curricula. I am amused to think about how some faculties might react.

Of course, the basic question is "Do healing miracles occur now?" Although I can admit that miracles may be in the eye of the beholder, my experience in parish life is that healing miracles do occur. A healing ministry heals more than individuals when done with simple compassion.

Healing and Christianity is a fine summation of Fr. Kelsey's work.

(The Rev.) John I. Kilby
Omaha, Neb.

Healthy Conversations

THE GOSPEL ACCORDING TO JOHN

Revised Edition

By Leon Morris

Eerdmans. Pp. 824. \$42

PAUL'S LETTER TO THE PHILIPPIANS.

By Gordon D. Fee.

Eerdmans. Pp. 497. \$39

(Both books in the *New International Commentary on the New Testament.*)

Commentaries on books of the Bible often fall into one of two categories: devotional or technical. The former tend to be too superficial for parish preachers and serious lay students of scripture, the latter tend to be too narrow and esoteric. Neither of these volumes can be deposited into either category. Substantive and systematic in their treatments of these critical New Testament texts, both Morris and Fee write engagingly about background considerations; and, without sacrificing a thorough analysis of each pericope, they keep the reader on board with the thrust and flow of each book.

Rather than offering strings of inspiring "thoughts for the day" or exegetical artifacts, each author brings the world of the full text to life, and brings it as well into healthy conversation with contemporary concerns. To work with each of these volumes is eminently worth the effort, whether the objective is solid personal study of scripture, or sharing the fruits of that study in preaching.

(The Rev.) David J. Schlafer
Alexandria, Va.

The General Theological Seminary

is seeking a new Director for its Center for Christian Spirituality. Candidates for this full-time faculty position must hold the Ph.D. or Th.D., and show evidence of broad experience as a spiritual director. Clergy of the Anglican Communion will be preferred. Those interested may contact Sub-Dean John Koening for a complete job description. Formal applications must be submitted to Dean Craig Anderson by Oct. 15, 1996. Please send all relevant documents to: 175 9th Ave., New York, NY 10011. *The General Seminary is an equal opportunity employer.*

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Write for Information
S. Clement's Church
2013 Appletree Street, Phila., Pa. 19103

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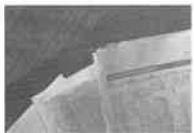
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THE LIVING CHURCH
FOUNDATION
P.O. Box 92936
Milwaukee, WI 53202-0936

**Find It, Buy It,
Sell It, Fill It**

Look to the Classifieds
see page 15



Short and Sharp

Lections and lessons

By TRAVIS DU PRIEST

THE NEW TESTAMENT AND PSALMS: An Inclusive Version. Edited by Victor Roland Gold, et al. Oxford. Pp. 535. No price given.

This version of the Bible was the subject of a Viewpoint article [TLC, Nov. 19]. The editors' prefatory essay asks "why another version?" Their reasoning will inspire some and frustrate others: Languages evolve, biblical language is the on-going object of scholarly study, communication is often through metaphor, and so forth. An adaptation of the New RSV, this version replaces or rephrases all gender-specific language not referring to particular historical individuals, all pejorative references to race.

REVISED COMMON LECTIONARY: New RSV. 3 Year Cycle. St. Mark's (Good Shepherd, 8021 W. 21 St., Wichita, KS 67205). Pp 599. \$25.00 paper.

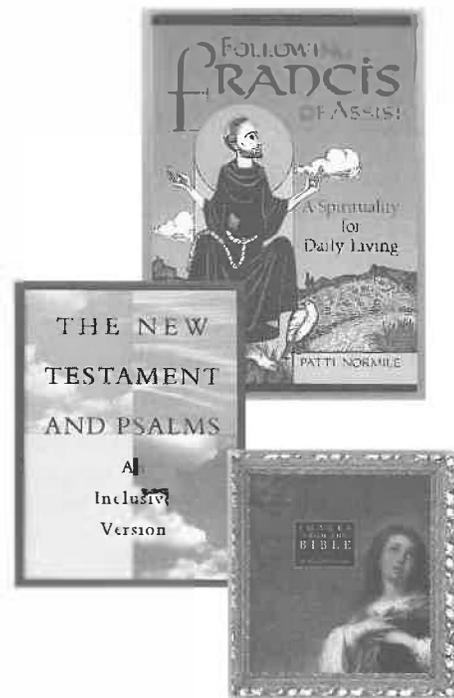
Approved, for trial use, at the 1994 General Convention, the *Revised Common Lectionary* is also used by the Anglican Church of Canada. Lutherans, United Methodists, Presbyterians, the UCC and Roman Catholics also have participated in its development. Two pluses about this edition: large type and a binding that will lie flat.

MORAL GRANDEUR AND SPIRITUAL AUDACITY. By Abraham Joshua Heschel. Edited by Susannah Heschel. Farrar Straus Giroux. Pp 428. \$27.50.

The daughter of the much beloved and widely read Abraham Heschel (1907-1972) edits her father's essays and introduces his life and thought so influential on both Christians and Jews. From *Choose Life!*: "I would say that the major problem today is the systematic liquidation of man's sensitivity to the challenge of God."

IF ONLY WE COULD FRANCHISE THIS SIGN. By Maurice A. Coombs. Church of the Good Shepherd (3820 The Oaks Rd., Philadelphia, PA 19129). Pp. 62. No price given, paper.

Lenten sermons preached by Fr. Coombs on what he describes as the "pivotal miracle of the gospels" — the feeding of the 5,000. Hence, "the sign" in the title:



loaves and fishes. And hence the focus of the series: If only we could replicate this miracle around the world.

FOLLOWING FRANCIS OF ASSISI: A Spirituality for Daily Living. By Patti Normile. St. Anthony Messenger. Pp.124. \$7.95 paper.

Fresh insights from this "universal saint," by a secular Franciscan retreat leader: "Peacemaking can come wrapped in the tiniest of endeavors inspired by the Franciscan way of having no enemies."

THE DREAM CATCHER: Twenty Lectionary-Based Stories for Teaching and Preaching. By James L. Henderschedt. Resource (160 E. Virginia St., #290, San Jose, CA 95112). Pp. 129. \$11.95 paper.

Well told, vibrant and vivid, these five-page parables lead us toward questions and reflections on our own everyday lives. Journal suggestions.

IMAGES FROM THE BIBLE: A Celebration.

IMAGES OF CHRIST: A Celebration. Pp. 32 each. Crossroad. No prices given.

Two small books, beautifully printed and bound, of scriptural passages faced with color reproductions of historical paintings such as Durer's "German Eve," Richter's "Esther," Bosch's "The Last Judgement" in the former; Murillo's "Adoration of the Shepherds" and Sueru's "The Risen Christ" in the latter.

College Services Directory

ALABAMA

Tuskegee Univ. Tuskegee
ST. ANDREW'S 701 Montgomery Rd.
 The Rev. Liston A. Garfield, r
 Sun H Eu 11. Wed 12 noon

CALIFORNIA

Occidental College Los Angeles
ST. BARNABAS' 2109 Chickasaw Ave.
 The Rev. Alan Scarfe, r 254-7569
 Sun 10. Services signed ASL

San Francisco State Univ.
ST. FRANCIS 399 San Fernando Way San Francisco
 The Rev. Charles Ramsden, r; the Rev. Stacey Grossman, 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. Don K. Henderson, chap; the Rev. Dr. Marilyn
 Thorssen, asst chap; Kathleen McGuire, music ministry
 Sun Eu 8, 10:30 & 5. Dinner/discussion 6

DELAWARE

University of Delaware Newark
ST. THOMAS'S / EPISCOPAL CAMPUS MINISTRY
 The Rev. Thomas B. Jensen, r; the Rev. Kempton D.
 Baldrige, assoc & univ. v
 Sun 8, 10:15, 5:30. Wed 12:10, 10. Fellowship Wed 9. EP daily
 5:15. Christian concert series each semester.

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, 11; Wed 5:30

Jacksonville Univ. Jacksonville
ST. LUKE'S 2961 University Blvd., N.
 The Rev. Kenneth M. Roach, r
 Sun Eu 10. Wklys as anno

Univ. of Florida
CHAPEL OF THE INCARNATION 1522 W. University Ave.
 The Rev. Nancy Copass Tiederman Gainesville 32603
 Sun H Eu 11; Wed H Eu 12:15 (352) 372-8506

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

ILLINOIS

Southern Illinois Univ. Carbondale
ST. ANDREW'S 402 W. Mill
 The Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10. Tues 9:30

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: goodshep@holli.com
 http://www.holli.com/r_goodshep
 Sun HC 8:30, 10:30. Lutheran/Anglican dinner 5:30

Univ. of Evansville Evansville
Univ. of Southern Indiana
ST. PAUL'S 301 SE First St.
 The Rev. James B. Hempstead, r
 Sun H Eu 8 & 10. Wed H Eu noon

Univ. of Notre Dame South Bend
Indiana Univ. (219) 232-4837
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, 6; SS 9; Adult Ed 9:15; H Eu Tues 7; Wed
 9:30, Fri 12:05; Bible Study Wed 10 & 7:30; Call for transport.

IOWA

Iowa State Univ. Ames
ST. JOHN'S BY THE CAMPUS
 (meeting during renovation at 3727 Calhoun Ave., Ames, 50014)
 Sun 8 & 10. Wed 12:05

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

Southern University Baton Rouge
ST. MICHAEL AND ALL ANGELS' 1666 77th Ave.
 The Rev. Gary E.A. Lawler, v & chap; the Rev. Floyd L. Knox,
 ass't
 H Eu: Sun 11; Wed 6; Fri 12:15. Canterbury Club info (504) 357-
 8852

MARYLAND

Johns Hopkins Univ. 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). Tues H Eu noon; Wed H Eu 7; Thurs 6 Taizé H Eu

MASSACHUSETTS

Harvard & Radcliffe Cambridge
THE EPISCOPAL CHAPLAINCY 2 Garden St.
 The Rev. G. Stewart Barns (617) 495-4340
 Sun 5; other as announced

Smith College Northampton
ST. JOHN'S 48 Elm St.
 The Rev. James G. Munroe, r
 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 wklys

MINNESOTA

Univ. of Minnesota
 University Episcopal Center Minneapolis/St. Paul
 317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552
 Sun Eu 6 FAX (612) 627-9450

MISSOURI

UMC, Stephens College, Columbia
Columbia College Columbia
CALVARY 123 S. 9th St. (573) 449-3194
 The Rev. James P. Fallis, r; the Rev. Rocky Rachal, chap
 Sun H Eu 8, 9, 11:15. Wed 5:30. Student Gathering Thurs 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

Refer to key on page 16

College Services Directory

NEW MEXICO

New Mexico St. Univ. *Las Cruces*
ST. JAMES' / EPISCOPAL STUDENT MINISTRIES
102 St. James St. (505) 526-2389
Mail: P.O. Box 2427, Mesilla Park, NM 88047
The Rev. Addison H. Hart, r & chap
Sun H Eu 8, 10:30, 7; Adult Ed 9:30. Wed H Eu 10, 6:30; Bible Study 7

Univ. of New Mexico *Albuquerque*
CANTERBURY CAMPUS MINISTRY/St. Thomas of
Canturbury 425 University, NE 87106 (505) 247-2515
The Rev. Carole McGowan, r; Maureen Doherty, asst campus
minister
H Eu Sun 8, 10, 5 followed by student dinner, Wed 12:05.

NEW YORK

Univ. of Buffalo *Buffalo*
EPISCOPAL CAMPUS MINISTRY
The Rev. Beverly A. Moore-Tasy
Suite 112, The Commons

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

Duke University *Durham*
THE EPISCOPAL CENTER AT DUKE 505 Alexander Ave.
The Rev. Anne Hodges-Copple, chap
Sun H Eu and Dinner 5 (Center); Tues H Eu 12:15 (Duke
Chapel); Tues-Fri MP 8:00 (Duke Chapel)

East Carolina Univ. *Greenville*
ST. PAUL'S 401 E. 4th St.
The Rev. Thomas Cure, chap
Sun 7:30, 9, 11:15 HC. Wed 5:30 Episcopal Student Fellowship
HC/supper

OHIO

Kent State University *Kent*
CHRIST CHURCH 118 S. Mantua St. 673-4604
The Rev. Robert T. Brooks, r
Sun 8 & 10, 5 (Canterbury Club Eucharist)

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

PENNSYLVANIA

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

RHODE ISLAND

Univ. of Rhode Island *Kingston*
ST. AUGUSTINE'S 35 Lower College Rd. (401) 874-2739
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. Paul S. Winton
Sept-May: Sun 8, 9, 11. Wed 5:30. Summer 8, 10. Wed 5:30

TENNESSEE

Austin Peay State Univ. *Clarksville*
TRINITY CHURCH 317 Franklin St. 645-2458
The Rev. David Murray, r
Sun Eu 7:30 & 10:30; Wed Eu 7; Thur Eu 10



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 commu-
nity, 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.

TEXAS

Angelo State Univ. *San Angelo*
EMMANUEL / CANTERBURY ASS'N AT ASU
3 S. Randolph (915) 653-2446
The Rev. John Loving, r; the Rev. Michael Smith, ass't r & chap
e-mail: FrMikeS@aol.com
http://LARRY.ANGELO.EDU/direct/orgs.htm
Sun H Eu 8 & 10:30; Mon noon (lunch & fellowship); Thurs 5:30
(H Eu & Dinner) at St. Luke UMC on campus

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

**Univ. of Texas
Houston-Tillotson**
ST. JAMES CHURCH 3701 E. M.L. King, Jr. Blvd.
The Rev. William B. Miller, v Austin, 78721
Sun 8 (Rite I) without music, 10 (Rite II) Sung Eu

UTAH

Univ. of Utah *Salt Lake City*
EPIPHANY HOUSE 75 S. University St., 84102
The Rev. JoAnn Z. Leach, chap
Thur Eu 5:30

VIRGINIA

**Randolph-Macon
Woman's College** *Lynchburg*
ST. JOHN'S
The Rev. Frank G. Dunn, r; the Rev. Fran Stanford, ass't; the
Rev. Wm. P. Parrish, p; Pattie W. Ames, youth min
Sun H Eu 8, 10:30; MP Mon-Fri 9; EP third Sun 4; Bible Study
Tues 7:30

Univ. of Virginia *Charlottesville*
ST. PAUL'S MEMORIAL CHURCH 1700 University Blvd.
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,
assoc & chap; the Rev. Wayne Ray, assoc & chap; the Rev.
Thomas Milam, p
Sun 8, 10 & 5:30. Student Fellowship Wed 5

Virginia Wesleyan *Norfolk*
GOOD SAMARITAN 848 Baker Rd., VA Beach
The Rev. Robert Lundquist, v (757) 497-0729
Sun Eu 8, 10:30 E-mail: goodsam@norfolk.infi.net

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, assoc
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, chap
Sun H Eu 8, 10, 11:30. Wed 11:30. 7. Student Fellowship Wed
7:45; Sun 6:30

People and Places

Ordinations Deacons

Arizona — **Mary Elizabeth Conroy; Sean Cox**, curate, Trinity Cathedral, 100 W. Roosevelt, Phoenix AZ 85003; **Ronald French; Lawrence Weeks**, regional missionary, Christ Church, Florence, St. Michael's, Coolidge, and St. Peter's Casa Grande, AZ; **Clare Yarborough**.

Florida — **Lila Byrd Brown**, St. John's, 211 N. Monroe, Tallahassee, FL 32301. **David R. Wilt**, Christ Church, 400 San Juan, Ponte Vedra Beach, FL 32082.

Hawaii — **Daniel Leatherman; Hollis Wright**, associate rector, Holy Nativity, 5286 Kalaniana'ole Highway, Honolulu, HI 96821.

Indianapolis — **Sam Kimbowa**.

West Missouri — **Matthew Cobb; Joseph Griesedieck III; Susan McCann; Julianne Sifers**.

Priests

Alabama — **David B. Hodges**, curate, Christ Church, 605 Lurleen Wallace Blvd., N., Tuscaloosa, AL 35401; **Susan Pullen Sloan**, canon, Cathedral Church of the Advent, 2017 6th Ave., N., Birmingham, AL 35203; **John Wells Warren**, priest-in-charge, St. Michael's, 1014 4th Ave., NW, Fayette, AL 35555.

Western Michigan — **Pam Breakey, Sue York, James Westerfield**.

East Tennessee — **Gene Smitherman, Suzanne Smitherman**.

Appointments

The Rev. **Eric Hinds** is assistant of St. Paul's, 414 Broad St., Westfield, NJ 07090.

The Rev. **Michael A. Jasper** is vicar of St. Barnabas', 4141 Tanglewood, Odessa, TX 79762.

The Rev. **Richard Kew** is director of ministry for the Anglican Fellowship of Prayer.

The Rev. **Heather M. McCain** is assistant rector of Christ Church, 601 E. Walnut St., Springfield, MO 65806.

The Rev. **Sean Mullen** is curate of All Saints', 8787 River Rd., Richmond, VA 23229.

The Rev. **Donne Puckle** is vicar of St. Stephen's, Box 1291, Douglas, AZ 85068, and St. John's, Bisbee.

The Rev. **Susan Richmond** is assistant of St. Barnabas', 15 N. Broadway, Irvington-on-Hudson, NY 10533.

The Rev. **E.A. Thompson** is regional missionary of Trinity, Kingman, and Church of the Holy Spirit, Bullhead, AZ.

Correction: Due to a reporter's error, two appointments were listed incorrectly [TLC, Aug. 11]. The Rev. **Henry Myers** is priest-in-charge of Trinity, Russellville, KY, and the Rev. **Wayne Blakely** is priest-in-charge of St. Andrew's, Glasgow, and Christ the King, Columbia, KY.

Next week . . .

What's happening
in Ambridge, Pa.
Parish Administration Issue

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

CONFERENCES

CELEBRATE 3,000-YEAR HISTORY of Jerusalem with Bishop Walker of Long Island. 10 days only \$1,698. December 2, 1996, deluxe hotels, round trip airfare, sight-seeing, meet the Mayor of Jerusalem, walk the walls, full day conference/entertainment and more. Respond and receive gift with this ad. Special price for clergy. Call: **Everett, Journeys Unlimited 800-486-8359**.

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958**.

ORGANS

REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection. HC 33-28, Townshend, VT 05353. (802) 365-7011**.

ORGANIZATIONS

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, P.O. Box 646, Sunapee, NH 03782**.

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, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499**.

POSITIONS OFFERED

WANTED: Executive director for diocesan camp, conference and retreat center. Applicants should have experience in administration, communication, marketing, personnel and facilities management. Must be an outgoing Christian who can relate to all ages and enjoys living and working in a rural setting. Bachelor's degree required. Contact: **The Rev. Mary-Pat Ashby, the Diocese of Maryland, 4 E. University Parkway, Baltimore, MD 21218. (410) 467-1399**.

COMMUNICATIONS OFFICER AND EDITOR for Diocese of Central Florida in Orlando, responsible for producing *Central Florida Episcopalian*, a monthly tabloid newspaper, via Macintosh desktop publishing. Professional journalist with deep commitment to the church is sought to succeed present editor who is retiring. Please apply in writing only to: **The Rev. Robert Maurais, Chairman of the Search Committee, 1017 E. Robinson St., Orlando, FL 32801**.

WASHINGTON NATIONAL CATHEDRAL is seeking nominees for Canon Precentor. Post open. Unique opportunity. Names and/or resumes accepted through September. All correspondence and inquiries to: **The Rev. Canon Elton Smith, Executive Director for Program and Ministry, Massachusetts and Wisconsin Ave., NW, 20016-5098. Telephone (202) 537-6226; FAX (202) 364-6600**.

SEEKING: SPIRITUAL FRIEND, RECTOR, to join with us in our celebration of our love and life in Christ. St. Mark's is a loving parish of 250 with strong lay support and a loving music ministry. Located in Aberdeen, SD, a city of 26,000 in the Dakota heartland, providing a safe, healthy and comforting environment for any family. We seek a priest to lead us, teach us and grow with us as we identify new ministries to utilize our newly-built parish activity center (gym and offices). St. Mark's is the "GEM" of the Dakotas. Please consider sharing and joining your ministry with ours. To receive an application and parish profile, write to: **Karen Anderson, Search Committee Chairperson, St. Mark's Episcopal Church, P.O. Box 22, Aberdeen, SD 57401**. Positions closes 10/15/96.

RETREATS

RACA WEST RETREAT, Oct. 27-29. The Sahara, Las Vegas. \$119. Call Ed G. (520) 648-3242.

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**.

WANTED

DATED, WORN, TORN or otherwise unusable vesture needed: vestments, paraments, burses/veils, linens, etc. We recycle the pieces into new vestments or wallhangings whose sale benefits an HIV/AIDS project. We send still usable vesture, vessels and appointments on to missions. **Eileen Freeman, Angelwatch Foundation, 226 Robinhood Rd., Mountainside, NJ 07092. 1-800-862-1350**.

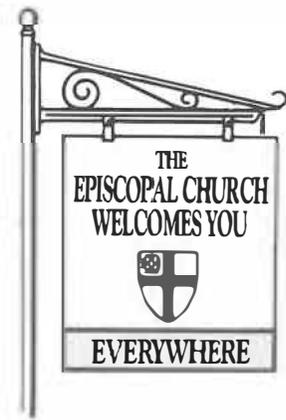
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Church Directory



Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; 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)

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues 12:10, Sung Compline Wed 8:30

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 & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

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 Eu 8 & 10

Brookline, MA

ALL SAINTS 1773 Beacon St.
The Rev. Dr. David A. Killian, r, the Rev. Lyle G. Hall
Sun H Eu 8 & 10

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

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r, the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf, the Rev. Michael D. Kinman
Sun Eu 8, 9, 10 (1S & 3S), 5:30; MP & HC (2S, 4S, 5S); Sun Sch 9, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSS
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
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, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.

Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.

Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.

Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.): Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

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. Swaln, r
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (High), 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

Philadelphia, PA (Cont'd)

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Mass 10. Thurs 10

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

Arlington, TX

ST. ALBAN'S 911 S. Davis Dr.
Sun Eu 7:45, 9, 11:15 & 6.
Daily Eu (817) 274-7826

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. C. Bruce Wilson, the Rev. Frank E. Fuller, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philputt; 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, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP Daily as anno (817) 332-3191

San Angelo, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past. ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

San Miguel de Allende

GTO Mexico Calzada del Cordo

ST. PAUL'S
Near the Instituto Allende
Mailing address APDO 268
Telephones: office (415) 20387; rectory (415) 20328
Rector, vacant; The Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, ret. r; the Rev. Dean Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno.
Spanish service Sat 6

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. Rosalie H. Hall, M. Div., canon missioner; the Rev. George Hobson, Ph.D., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu