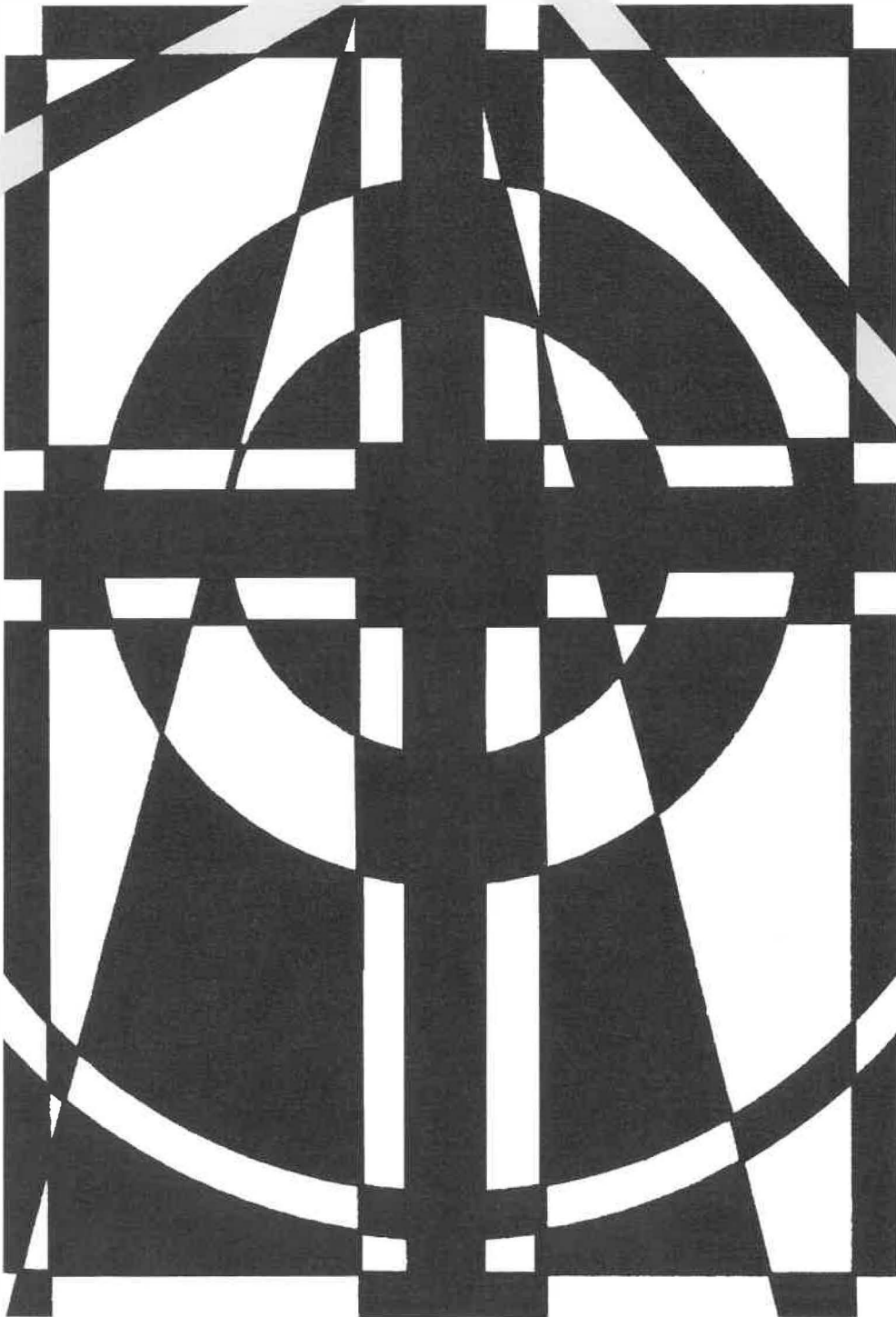


The Living Church

September 14, 1997 / \$1.50

The Magazine for Episcopalians



Holy
Cross
Day

September 14, 1997
Pentecost 17, Proper 19

Features

Bringing the Church Back to its Mission

An old bishop teaches new tricks

By Christopher Leighton
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Getting to the point
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Holy Cross Day
(transferred to Sept. 15)
art by Byrd Eastham



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By Christopher Webber
(p. 12)

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Quote of the Week

The Rev. David Perry, ecumenical officer of the Episcopal Church, on attending the Churchwide Assembly of the Evangelical Lutheran Church in America: "When they ask me about these days, I will tell them the world's largest roller coaster is located in Philadelphia."

In This Corner

Searching for the Hand of God

On the wall at the top of a staircase in our house hangs a carved wooden crucifix. It is a Christus Rex, about a foot tall, and represents the risen Christ reigning in glory from the cross. The crucifix has hung there nearly 30 years and is one of the treasures of my religious life. I bought it at a retreat house, after my first religious retreat, back in the days when I was taking the first steps along the path of faith.

In the years since, that crucifix has been a part of my daily life. I see it dozens of times a day as I make my way up and down the stairs. Sometimes I notice it, and it recalls my mind to God. Too often, I hurry by, too busy with my daily occupations to notice.

About 10 years ago, we had our house recarpeted. The installer had some difficulty in the narrow hallway where the crucifix hangs and accidentally knocked it from the wall. He brought it to me with some concern, for when it had fallen, one of the hands had broken off. He had searched but couldn't find the missing hand. We looked in vain for that hand.

In the years since the hand disappeared, I have continued to keep my eyes open when I vacuum or dust in that hallway, hoping that someday I will find it. So often I have been disappointed. I notice a small object lying on the carpet, and my hopes rise, only to be dashed. My husband jokes that I am looking for "the right hand of God." He's right, I am.

This was the hand of a skilled carpenter,

Sunday's Readings

Beyond Partial Belief

Pentecost 17, Proper 19, Isaiah 50:4-9, Psalm 116 or Psalm 116:1-8, James 2:1-5, 8-10, 14-18, Mark 8:27-38 or Mark 9:14-29

In these lessons, several examples of immature, misguided, or partial belief are contrasted with the fruits of mature belief. In the epistle, James warns well-meaning believers against following secular standards by deferring to wealthy visitors to their church. In the eighth chapter of Mark's Gospel, Peter boldly and commendably confesses Jesus to be the Messiah — then immediately shows that he does not understand the full implications of his confession when he tries to dissuade Jesus from going to Jerusalem. In the alternate reading from Mark, the disciples try hard but fail to free the demon-possessed boy; then the boy's father, pleading for his son's deliverance, cries out the classic words, "I believe; help

who knew the value of honest work. It was the hand that gathered children around him and blessed them, that blessed the humble and the poor. This was the hand that broke the loaves and fed the hungry, the hand raised in prayer, the hand that quieted the storm, the hand that healed the sick, that forgave sins. This was the powerful hand that threw the money changers out of the temple. This was the hand raised, beckoning the dead to rise, the hand that broke bread and offered himself as a sacrifice, the hand clasped in prayer in the agony of the garden, the hand that carried the cross, the hand pierced with nails. Most powerfully, this is the hand that death could not contain, the hand of the risen Lord, who even today forgives and heals and feeds and beckons us to new life.

Searching for the hand of God in the world and in ourselves is an exciting and joyful venture. His wonders are here to be found! We find them in the church, where the bread of life is broken, where sins are forgiven, where lives are transformed into his image. We find his wonders in the world, where Christians have taken the love of Christ. The poor are still blessed, the hungry fed, the sick are healed, the prisoners of sin are set free and given new life. His wonders are here. It requires only the clear vision of faith to see them.

Our guest columnist is Marjorie W. Avery, TLC's correspondent for the Diocese of Los Angeles.

my unbelief!"

The lesson from Isaiah sharpens the theme with the picture of the faithful servant of God who, merely because he is obedient to God, is opposed, ridiculed, threatened, and even harmed by adversaries.

In context, it is evident that the adversaries are like those of immature belief in the other two lessons. In these readings, there are two vital lessons. One is a warning to be aware of our frequent shortcomings in faith and practice; the other is the encouragement that those who are faithful to God and his word, though frequently opposed, are on the right track. The lesson from Isaiah says that "the Lord God helps me." In the words of the psalm, "I love the Lord, because he has heard the voice of my supplication . . . I will walk in the presence of the Lord in the land of the living."

The Church is on the Verge of Great Things

Thank you for your fine magazine which does much to keep its readers informed, in an even-handed yet orthodox way, of the news affecting Episcopalians. Indeed, as a result of being abreast of current events in our church, I am convinced that things are in a much better position than in the last 20, or so, years.

Imagine, a spiritual and godly man as Presiding Bishop, one who wants to "listen" to the whole of our Communion in order to become a part of the Anglican Church rather than acting apart from it! A bishop who acts from a spiritual center, rather than a politically motivated extreme seems almost to good to be true.

I am also pleased to hear of the decision of the ELCA not to enter into the Concordat [TLC, Sept. 7]. I believe the Episcopal Church to be on the verge of great things, and while we already invite all baptized Christians to share in the Lord's Supper, why would we want to divest ourselves of those things which make us unique in our catholicism in order to appease our need to "be accepted"? Also, this rebuff may

shock many U.S. Anglicans into the realization that our unilateral and arrogant acts of the past, made without consideration of those who share in our catholic faith, or even without regard to the rest of Christendom at large, have come home to roost.

(The Rev.) Walter Van Zandt Windsor
St. Paul's Church
Woodville, Miss.

heart, as it can be understood by everyone. It should be printed and reprinted time and again. "Stamping out Sin" should be our new Presiding Bishop's first and foremost desire. What a new beginning that would be.

You could, or should, reprint Fr. Ryan's article at least once a month, or until everyone gets the message.

Alice M. Hoover
Marion, Ind.

It's Time

To have a million and more people think like the Rev. Bartholomew Ryan about the ignorance of sin, can you see a great spiritual crusade for all mankind? [TLC, July 20]

The impact of the teaching could go beyond the 5,000 Jesus fed, with food, love and prayer. His teaching was never so important as it is now. Some generations have been wiped off the face of the world for their sins. Is this what we want?

Fr. Ryan's article should be taken to

Shoot the Messenger

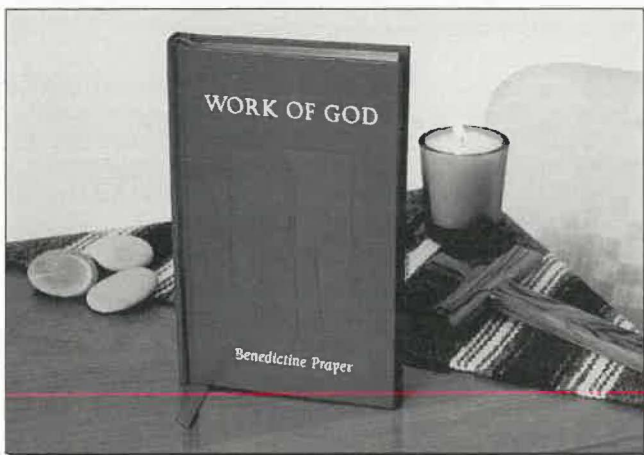
I have found troubling issues quoted within two letters [TLC, Aug. 10]. In those letters, homosexual persons were reduced by the statements, "African-Americans are what they *are*. Homosexuals are what they *do*," and "I perceive homosexuality as a condition akin to alcoholism."

The presence of gay and lesbian persons in the church is a sign of the Holy Spirit's power in the triumph of God's

Work of God

BENEDICTINE PRAYER

Judith Sutera, O.S.B., Editor



"This book is distinctly Benedictine while conforming to the prayer of the universal church. . . . This book may be used not only by Oblates of St. Benedict but by anyone else who is seeking the nourishment of Benedictine spirituality."

Benet Tvedten, O.S.B.
Coordinator, Oblate Directors Association

From its beginnings, Benedictinism has touched the lives of many people beyond those who dwell in monasteries. For those looking for an everyday grounding in Benedictine spirituality and who wish to pray according to the Benedictine style of Liturgy of the Hours, *Work of God* is an ideal resource.

While written primarily for Benedictine oblates, this simple yet elegant prayerbook also gives the unfamiliar user a starting place from which to progress into a more intense practice. Largely a two-week arrangement of morning and evening prayer, it also contains essays that provide a broad introduction to monastic spirituality and its relevance for non-monastics.

Work of God relies substantially on the ICEL psalms. The psalms for each day include at least one of those which Benedict recommended for the liturgical hour. The closing prayer for each liturgy is linked through words and images to the Rule, thus providing more of a connection to Benedictine spirituality. Each day's liturgy includes a short reading and the New Testament canticle, so there's no need to turn from one section to another.

Work of God is not an official manual, but rather a convenient alternative to the multiple liturgy books used in some communities, the Roman Breviary, or more general or abbreviated office books. Beautifully bound with gilt-edged pages and one ribbon marker, it is a handsome addition to any bookshelf. *Work of God* helps the prayer allow the Word to speak within the self in an environment of silence and solitude.

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Letters

love. Throughout history, power holders have needed to scapegoat, marginalize and exclude those different from the majority. Women, non-white persons, and now gay and lesbian persons are struggling to have their voices heard. It is no wonder that those who hold power are troubled.

I would invite the letter-writers to consider the issue less in terms of theories and judgments and more in terms of people. In the day when the Episcopal Church is seeking to welcome and affirm gay and lesbian persons, the printing of such letters in TLC hampers the building up of the body of Christ.

A long-time subscriber to TLC, I now wish to cancel my subscription effective immediately. For the past 10 years, I have enjoyed reading TLC and have depended upon it for a concise, accurate and fair report of news of the Episcopal Church. I have also been impressed with its consistency of presentation and content, but I can no longer enjoy reading it as an objective journal of the Episcopal faith.

*David Perry Ouzts
DeLand, Fla.*

Caroline W. Mackey is a little mixed up. African-Americans are what they *are*. Homosexuals are what *they* are. Christians (?) who would deny even the most basic of rights to people who are different, through no choice of their own, are what they do. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

*(The Rev.) John M. Robson
Lincoln, Neb.*

Uncharitable

As a friend of (and occasional contributor to) THE LIVING CHURCH, and as a friend of the Bishop of New Jersey, I was dismayed by the tone of the editorial, "Ungracious Spirit" [TLC, Aug. 17]. The heading seemed at least as applicable to the article as to the bishop.

Where was Bishop Doss when he spoke the quoted words, and to whom was he speaking? Was he chatting with friends? Or speaking on the floor of the House of Bishops? Was he referring to an individual vote, or the results of the convention

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Volume 215 • Number 11

Letters

as a whole? Did the bishop actually claim "victory for the church's far left," or is that merely the writer's gloss on the context of the remark? Lacking answers, it is hard to know how much, if any, public criticism of his words is warranted.

Bishop Doss is certainly a supporter of many "liberal" causes, and he is unswerving in these efforts on behalf of what he considers to be "justice" issues. But to this reader, the labeling of him by association with the "far left," and the tone of the editorial, with its reference to the unfortunate situation in his diocese, seemed to be uncharitable. Perhaps he spoke injudiciously, but he is human. Was it necessary to pillory him further? This seemed reminiscent of the ungentlemanly act of kicking someone when he is down.

*Nigel A. Renton
Berkeley, Calif.*

Setting Free

This is in response to the letter written by the Rev. Murray Trelease [TLC, Aug. 3], who uses Jesus' healing of the man with the withered hand in the temple on a sabbath to attempt to justify "non-violent, non-destructive" gay lifestyle as "God doing a new thing."

It seems to me that Jesus came to set people free from whatever binds them, and to help them move into the abundant life for which they were originally intended. I suggest that if Jesus had encountered a gay couple, rather than a withered hand, in the temple, he would have loosed them from their bondage rather than turned water into wine for the party to bless their relationship.

Further, if anyone thinks the gay lifestyle is non-violent and/or non-destructive, he or she simply has not read (or understood) the vast quantity of evidence to the contrary.

*(The Rev.) B.W. Wait III
Crawfordsville, Fla.*

Less Important?

In reading the obituary of the Rt. Rev. John Hines [TLC, Aug. 3], I found the last paragraph, listing his survivors, disturbing. He had five children, but only the priests were mentioned by name. Are the other two less important because they are "merely" lay persons?

The Episcopal Church has been fighting a long battle to stress the importance of the ministry of all the baptized, not just clergy. This does not help, but reinforces the idea that somehow clergy's role is more significant. As a lay person in the church for 22 years before I was ordained priest, I know how this attitude hurts the church as a whole. Please consider this in the future.

*(The Rev.) Terry Marie Wysong
St. James' Church
West Hartford, Conn.*

Risky Business

The City Missionary Association of New Haven, Conn., is a 110-year-old charitable and religious foundation which funds "protestant, ecumenical, and child welfare activities" and "promotes the practice of Christian teachings and the maintenance of Christian values." I have been president for most of the past 25 years.

In 1990, I began to question our sub-

stantial and profitable investment in Philip Morris. After all, killing people did not appear to be in concert with child welfare and Christian values. I beat my head against the prudential wall for five years. Finally, in 1995, our investment adviser said further retention of Philip Morris stock was becoming financially risky. We disposed of the stock bit by bit until we became clean earlier this year. Our fund earnings were not seriously affected, in large part because of excellent market conditions generally.

To our friends at the Church Pension Fund [TLC, Aug. 17], I say, "Go and do thou likewise," pronto!

*Alan O. Dann
Woodbridge, Conn.*

The Other Side

I have two post 1997 General Convention and ESA Convention questions:

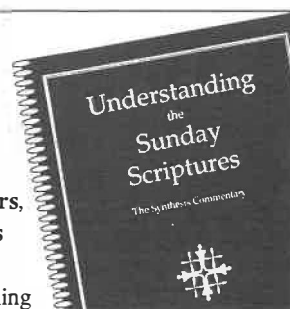
1. Will domestic partner benefits be extended to opposite sex domestic partners, too?

2. Will ESA bishops permit anti-ESA congregations and clergy in their "ESA dioceses" to secure episcopal visitation and oversight from a neighboring Episcopal bishop?

*(The Rev.) John Congdon
Trinity Church
Madera, Calif.*

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TLC

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missions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.



Ranch for Children Damaged by Storm

Recent destructive thunderstorms in the Western states, which caused death to Arizona hikers and an Amtrak derailment, also wrecked havoc at an Episcopal Church-related home for abused and neglected boys and girls.

St. Jude's Ranch for Children in Boulder City, Nev., is still digging out from the storms that swept through Boulder City Aug. 9-10. Initial estimates indicate more than \$100,000 in damage occurred at the ranch, which is home and a therapeutic treatment center for 50 youngsters.

The Rev. Herbert A. Ward, Jr., executive director, said, "People just don't realize the gigantic force of flash flood waters. We have a large number of weakened foundations where runoff from the mountains undercut our buildings and walls."

A large amount of soil erosion occurred when the storms hit with little or no warning. Many of the asphalt roads and curbs that were recently completed have severe damage.

Still Fr. Ward remains optimistic. "At least we didn't sustain any injuries or loss of life like they did down the road," he said. Fr. Ward referred to the 11 hikers who lost their lives when the flood waters swept through the canyon near Lake Powell and the train derailment that occurred a few miles down Highway 95 on the Ari-



Damage by thunderstorms in Boulder City, Nev.

zona side of Hoover Dam. The bridge where the train derailed was weakened from the heavy rains.

Aloha Blacker, gift shop manager at St. Jude's, who was on duty during the storm, added one bright note. "When the lightning struck the bell tower, it lit up like a Christmas tree, with arcs of electricity jumping back and forth like the funny experiments you see in the old Frankenstein movies ... and all the time you could hear those sizzling sounds," she said. The "sizzling sounds" were the wires burning out the mechanism of the tower clock.

Another witness of the storm's wrath, Dr. Elizabeth Blake, head of the therapy department at St. Jude's, told of seeing "hundreds of red clay tiles from our upper buildings flying past my window like Frisbees, four or five feet above the ground."

Sewanee Conference Focuses on Children's Choirs

A week of learning and liturgy attracted 106 organists, choir directors and choristers from many dioceses to the 47th annual Sewanee Church Music Conference in July at DuBose Conference Center in Monteagle, Tenn.

Richard Shephard, headmaster of the Minster School, York, England, and Donald L. Smith, organist and choirmaster of St. Mark's Cathedral in Shreveport, La., served on the faculty, with the Rev. Geoffrey Butcher, associate for pastoral care, Christ Church, Nashville, Tenn., who led several sessions devoted to silence, space and contemplative prayer.

Two groups of children with limited or no experience in singing focused the conference on children's choirs. Each day in hourly sessions, they served as models for the faculty to demonstrate various ways to work with children and to develop a junior choir. Mr. Smith's group came from an elementary school in Cowan, Tenn., and sang and read music remarkably well at the end of the week. The other group was trained in the techniques of the English cathedral choir by Mr. Shephard.

Mr. Smith and Mr. Shephard led lively choral music reading sessions, augmented by anthems presented by James Greasby, organist and choirmaster of Grace Church, Chattanooga, and Nancy Reiser, organist and choirmaster, St. Mark's, Jack-



sonville, Fla.

Mr. Shephard, who sings alto in the York Minster Choir, discussed and demonstrated the countertenor or male alto voice. He is a renowned composer with many works now part of the cathedral repertoire.

A popular part of the conference each year is the Composers' Forum, where the group has the chance to sing music directed by the composers themselves. This year Volume III of the Sewanee Composers' Project was presented by the editor, Mark Schweizer.

Mary Fisher Landrum

News

Deacon Preaches to President on Capital Punishment



The Rev. John H. Miller III, a deacon in the Diocese of Rhode Island, preached to President Bill Clinton Aug. 24 when the vacationing president and his wife, Hillary, attended a service at the Martha's Vineyard (Mass.) Camp Meeting Association.

Deacon Miller, of Little Compton, R.I., was a guest preacher at the non-denominational service, held at the Tabernacle, an outdoor church in the summer colony of Oak Bluffs.

In his sermon, Deacon Miller spoke on religious and secular arguments concerning capital punishment. He cited his ministry as chaplain at the Adult Correctional Institution of Rhode Island as forming his own opinion.

"In my work at the prison in Rhode Island, I have come to know and counsel more than 35 first- and second-degree murderers," Deacon Miller said. "All of them have told me that the threat of capital punishment would not have stopped them from committing their crime."

The deacon used the example of Timothy McVeigh, sentenced to death for the Oklahoma City bombing.

"To love and to forgive ... I think this is the essence of being a Christian," Deacon Miller said. "If we profess to be Christians, then we are called to love and to forgive. I invite you to look at a picture of Timothy McVeigh and to forgive him. I have, and I ask you to do so as well."

The *Providence Journal-Bulletin* reported that Deacon Miller and his wife, Lora, were invited by the Clintons to join them for brunch at a nearby restaurant following the service.

The newspaper reported Deacon Miller's reaction to the brunch as, "It was kind of a low-key, pleasant hour."

International Liturgical Specialists Meet in Finland



Liturgical specialists from many parts of the world converged on Finland in August for two conferences. First was the International Anglican Liturgical Conference, so scheduled as to be followed the next week by the biennial congress of the Societas Liturgica, a large international ecumenical association.

The Anglican meeting drew four dozen participants — professors from theological schools, liturgical officers and commission members from different provinces, and others. They met in the small Finnish city of Jarvenpaa, under the presidency of the Rev. Ronald Dowling, a member of the Australian liturgical commission.

Distinguished participants included the Rt. Rev. David Stancliffe, the Bishop of Salisbury, chairman of the English liturgical commission and also president of Affirming Catholicism, a group which sponsors widely attended biennial meetings. Also present was the Rt. Rev. Colin Buchanan, Bishop of Woolwich and founder of Grove Books, the leading English publisher of current books and booklets on a great variety of liturgical subjects.

The main topic of the meeting was

ordination rites. Discussion focused of the relation between bishops, priests and deacons on the one hand, and the entire body of baptized people who should also be seen as called to ministry, and out of whom those to be ordained are called, tested and chosen. The conference proposed a theology and rites which would articulate and affirm more clearly the baptismal foundation of all Christian ministry.

Among other topics mentioned was advanced planning for ecumenical observance of the millennium, seen as an extraordinary opportunity to seek local, national, and world-wide renewal. Following the example of the biblical Year of Jubilee (Lev. 25:8-55), some in England are urging the forgiveness of international debts.

Following the Anglican conference, many participants proceeded by bus to the city of Turku in Western Finland. Turku was the historic capital of Finland and is the seat of the archbishop and primate of the Evangelical Lutheran Church of Finland, a body very friendly to Anglicanism, having long ago received its episcopal succession from the Church of England.

The congress opened with a Mass (as

they commonly call it) in Swedish, widely spoken in western Finland. For the music, a new arrangement of folk tunes was used. Participants in the congress were exposed to something of Baltic Christianity in the quaint and charming medieval parish church in which this and some other services were held, with its paintings, carvings, folk art decorations, and towering crucifix, dating from various periods of history. The archbishop of Turku, the Most Rev. John Vikstrom, preached from the picturesque and elaborately decorated antique pulpit. Other services of the congress represented other liturgical traditions, Eastern and Western.

The congress focused on music in the liturgy and offered many talks and discussions on the history and practice of church music in many localities. Participants were invited to an awareness of the usability of a wide spectrum of good liturgical music both ancient and modern. Distress was felt, however, at the small number of professionals entering the field of church music today. Music, as was affirmed in many ways, remains one of the great resources of the Christian Church.

(The Rev. Canon) H. Boone Porter

Bishops Speak in Favor of Same-Sex Blessings

The outspoken Primus of the Scottish Episcopal Church, the Most Rev. Richard Holloway, is at it again, writing some controversial opinions on marriage and homosexual couples in a book about to be published.

And two other bishops, one in the United States and the other in England, also have made news with some strong opinions about the blessings of same-sex couples.

Bishop Holloway, also the Bishop of Edinburgh, believes that couples who live together should be treated equally to married couples by the church. In an excerpt of his book published in an Edinburgh newspaper, Bishop Holloway wrote that same-sex couples should be permitted to get "married" and that living together without being married and homosexuality have nothing to do with the church.

Bishop Holloway also wrote that churches should stop issuing pronouncements on issues of sex and sexuality, and that pedophiles should be permitted to work with children as long as appropriate disciplines are practiced.

Another bishop making a controversial statement was the Rt. Rev. Mary Adelia



The Most Rev. Richard Holloway

McLeod, Bishop of Vermont, who also spoke out in favor of blessing committed same-sex couples. In an interview published by the *Burlington Free Press*, Bishop McLeod said she hopes the Episcopal Church will change its position on such blessings.

"It is my hope that our church will move toward accepting and affirming same-sex unions," Bishop McLeod said. She added that she would not prevent priests in Vermont from conducting such ceremonies. "I leave it to my priests to make a pastoral decision in their own congregations," she said.

Bishop McLeod's remarks were published in a short interview which accompanied a larger article profiling a lesbian priest in the Diocese of Vermont.

Perhaps the most controversial of the remarks came from the Rt. Rev. Alan

Smithson, Bishop of Jarrow in the Church of England, who said he would perform blessings of same-sex unions if asked. Bishop Smithson, a suffragan bishop in the Diocese of Durham, made it clear that such blessings were not "gay marriages," and emphasized that marriage was, by definition, a partnership between one man and one woman.

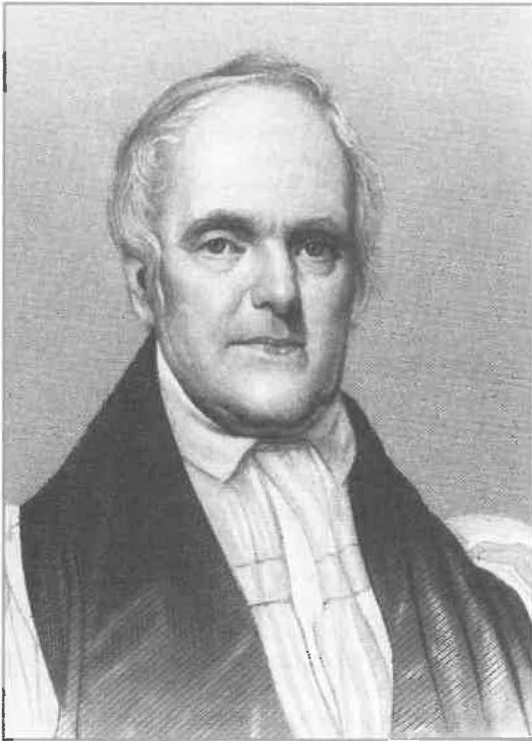
"I am talking about a blessing of single-sex relationships," he was quoted by *Church Times*. Bishop Smithson told the newspaper that he had not been asked to perform such a blessing.

The Church of England Newspaper quoted Bishop Smithson as saying "...there should be an open and welcoming place in the Christian community both for those homophiles who are celibate and those who have partners. Nothing could be clearer than that.

"I do not see how one can go on reading things like that and yet say we won't bless what you are doing."

This is not the first time Bishop Smithson has made controversial statements. In 1996, he announced he was giving up the Old Testament for Lent and instead would read the Koran.

Bringing the Church Back to its Mission



The Rt. Rev. Alexander Viets Griswold, 1811

How an old bishop can teach new tricks

By CHRISTOPHER P. LEIGHTON

In 1811, the Rt. Rev. Alexander Viets Griswold, no relation to the Presiding Bishop-elect, reflected, "My recent ordination to the episcopate was the means of my awakening."

A friend noted that Bishop Griswold's consecration "brought home to his heart, with a power which he had never felt before, the conviction that he was an appointed instrument in the hands of God."

Indeed, he was a much-needed instrument, for the faith of many had grown cold following the American Revolution. All denominations had declined, but none more so than the Episcopal Church, which bore the brunt of anti-British and anti-bishop sentiment. His own newly formed Eastern Diocese, a collection of a few scattered parishes, was the downsizing merger of all of New England except Connecticut. In addition, as the diocese grew, the church faced strife over issues of churchmanship.

Undaunted, Bishop Griswold emerged as a unifier: "In times when conflicting interests, party spirit, and differing creeds divide Christians, no one will be popular or much extolled or caressed unless he becomes a partisan and promotes the cause of one of the contending parties," he wrote. "The one who would steer a middle course, doing justice to all and injuring none, who sees something good and something wrong in every party, must hope at the most, only to escape censure and to have the answer of a good conscience."

Yet he approached the challenge with

self-effacing courage: "If a person honestly thinks me unworthy of the place I fill, it is no evidence of hostility. I ought to think the same of myself. I know indeed that some of the things which are said to my injury are not true; but I ought to consider that they who say them probably believe them to be true, and also, that if some think me worse, there are others who think me better than I am."

Once, a Baptist harangued him as a "mere formalist," and warned him to flee from the wrath to come. After listening in silence, the bishop replied, "My dear friend, I do not wonder that they who witness the inconsistency of my daily walk should think I have no religion. I feel very grateful to you for giving me this warning." The Baptist immediately acknowledged his error, sought the bishop's forgiveness, and from then on, esteemed him as a true Christian.

So Bishop Griswold's exhortations carried the authority of both his office and his personal example: "The trouble and expense of a religious controversy are serious evils. The bitter and uncharitable spirit seriously injures the general cause of religion. Where there is not the spirit of forbearance, there will be no peace.

"That spirit which sets us to stretch or cut all to our length is the spirit of persecution and the enemy of Christ. To make for ourselves or for our party exclusive claims is quite arrogant, uncharitable and wicked. We cannot be too careful how we judge our brothers and sisters: To their Master let them stand or fall."

Decrying the accumulation of power in

the episcopate, he called the church to higher priorities: "I wish our bishops might always be poor and have no more power than is necessary to the discharge of the proper duties of their office. If the station is rendered one of ease and splendor, improper persons will always be intriguing and striving for it. But if it is only a place of labor and usefulness, there will be little danger of anyone's seeking or accepting it but from the desire to do good."

Bishop Griswold sought to bring the church back to its mission. His favorite scripture, proclaimed often, was Acts 6:4, where the apostles refocus their own calling: "But we will give ourselves continually to prayer and to the ministry of the word." He also loved to quote Bishop Jewel: "A bishop shall die reaching."

Bishop Griswold thought a minister should remember "the great objects of our religion: not personal gratification, but to do good, to promote the salvation of all, and to extend the borders of the Redeemer's kingdom. Our object is not to shear the flock but to feed it; to labor for Christ rather than for ourselves.

"We need laborers who are willing to plant before they reap, who are willing to go into the spiritual wilderness and cultivate. We need those who are content to spend and be spent for God's glory and the salvation of others, seeking first the kingdom of God and his righteousness, and trusting that God will add whatever is necessary in this life. One such as this is



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worth 20 drones in the sacred ministry."

He also warned of the consequences of abandoning our mission. "How dreadful is the judgment denounced upon unfaithfulness! How tremendous the thought that the salvation, the eternal well-being of many immortal souls may depend, God only knows to what degree, on our diligence and fidelity, and that some may perish through our neglect."

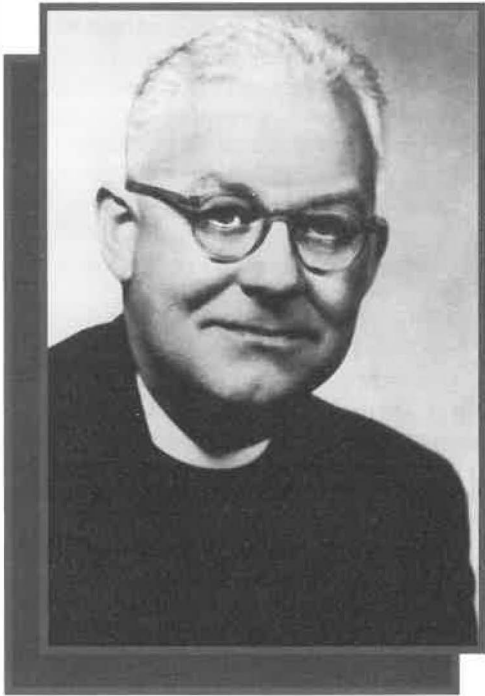
In his recent book, *Fling Out the Banner*, Ian Douglas reminds us that Bishop Griswold established a voluntary missionary society within the church. A short time later, the General Convention adopted a constitution identifying the whole church as a general missionary society made up of all baptized members. This identity is still reflected in the church's official name, "The Domestic and Foreign Missionary Society of the Episcopal Church in the United States of America."

When Bishop Griswold died in 1843, he had served as bishop for 32 years, seven of them as Presiding Bishop. The number of Episcopalians in New England had multiplied five times. Support for mission was at a new high. And each state was strong enough to call its own bishop again.

Under Bishop Griswold, the church moved through controversy to regain its identity and mission.

Will we do the same? □

The Rev. Christopher P. Leighton is rector of St. James' Church, Cambridge, Mass.



Recalling William Norman Pittenger 1905-1997

*He contributed to
the theology of
the Episcopal Church*

By LYNDON HARRIS

On June 19, the Episcopal Church lost one of its most creative and prolific theologians. William Norman Pittenger, born in 1905, in the town of Bogota, N.J., died just shy of his 92nd birthday in his beloved Cambridge.

Pittenger, a graduate of The General Theological Seminary, and professor of theology of the same, made a name for himself as a champion of the newer theological development known as process theology. Bound by a methodological investment in the metaphysics of Cambridge mathematician and later Harvard philosopher of science, Alfred North Whitehead, Pittenger sought to interpret theological doctrines afresh in terms of a process understanding rather than a substance understanding. His life work was the quest to illuminate the ancient Christian faith by a language conversant with the modern scientific world view. Indeed, he became a productive advocate for process theology, as the sum of his published articles and books numbers more than 100.

Pittenger proved to be one of the few "cross-over artists" produced by the Episcopal Church in the 20th century. It can easily be argued that his gifts were more celebrated in wider theological circles than by his own church. For many in the Episcopal Church, he was considered too creative in his correlation of process philosophy and the Christian faith. Upon his departure from General Seminary for Cambridge in 1966, Pittenger was asked to submit to the library the corpus of his writings. In his as yet unpublished autobi-

ography, modestly titled "An Unimportant Life," he muses that the librarian at the time, N.H. Sonne, humorously but naughtily remarked that his work should be preserved so that some future research student may make a "study of heresy in the Anglican Church during the 20th century."

Norman Pittenger served a distinguished career as a professor of theology, devoting the greater part of it to students at General, where he taught for 31 years. In 1966, he accepted an appointment at Kings' College, Cambridge. While at General, he was known as one who "... gave his classes the benefit of consistently superlative instruction. He possessed to a high degree the rare gift of stimulating students of superior academic abilities while at the same time reaching effectively those of more modest intellectual capacities."

Pittenger was also active in the wider affairs of the church. From 1954 until 1962, he served as vice-chairman of the Theological Commission of the World Council of Churches, and was chairman of that group from 1962 to 1966. He held a position on the Advisory Council of the World Council's Christian Action Committee from 1954 to 1966. He was also a long-standing member of the American Theological Society, serving for a term as president. Additionally, for 23 years, Pittenger was the chaplain for the Guild of Scholars of the Episcopal Church.

Not known for shyness of opinion, Pittenger often found himself on or near the cutting edge of theological issues in his

day. In August 1975, he gave the keynote address to the first national convention of Integrity, the organization for gay and lesbian Episcopalians, titled "Making a Case for Gays in the Church and in the Ministry." His apologia for a gay lifestyle titled *A Time for Consent* written in 1969, was considered so controversial at the time of its printing that the *Church Times* refused to review it.

However, Pittenger was able to rise above party factions, something for which he had little patience. Dean Lawrence Rose said of him: "... he has shown himself equally at home with young men and women in colleges, to parish clergy, groups of theologians, scholars in other disciplines, and just people." Evidence of his broadness of spirit can be found in what is considered unusual for a high church Anglo-Catholic: Pittenger was a member of the Modern Churchman's Union in Great Britain. This same spirit nourished his devotion to ecumenism. In an article published in the *Anglican Theological Review* in 1948, he challenged the anti-ecumenical spirit which from time to time raises its head in the Episcopal Church. He declared: "... we have a strange fear of cooperation with non-Episcopalians. If we are sure of our position, we need not be afraid to work with all men of goodwill ..."

History is replete with ill-timed events. Perhaps a case could be made that one such event is the death of Norman Pittenger before the 1997 General Convention. He would have been delighted to witness his beloved church taking a historic stand as it warmly embraced the Concordat of Agreement with the Evangelical Lutheran Church in America, even if the ELCA did not reciprocate.

Grieving the deaths of his two siblings while himself a child, Pittenger knew well the pain and complexities of life. However, he remained steadfast as one of great courage, humor and hope. It is only fitting that the last words regarding his death come from him: "And what after death has come? The book of one's own life has had *finis* written on its last page; but in God there is no *finis*."

The Rev. Lyndon Harris is pursuing a ThD at the General Theological Seminary, where he serves as a tutor.

Liturgical Preaching

Getting to the Point

By H. BOONE PORTER

In this column last month [TLC, Aug. 24], we considered preaching and teaching about the Holy Eucharist in the special circumstance of Sundays in which the Bible readings pointed to this topic. This is not usually the case. Yet are not almost all of the sermons which the ordinary Episcopalian hears delivered on Sunday mornings in the context of our liturgy of word and sacrament? Should not our preaching be normally linked to this context? Should not the Christian education which children and adults receive on Sunday morning also have frequent relation to this framework of word and sacrament?

To our sorrow, it has not always been so. A few decades ago, in most of our parishes, the majority of the preaching was at the conclusion of Morning Prayer. Preachers often chose a text which was not among the appointed readings. Having extracted a point or a moral from their passage, they could not go on to lead into worship, because the office of Morning Prayer was then over. It was time for the collection, blessing and final hymn. This was the type of preaching for which the clergy were trained, since seminary sermons were usually delivered similarly at the end of Evensong. Meanwhile, many church people felt a sermon at the Eucharist would be an annoying distraction. (That says a lot about some sermons!)

Today we are committed to an integrated liturgy of word and sacrament as the norm for the Lord's Day. Does our preaching truly recognize this? Is our teaching congruent with it? Properly speaking, liturgical preaching begins with the scripture that has been read. Usually the preacher must choose one of the passages, or the psalm, on which to concentrate. The message should then be applied to the circumstances or lives of the hearers, or some event or topic of concern to them. The famous Swiss theologian Karl Barth said somewhere that one should preach with the Bible in one hand and a newspaper in the other. Finally we are



called to turn to the Lord whom we are to meet in prayer and at the altar, who helps us face the opportunities and challenges of life.

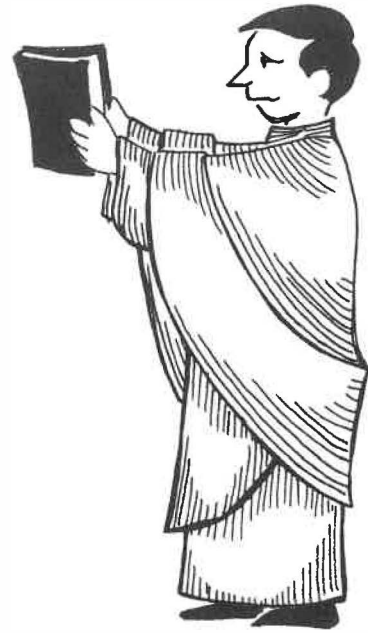
Of course, not every part of this three-fold pattern receives equal emphasis each week. Sometimes the contemporary reference may come first and then the scripture applied to it. Or scripture and sacrament may come first and then lead into something in the worshipers' lives. The three-fold pattern, however, remains a helpful guide, and Christian education can link with it at certain points.

In any case, it should be clear that liturgical preaching is not just preaching about the history or structure or enactment of the liturgy. True liturgical preaching is the proclamation and amplification of what the liturgy itself provides, namely the message of the scripture heard, leading us to reflect on life, to lay down our lives at the altar and receive Christ's sacred food.

Ideally, there is a sort of rhythm between worship and daily life. In our prayers preparing for worship this Sunday, we may bring our thanksgivings for the blessings and accomplishments of the past week and our repentance for our sins and shortcomings. We can then go on to offer our hopes for the week ahead and pray for strength and courage to meet the challenges of the coming days. Then the next Sunday we offer to God our successes and failures, and look forward to a future week ahead. Over the years, we recognize increasingly that God's grace is the source of what is best.

Liturgical preaching can nurture this ongoing interplay of our worship and our secular life. Possibly we are only taking very little steps forward each week. Possibly some weeks we go backwards. Yet as we bring ourselves, our lives and our labors, before the Bible and the cross each week, Christ's way gradually impresses itself upon us.

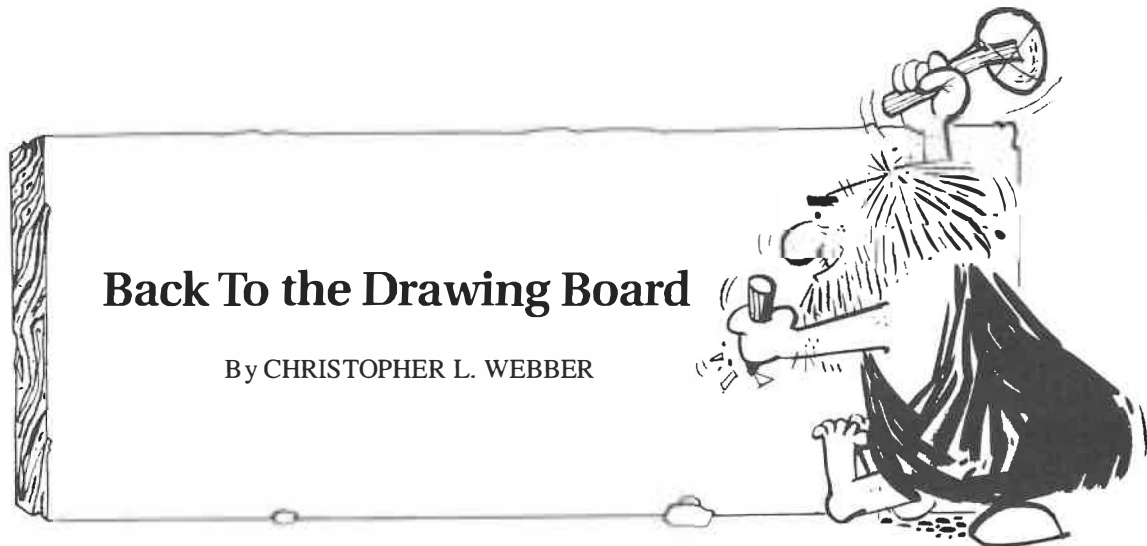
By his grace we bring forth the spiritual fruit of which the Bible so often speaks, and which is symbolized in the wheat of the bread and the grapes of the wine which we offer.



True liturgical preaching is the proclamation and amplification of what the liturgy itself provides, namely the message of the scripture heard, leading us to reflect on life, to lay down our lives at the altar and receive Christ's sacred food.

Back To the Drawing Board

By CHRISTOPHER L. WEBBER



Last month, the Evangelical Lutheran Church in America (ELCA) surprised the Christian world by voting not to agree to the Concordat of Agreement with the Episcopal Church that would have allowed full communion, or complete interchangeability of clergy and people [TLC, Sept. 7]. It had been expected that this would be one of the most significant steps ever taken toward Christian unity. The Episcopal Church had approved it overwhelmingly at its General Convention in July, but the ELCA Churchwide Assembly fell six votes short of the two-thirds majority needed. What happened?

It's an old saying that "Episcopalians care more about unity than truth; Lutherans care more about truth than unity." Perhaps that was part of it. But perhaps also the Lutheran vote reflected a failure on the part of the Episcopal Church and those who had drawn up the agreement and commended it to both churches to work through fully the understanding of ministry embodied in the 1979 Book of Common Prayer.

One of the basic Lutheran rallying cries in the Reformation was "the priesthood of all believers." There was no longer to be a privileged caste of priests standing between the people and God. All were to have access through Christ to the Father. Some Lutheran churches, the Church of Sweden, for example, did retain a threefold ministry, including bishops in apostolic succession, and other Lutheran churches, like those in the United States,

have reinvented episcopacy to provide administrative oversight of the churches. But these bishops did not trace their authority to the apostolic church, nor was their installation understood as a permanent change. Bishops completed a term of office and were no longer bishops.

Anglicans, on the other hand, had retained the historic ministry of bishops, priests and deacons and, while the concept of a "priesthood of all believers" has won acceptance in Anglicanism, Anglicans have traditionally spoken of "three orders of ministry." So there were significant differences of understanding to be overcome.

Both churches in recent years, however, have moved closer to the other's position. Today, Lutherans often install their bishops with a solemn laying on of hands by other bishops. Some retired Lutheran bishops continue to wear purple shirts and style themselves "bishop." More important, the 1979 Book of Common Prayer makes it clear that the ministry of the laity ("priesthood of all believers") is basic to the life of the church. "Who are the ministers of the Church?" asks the Catechism (p. 855) and it replies, "The ministers of the Church are lay people, bishops, priests and deacons."

But this understanding seems not to have been noticed by the negotiators and, therefore, not surprisingly, by members of the Lutheran Church. The Concordat speaks specifically of a "threefold ministerial office." No wonder Lutherans felt a

historic Reformation principle was being violated. No wonder the idea of a "threefold ministry" became a primary stumbling block to many Lutherans. But if neither church today affirms a threefold ministry while the Concordat calls for its acceptance, there was a misunderstanding of disastrous proportions built into the very framework of the agreement. Both churches should have rejected it!

Could we, once the hurt feelings are past and tempers have cooled, try again and get it right? Clearly much more time needs to be spent in truly understanding what both churches mean by ministry. In the Catechism, Episcopalians have the basis for an agreement with the historic Lutheran understanding. But both churches need to work through more fully the concept of bishop as pastor as opposed to bishop as administrator or bishop as the embodiment of ministry. It was a hierarchical episcopate that the ELCA Assembly rejected, but bishop as term-serving administrator is not necessarily much of an improvement. Lutherans, like Episcopalians, yearn for bishops who will be pastors to the pastors but both churches are frequently disappointed. Anglicans have spoken of bishops as chief pastors, but also often forced — or allowed them — to be chief administrators. It is doubtful, too, that they have fully assimilated the 1979 prayer book definition of ministry in which lay ministry, not episcopal ministry, is primary.

So let's go back to the drawing board.

It's an old saying that:

'Episcopalians care more about unity than truth; Lutherans care more about truth than unity.'

Perhaps that was part of it.



If the Concordat is to have value, it will provide both churches an opportunity to learn and grow. Episcopalians will be forced to think through more fully the implications of lay ministry and think through also the nature of episcopacy in a church where lay ministry is primary. Lutherans may then be enabled to envision bishops as something much more than administrators but much less than hierarchical chief priests. There's danger in the concept of bishop as administrator — as many Episcopalians know, to their sorrow — and a constant need to stress the role of the bishop as pastor: chief pastor and leader within a ministerial body.

Episcopacy, Austin Farrer once said, is "a dish we are relentless in forcing on others, though we have difficulty digesting it ourselves." We know full well that it is not an ideal administrative organ nor any guarantee of orthodoxy. Should the pope, as it is rumored he will, declare the Virgin Mary to be co-redemptrix, we will have further evidence that bishops in apostolic succession can err and err badly. But still the episcopate remains a powerful symbol of unity and no other outward symbol of unity is available. A united and uniting church will need such a symbol.

We don't need complete agreement on every nuance of all this. Anglicans lived with a monarchical, bureaucratic episcopate for centuries. English bishops were seen as administrators of the church on behalf of the government. It took the American Revolution to free the Episcopal Church from that kind of episcopacy, but we have yet to realize the potential of a fully pastoral episcopate. Perhaps now Episcopalians and Lutherans can look honestly at their awkward misunderstandings of themselves and each other and work out a truly reformed episcopate that will serve with God's people in a shared evangelical ministry to the church and the world. If so, the vote in Philadelphia will be a blessing in disguise.

The Rev. Christopher L. Webber is vicar of Christ Church, Canaan, Conn.

The Ordination Process

The recent International Anglican Liturgical Conference in Finland (p. 6) brought together a variety of persons qualified to speak on ordination and questions pertaining to it. The affirmation of baptism as the foundation sacrament for Christian ministry presumably will command wide agreement, with the corollary that all baptized people are called by God into some form of ministry or service, according to their talents and circumstances. As was stated, "The mission of the baptized is to summon the whole human race to their dignity and destiny given in God." The church is not to be seen as a body of spectators watching ordained personnel carry out their religion for them. Bishops, priests and deacons were viewed by the conference as serving in their important and distinctive ways in partnership with the entire body.

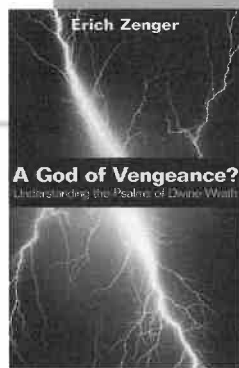
It was widely felt that the faithful should have a wider and more responsible role in discerning God's call to those who are to be ordained, testing and approving those on whom the bishop is to be asked to lay hands. This responsibility should be expressed and articulated in the way ordinations are carried out. The prayers of the people are to be understood as integral parts of the ordination rite.

Many expressed interest in the procedure being followed in some dioceses in North America and New Zealand, in which certain congregations are asked prayerfully to select those whom they present to the bishops for ordination as priests and deacons, to serve in their own home locality while continuing to earn their own living. Reports indicated high personal and spiritual quality may be found among those so serving. Such a procedure, common in some earlier periods of history, is a topic about which our readers will be hearing more, especially as attention is being given to small churches. The ordination of such so-called local clergy is sometimes seen simply as an economic necessity in some financially depleted parishes and missions. The international conference, however, was interested in the serious theological principles which affirm what should be the close relationship between the ordained and the communities in which they serve.

A Daily Reminder

The Feast of the Holy Cross, this year transferred to Sept. 15 because Sept. 14 is a Sunday, reminds us that the cross remains at the center of Christianity at all times and seasons. The cross has a unique place in Christian spirituality and culture. It is depicted in paintings and carvings, printed and embossed on books, and celebrated in hymns and many forms of literature. It is fashioned into a wide variety of jewelry. Inside and outside our churches, we are constantly reminded of the cross.

The collect for the day asks that we "may have grace to take up our cross and follow him." That invitation may seem remote to us when we are young, but along life's journey we begin to discover the sorrow, the pain, the burden, the power and even the joy of the cross. The cross is our badge as Christians. Let us display it proudly.



One of the Fathers

AMBROSE OF MILAN
Church and Court in a Christian Capital
 By Neil B. McLynn
 University of California
 Pp. 406. \$45 cloth

Ambrose is known for his defense of Nicene orthodoxy as well as his dramatic confrontations with two Christian emperors. One of the four Doctors of the Church, he is nevertheless for most a shadowy figure. In this new biography, McLynn offers insight into the venerable and complex fourth-century Bishop of Milan.

A master of improvisation, Ambrose responded almost instinctively to situations. He was adept at politics, in the best sense of that word. This was a very important skill for the bishop of one of the principal cities in the Western Empire, for the complex imperial politics of his day were murky waters indeed.

Ambrose seems always to be on the public stage. His writings and actions show he was intensely aware of how he would be perceived and interpreted. For example, he was very concerned with criticism of his theological qualifications and intellectual stature. McLynn cites the experience of Augustine, who was allowed into Ambrose's room to watch him reading: He was there not to discuss what the bishop had been reading, but rather to observe Ambrose as an intellectual at study.

Most of what we know of Ambrose comes from his own writings or those of his supporters. McLynn cautions against taking these at face value. They were often written to defend against critics or to put his own interpretation on events. McLynn skillfully interprets the sources, analyzing inconsistencies and questions, while producing an interesting and highly readable narrative.

(The Rev.) Michael J. Godderz
 Chesapeake, Va.

Human Emotions

A GOD OF VENGEANCE?
Understanding the Psalms of Divine Wrath
 By Erich Zenger. Westminster/John Knox
 Pp. 112. \$12.99 paper

It is tempting to sneak a peek when an appointed scripture reading skips over a verse.

Appointed psalms often pass over sections that have white space before and after them in the prayer book. Psalm 139 is an example where lines like "I hate them with a perfect hatred" occur. Psalm 137 can be a startling experience when verse 9 reads "Happy are they who take your children and smash them against the stones."

Erich Zenger, professor of biblical history at the University of Munster, argues that such verses should not be omitted from liturgical prayer because if they are, the integrity of the psalm is damaged.

The psalms are meant to express the full range of human emotions, and taken as a whole, the psalter moves from those emotions to thanksgiving and praise. To remove some offensive phrases denies parts of the human experience.

Less convincing is Zenger's suggestion that vengeful passages could be changed in wording to better convey their meaning. Since the children in Psalm 137 are the royal dynasty of Babylon, he suggests verse 9 be worded "happy the one who seizes you and puts an end to your rule forever."

The psalms, he says, are but one part of the entire fabric of scripture which must be understood in its entirety, one passage balancing another.

(The Very Rev.) Robert A. L'Homme
 Peoria, Ill.

Some Hope

VITAL SIGNS
The Promise of Mainstream Protestantism
 By Milton J. Coulter, John M. Mulder
 and Louis B. Weeks
 Eerdmans. Pp. 132. \$12 paper

In *Vital Signs; The Promise of Mainstream Protestantism*, authors Coulter, Mulder and Weeks have offered the church the distilled fruits of nine years of collaboration. *Vital Signs* analyzes trends in 20th-century mainstream protestantism with the intention of identifying those trends that appear most promising for the future.

Vital Signs is the work of two seminary presidents and a third partner who began their research as a Lily Endowment-funded study of American Presbyterians. *Vital Signs* is the product of broadened research that uses the seven volumes of the earlier work, titled *The Presbyterian Presence*, as its base.

In this book, eight churches are examined, including the Episcopal Church. They cite these eight as the present form of mainstream protestantism today.

The authors present the all-too-familiar information about the changing face of religion in America and the diminishing strength of the mainline churches in the past 30 years. Still, some of their findings may be surprising, including the declaration that the mainstream denominations gain more conservative members than they lose to conservative churches.

Vital Signs is a book of hope based on the finding of life and vigor in many corners of mainstream protestantism in the United States. The final chapter, "An Open Letter to Mainstream Protestants," cites 15 vital signs.

(The Rev.) M. Anthony Seel, Jr.
 Roanoke, Va.

Books

Moral Quotient

ADAM SMITH'S SYSTEM OF LIBERTY, WEALTH AND VIRTUE
The Moral and Political Foundations of the Wealth of Nations
By Athol Fitzgibbons
Oxford. Pp. 214. \$28

The church today often suffers from giving too little attention to the world around us, and the ways in which it affects us, not only in terms of our duties to gospel witness but also in its impact on our own personal lives. This book gives some keen insights into the world of finance and economics, an area so sophisticated that we often allow its ethical norms to go by default to those who would exploit the vulnerable.

I received sage advice from a mentor, the late Bishop Robert Gibson, many years ago, who suggested that the alert Christian read a book a week, and that about every third one should be "from the outside world" including books popular with non-Christians.

The heart of Fitzgibbons' book is a reminder that *The Wealth of Nations*, often looked upon as a foundation book of economic conservatism and the source of the concept of the free market, is the second volume of a study in which the first was *A Theory of Moral Sentiments*. In short, he spoke of the workings of the free market as feasible only in a society with a sufficient moral quotient. He did not support "robber baron" economics, though some eminent economists, including several Nobelists, like us to think that he did.

Smith, writing in 1776, was not a traditional Christian. He was one of the Scottish Enlightenment, eccentric in some ways, but firmly convinced of the need for a moral foundation for all aspects of life, and frequently skeptical of the merchandising class of his time. We do well to comprehend the moral issues in the complex world of business and trade.

(The Rev.) Ward McCabe
San Jose, Calif.

A Few Book Selections for Children



DORIE
The
Daisy

A Growth of Knowledge

DORIE THE DAISY
By Janet McGugan and Blair Liipfert
Illustrated by Janet McGugan
Pp. 32. \$3.95, soft cover (pamphlet)

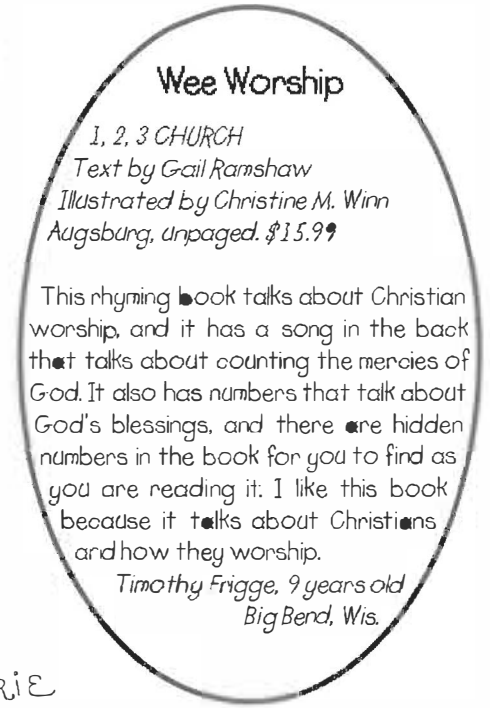
Little minds will open wide and little eyes will grow large with excitement. A small child will think deeply even if he/she cannot comprehend that mode of thinking.

You don't really need to be a daisy yourself to understand Dorie the real daisy who thinks exactly the way God has designed her to think. And you don't need to teach it at all; this story does its own teaching.

In that garden, Dorie discovers how to love and how to share. She concludes that sharing is letting other people love you. Yes, even when you still wonder who you really are. It's discovering that God loves you especially through the "other" people in your life.

The art work is tops and lots of fun, simple because it is art work of small children. It can be used for coloring, too!

(The Rev.) Paul Hoornstra
Savannah, Ga.



Wee Worship

1, 2, 3 CHURCH
Text by Gail Ramshaw
Illustrated by Christine M. Winn
Augsburg, unpagged. \$15.99

This rhyming book talks about Christian worship, and it has a song in the back that talks about counting the mercies of God. It also has numbers that talk about God's blessings, and there are hidden numbers in the book for you to find as you are reading it. I like this book because it talks about Christians and how they worship.

Timothy Frigge, 9 years old
Big Bend, Wis.



Learn to Pray Everyday

EVERY DAY AND SUNDAY, TOO
Text by Gail Ramshaw
Illustrated by Judy Jarret
Augsburg, unpagged. \$15.99.

I liked this book because it showed different scripture verses for you to look up for different reasons. The paragraphs in this book tell about how to act, and how important Sunday is. It says that you should pray for other people, and give thanks to God.

Aaron Frigge, 9 years old
Big Bend, Wis.

College Services Directory

ALABAMA

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

Univ. of Alabama *Tuscaloosa*
CANTERBURY CHAPEL & STUDENT CENTER
The Rev. Kenneth L. Fields, r & chap
Sun 8, 10:30, 6; Tues 5:30; Wed 10. Dinner Sun & Tues

COLORADO

Univ. of Colorado *Boulder*
ST. AIDAN'S 2425 Colorado Ave. (303) 443-2503
The Rev. Neysa Ellgren, chap; Don K. Henderson, r
Sun: 7:45, 10:45 & 5 contemporary followed by dinner at 6.
Wkdys as anno

CONNECTICUT

Connecticut College *New London*
U.S. Coast Guard Academy
ST. JAMES Huntington & Federal Sts.
(Approx. 1 mile from Conn. College & Coast Guard Academy)
The Rev. William O. Gregg, Ph.D., r
Sun Eu 8 & 10; MP & EP (Mon-Fri) 8:15 & 5:30; Eu (Wed) 9:30.
HD as anno

DELAWARE

Univ. of Delaware *Newark*
ST. THOMAS'S / EPISCOPAL CAMPUS MINISTRY
The Rev. Thomas B. Jensen, r; the Rev. Kempton D. Baldridge, 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 8:30, 11; Children's Service 10; Wed 5, Thurs 12:30
e-mail: jbeach@atlantic.ocean.fsu.edu (John Beach)

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

Univ. of Florida *Gainesville*
CHAPEL OF THE INCARNATION 1522 W. University Ave.
The Rev. Nancy Tiederman (352) 372-8506
Sun HC 11; Wed HC 12:15; Prayer/Praise 7:30

Univ. of South Florida *Tampa*
EPISCOPAL CENTER/St. Anselm's Chapel
Sycamore Dr. on campus
Sun Eu 6; Wed EP 7

GEORGIA

GA. Tech/GA. State *Atlanta*
EPISCOPAL CAMPUS MINISTRY
ALL SAINTS 634 W. Peachtree St., NW (404) 881-3783
The Rev. Frank Fagan, r (interim); Ellen Gallow, c
H Eu Sun 8, 9, 11:15, 6. Student dinner Tues 6

GEORGIA (Cont'd)

Univ. of Georgia *Athens*
EPISCOPAL UNIVERSITY CENTER
The Rev. Timothy H. Graham, chap
ST. MARY'S CHAPEL 980 S. Lumpkin
kin
H Eu Wed 5

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.
Cooperating with Lutheran Campus Ministry
Wed worship, fellowship & supper 5:30

INDIANA

Purdue Univ. *West Lafayette*
EPISCOPAL CAMPUS MINISTRY
545 Hayes St. 47906-2947 (317) 743-1347
The Rev. Peter J. Bunder, c
e-mail: goodshp@holli.com
http://www.holli.com/~goodshp
Sun HC 8:30, 10:30, Dinner 5:30, HC 7. Thurs HC 12:10

Univ. of Evansville and USI *Evansville*
ST. PAUL'S 301 SE First St.
The Rev. James Hempstead, r; the Rev. Ken Williams, assisting priest; the Rev. Marcella Phillips, d
Sun 8 & 10. Wed noon (812) 422-9009

Univ. of Notre Dame St. Mary's College Indiana Univ. Bethel College *South Bend*
CATHEDRAL CHURCH OF ST. JAMES (219) 232-4837
Downtown on NW corner of Washington & N. Lafayette
The Very Rev. Frederick Mann, Dean; the Rev. James Turrell; the Rev. Joseph Illes
Sun H Eu 8, 10:15, 6; SS 9; Adult Ed 9:15; H Eu Wed 9:30, Fri 12:05. Call for transportation

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

Western Ky. Univ. *Bowling Green*
CHRIST CHURCH 1215 State St. (502) 843-6563
The Rev. Mark Linder, r; the Rev. Cynthia Rauh, chap
Sun H Eu 8, 10. Mon Healing Eu 5:15. Thurs H Eu 10

LOUISIANA

Louisiana State Univ. *Baton Rouge*
ST. ALBAN'S CHAPEL Dalrymple & Highland
The Rev. Patrick L. Smith, interim chap
Sun 10:30, 6; Mon-Fri 11:45

MARYLAND

Univ. of Maryland
EPISCOPAL/ANGELICAN CAMPUS MINISTRY
2116 Memorial Chapel College Park 20742
The Rev. Susan Astarita, v/chap (301) 405-8453
Sun H Eu 5; Lutheran/Episcopal Wed 12 noon. Ev/H Eu 1st Sun of month. E-mail astacom@wamumd.edu

MASSACHUSETTS

Smith College *Northampton*
ST. JOHN'S 48 Elm St.
The Rev. James G. Monroe, r
Sun HC 8 & 10. Student Fellowship — Tues noon (HC & Lunch)

Williams College *Williamstown*
ST. JOHN'S 35 Park St. (413) 458-8144
The Rev. Peter T. Elvin, r; Dina Kochanek, youth minister
Sun H Eu 8, 10, Wed 7:15. HD 12:15, MP 8:50 wkdys. EP Wed 6:30

MICHIGAN

Central Michigan Univ. *Mt. Pleasant*
ST. JOHN'S 206 W. Maple 773-7193
The Rev. Dr. Gordon F. Weller, r; Nancy Casey Fulton, chap
Sun HC 8 & 10; Wed 7; others as anno. Campus Fellowship Sun 7

Univ. of Michigan *Ann Arbor*
CANTERBURY HOUSE
721 E. Huron St., Ann Arbor, MI 48104 (313) 665-0606
The Rev. Matthew Lawrence, chap
The Episcopal Student Center at the University of Michigan

Wayne State Univ. *Detroit*
THE EPISCOPAL CHAPLAINCY
Jenny Gale Tsering, chap (313) 577-8306
687 Student Center Building, Detroit, MI 48202

MINNESOTA

Univ. of Minnesota
UNIVERSITY EPISCOPAL CENTER
317 17th Ave., SE, Minneapolis, MN 55414
The Rev. Janet Wheelock, chap (612) 331-3552
Sun Eu 6; Wed Eu 11:45.
World Wide Web: <http://www.umn.edu/rac/uec>

NEBRASKA

Hastings College *Hastings*
ST. MARK'S PRO-CATHEDRAL 422 N. 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

Univ. of Nebraska *Lincoln*
ST. MARK'S OF THE CAMPUS 1309 R
The Rev. Dr. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY

Drew Univ. *Madison*
GRACE CHURCH 4 Madison Ave. 377-0106
The Rev. Lauren Ackland, r
Sun H Eu 7:30, 9 & 11:15. Wed H Eu 9:30. Thurs H Eu 7 & breakfast. MP Tues 9:30, Sat 8:15. EP Mon & Fri 5:30

Refer to key on page 20

College Services Directory

NEW JERSEY (Cont'd)

Rutgers Univ. *New Brunswick*
ST. MICHAEL'S CHAPEL
40 Davidson Rd. (Busch Campus) (732) 445-3218
The Rev. Canon Henry L. Atkins, Jr., D.Min., chap
Sun H Eu & sermon 10:30

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
Sun H Eu 8, 10:30, 7; Adult Ed 9:30. Wed H Eu 10

Univ. of New Mexico *Albuquerque*
CANTERBURY CAMPUS MINISTRY/St. Thomas of Canterbury
425 University, NE 87106 (505) 247-2515
The Rev. Carole McGowan, r; Maureen Doherty, ass't campus minister
H Eu Sun 8, 10, 5. Wed 12:05. Special services & classes for students

NEW YORK

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

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

Univ. at Buffalo
EPISCOPAL CAMPUS MINISTRY
NORTH CAMPUS (716) 688-4056

NORTH CAROLINA

Duke Univ. *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 (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

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

OHIO

Miami Univ. *Oxford*
HOLY TRINITY 25 E. Walnut St.
The Rev. Canon Domenic Cianella, interim
Sun 8 & 10 (8 & 9:30 summer). Wed 12:10 in the chapel

Kent State Univ. *Kent*
CHRIST CHURCH 118 S. Mantua St.
The Rev. Robert T. Brooks, r 673-4604
Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30

Youngstown State Univ. *Youngstown*
ST. JOHN'S 323 Wick Ave.
The Rev. William Brewster (330) 743-3175
Sun 8 & 10:30

PENNSYLVANIA

Penn State *University Park*
ST. FRANCIS 215 Eisenhower Chapel University Park, PA 16802
The Rev. Canon M. Edward Messersmith, chap
Sun H Eu and Dinner 6:15. Tues H Eu 7:15. Wed H Eu 6:15

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

Ursinus *Collegeville*
ST. JAMES Germantown Pike & Evansburg Rd.
The Rev. Sunny H. McMillan 489-7564
Worship: Sat 5. Sun 8 & 10

TENNESSEE

Austin Peay State Univ. *Clarksville*
TRINITY CHURCH 317 Franklin St.
The Rev. David M. Murray (615) 645-2458
Sun Eu 7:30 & 10:30. Wed Eu 7, 6. Thurs Eu 10

TEXAS

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

Stephen F. Austin Univ. *Nacogdoches*
CANTERBURY HOUSE 1322 Raguet
The Rev. Earl Sheffield, chap (409) 560-2366
Sun dinner and program 6. Wed Eu 7:15

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

To the Clergy:

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

To Parents and Friends:

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

UTAH

Univ. of Utah *Salt Lake City*
EPIPHANY HOUSE 75 S. University St., 84102
The Rev. JoAnn Z. Leach, chap (801) 359-0724
Thurs Eu 5:30, MP 9 weekdays

VERMONT

Univ. of Vermont *Burlington*
THE CATHEDRAL CHURCH OF ST. PAUL (802) 864-0471
2 Cherry St.
The Rev. Ledlie I. Laughlin, interim r; the Rev. Martha L. Dyson, ass't
Sun 8, 10:30, 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
Sun H Eu 8, 10:30; MP Mon-Fri 9

Univ. of Virginia *Charlottesville*
ST. PAUL'S MEMORIAL CHURCH
Chancellor St. & Univ. Ave.
The Revs. David Polst, r, Paula Kettlewell, Wayne Ray, Thomas Milam
Sun 8, 10, 5:30 (Student Service). Wed 5 Canterbury Student Gathering

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

College of William and Mary *Williamsburg*
EPISCOPAL/ANGLICAN/CANTERBURY ASS'N
BRUTON PARISH CHURCH
The Rev. Martin J. Bagay, chap
Sun H Eu, dinner 5:30

Virginia Commonwealth Univ. *Richmond*
EPISCOPAL CAMPUS MINISTRY
ST. JAMES'S 1205 W. Franklin St. 23220
The Rev. R. Leigh Spruill (804) 355-1779
E-mail RLSPRUILL@AOL.com
Sun 5 worship, 6 fellowship & supper

Virginia Military Institute Washington & Lee Univ.

Lexington
R.E. LEE MEMORIAL (540) 463-4981
The Rev. David Cox, r; the Rev. Mark Lattime, ass't
Sun H Eu 8:30, 10:30, 5. Canterbury Fellowship Sun 5:45

Virginia Tech *Blacksburg*
CHRIST CHURCH 120 Church St. (540) 552-2411
The Rev. Clare Fischer-Davies, r; the Rev. Jack F. Wilcox, Jr., chap
Sun 7:45, 9, 11:15; Wed 5:30 Student Fellowship

WASHINGTON

Univ. of Washington *Seattle*
CHRIST CHURCH—Canterbury
4548 Brooklyn Ave. NE, Seattle 98105
The Rev. Stephen Garratt, chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45; Sun 6:30

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A 507

People and Places

Appointments

The Rev. **Kenneth E. Hunter** is rector of St. John the Evangelist, Box 1113, Wisconsin Rapids, WI 54494.

The Rev. **Russell J. Levenson, Jr.** is rector of Ascension, 1030 Johnston St., Lafayette, LA 70501.

The Rev. **William T. Lovell** is rector of Trinity Church, 12727 Hillcrest Rd., Dallas, TX 75230.

The Rev. **Reid McCormick** is assistant at Ascension, 726 1st Ave., Hickory, NC 28601.

The Rev. **Lyle McGehee** is assistant at St. Michael's, 225 W 99th St., New York, NY 10025.

The Rev. **John N. Nelson, Sr.** is rector of St. Thomas', 1602 Harlan St., Falls City, NE 68355-0117.

The Rev. **Ken Newquist** is priest-in-charge of St. Mark's, Chelsea, and St. Nicholas, New Hamburg, NY.

The Rev. **Paul H. Phillips** is deacon-in-charge of the Southside Cluster, Diocese of Southern Virginia.

The Rev. **James C.S. Slack** is rector of St. Charles the Martyr, Daingerfield, St. David's, Gilmer, and St. Mark's, Mount Pleasant, TX.

The Rev. **Susannah Smith** is associate at St. James', 865 Madison Ave., New York, NY 10021.

The Rev. **Thomas Smith** is assistant at St. Michael's, 225 W 99th St., New York, NY 10025.

The Rev. **Rene Somodevilla** is rector of St. Elisabeth's, 4780 Yale Rd., Memphis, TN 38128.

The Rev. **Jim Stout** is priest-in-charge of Ascension, Copperopolis, CA.

The Rev. **Kenneth Swanson** is rector of Christ Church, 900 Broadway, Nashville, TN 37203.

Deaths

The Rev. **Emmet C. Smith**, 69, retired rector of St. Giles' Church, Pinellas Park, FL, died Aug. 4, in a St. Petersburg, FL, hospital.

Fr. Smith was a native of Columbus, OH, a graduate of Ohio State University, and Bexley Hall. He was ordained to the priesthood in 1958. He was assistant at St. Thomas', Terrace Park, OH, 1957-59; rector of St. Peter's, Gallipolis, OH, 1960-64; vicar of St. Giles', 1964-73, and rector there from 1973 until his retirement in 1984. He had been dean of the St. Petersburg Deanery and was a member of diocesan council in the Diocese of Southwest Florida, and was a member of the Order of St. Luke and an associate of the Order of the Holy Cross. Prior to ordination, he was an Army tank commander during the Korean War, and received three Battle Stars. Fr. Smith also was a chaplain in the Army Reserve. He is survived by his wife, Joyce, of Largo, FL; a son, Paul, of Lutz, FL; a daughter, Sarah, of Fort Collins, CO; a sister and two grandchildren.

Next Week ...

Children's Psalms



ACCOMMODATIONS

WONDER CAVE BED & BREAKFAST Inn and Retreat House. Rustic elegance, antique furnishings, 15 minutes from Seawane and the University of the South. (615) 467-3060.

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

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

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Internet: <http://members.aol.com/ssministry>

NEEDLEWORK

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

ORDER OF THE ASCENSION — a dispersed Christian community; a Benedictine rule; shared commitments to the revitalization of congregations and the struggle for justice in our society. A five-day gathering each spring in Philadelphia for spiritual retreat, mutual support and education. Open to laity and clergy. All current members have been through comprehensive training in congregational development. For more information: **Lowell Grisham, 215 N. 6th St., Fort Smith, AR 72901.**

(Continued on next page)

Classifieds



POSITIONS OFFERED

RECTOR: Strong, growing 1,000+ communicant church in Milwaukee suburb of Wauwatosa, WI, is seeking an experienced, devoted and spiritual priest to fill open rector position. The 110-year old parish is proud of its traditional Anglican worship, its dedication to the Christian education of all ages, and its extensive outreach ministries. This church desires a talented preacher, a caring pastor and a capable administrator. To apply, contact: **Michael Hagon**, no later than October 15. Evening (414) 464-8123, day (414) 342-9292, **Trinity Episcopal Church, 1717 Church St., Wauwatosa, WI 54313.**

DIRECTOR OF MUSIC MINISTRIES, full-time. Large historic downtown church, currently undergoing major building expansion, seeks experienced choirmaster/organist with dynamic personality and the ability to develop the musical gifts of a diverse congregation. Musical focus is traditional Anglican, complemented by contemporary repertoire. Candidate must be a motivational leader with pastoral orientation and strong interpersonal skills, who is able to work collegially with staff of three full-time clergy, director of Christian education, coordinator of youth ministries and parish administrator. Candidate will play for two Sunday services, and direct two adult choirs, two handbell choirs and children's choirs. Youth choir and instrumental ensemble developing. Extensive choral library; four-manual, 72 rank, Aeolian-Skinner organ, rebuilt 1992; four-octave, Schulmerich handbells. Send letter of interest, resume and references to: **Music Search Advisory Committee, St. John's Episcopal Church, P.O. Box 257, Roanoke, VA 24002.**

RECTOR POSITION: St. Catherine's Episcopal Church in Marietta, GA, seeks as rector a pastor, preacher and dynamic partner in ministry with laity. We have strong tradition of lay ministry in outreach, lay pastoral ministries, stewardship, spiritual development, and Christian education. Our goals: strengthen sense of community, build stronger commitment to faith, improve Christian education and expand youth and outreach programs. Mature program church in suburban Atlanta with great schools. Sunday attendance: 330 at 3 services. Total budget: \$356,000. Write: **Mr. Ranney, 1327 Garrick Way, Marietta, GA 30068.**

ASSOCIATE RECTOR POSITION: St. Aidan's Episcopal Church, across the street from University of Colorado, Boulder, is seeking Episcopal priest with gifts/skills of pastoral care/crisis ministry, comfortable with a variety of liturgical expressions in the Anglican tradition, thoughtful preaching, Christian education, enabling lay ministry, Anglican evangelism, outreach to University of Colorado, Boulder, healing ministry and administration. Applicants should supply resume, references and current clergy deployment profile. Resumes accepted through September 30, 1997. Send to: **Associate Rector Search Committee, St. Aidan's Episcopal Church, 2425 Colorado Ave., Boulder, CO 80302-6806.**

DIRECTOR OF RELIGIOUS EDUCATION AND YOUTH MINISTRIES: St. Mary's Episcopal Church, West Columbia, TX, seeks an experienced and energetic person to assist rector in developing and overseeing programs and activities for a small pastoral size parish desiring to grow spiritually and numerically. The DRE/YM needs to be a motivator of volunteers and possess good interpersonal skills with youth and adults. This is an exciting and challenging opportunity! Competitive compensation package with the advantage of living in a small community that is close to a large metropolitan area. Send resume to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 786, West Columbia, TX 77486.**

RECTOR: Pastoral sized parish in SE Kansas seeks priest to guide committed lay people in ministry. Gifts should include biblical preaching, prayerful vision of the church in community and intergenerational skills. Send resume to: **Giles Penick, St. Paul's Episcopal Church, Coffeyville, KS 67337.**

POSITIONS OFFERED

RECTOR: St. Katherine's Church, Martin, SD. Small, active, growing, rural parish. Full-time position. Strong lay ministry. Opportunity to minister on the Pine Ridge Indian Reservation. Featured in TLC "A Living Church" series 1/26/97. Contact: **John B. Davis, 717 Quincy St., Rapid City, SD 57701.**

RECTOR: Orthodox, Evangelical, Anglo-Catholic, charismatic, inner-city parish with 23 years of positive renewal experience has open position following election of former rector to episcopate. 350 active member congregation is diversified by age, occupation, race, economic level and denominational background and possesses strong lay leadership. Parish is characterized by eucharistic worship with a mix of traditional and contemporary expressions, submission to the Lordship of Jesus Christ, strong emphasis on and involvement in healing and prayer ministries, a committed ministry to the poor and disadvantaged of the surrounding neighborhood, strong interdenominational relationships, home prayer and Bible study groups, a healthy and active Sunday school for youth and adults, and two years of positive experience with the Alpha Course. Desired experience and commitments include: evangelical preaching and teaching, family orientation, inner city ministry, disciplined life of prayer and Bible study, ability and willingness to share with others his/her encounter and walk with and commitment to Jesus Christ. Resume and CDO profile not later than January 1, 1998 to: **Search Committee, Christ Church Episcopal, 52 Cascade Terrace, Schenectady, NY 12309** or FAX (518) 783-5248.

DIRECTOR OF DISCIPLESHIP MINISTRIES, Trinity Church, Vero Beach, FL, is seeking a full-time director of discipleship ministries to provide oversight and support for the parish's total educational ministry. This large multi-staff parish provides a wide range of activities for children, youth and adults with an average Sunday morning church school attendance for all ages of about 120. The paid staff includes a director of student ministries, child care coordinator and several clergy involved in teaching and leading various groups within the parish. Applicants should have formal training in Christian education and experience in organizing and coordinating educational ministries. The position involves recruitment, training and supervision of volunteers, and administrative leadership and support for church school, related activities and special events. Compensation package is competitive and includes pension (after one year), health insurance and vacation. Send letter of application and resume to: **Alex Ross, Chairman of DDM Search Committee, Trinity Episcopal Church, 2338 Granada Ave., Vero Beach, FL 32960.** For additional information call Trinity at (561) 567-1146 and ask for Linda.

DIRECTOR OF RELIGIOUS EDUCATION for a large historic Episcopal parish in the heart of Old Town, Alexandria, VA. Working in concert with associate rector for education and worship and full-time director of youth ministries, the DRE will have oversight of and responsibility for education programming and staffing for church school (enrollment potential: 200 plus, pre-school through grade 6) and adults. For job description, send resume to: **DRE, Christ Church, 118 N. Washington St., Alexandria, VA 22314.** No telephone inquiries.

ST. MICHAEL'S CATHEDRAL seeks candidates for rector/dean. Growing parish located in Boise, Idaho. Minimum 10 years experience as priest. Send resumes to: **Search Committee, St. Michael's Cathedral, P.O. Box 1751, Boise, ID 83701.**

RECTOR: St. Christopher's Church, Roseville, MN (Minneapolis-St. Paul Metropolitan Area). We have 1,024 baptized members and want to grow both spiritually and in numbers. An ideal candidate would be an outstanding preacher, a spiritual leader, skilled in pastoral care and have administrative management skills. Please send CDO form and resume by October 15, 1997, to: **Pamela Hove and Bruce Moland, Co-Chairs, Search Committee, St. Christopher's Church, 2300 N. Hamline Ave., Roseville, MN 55113.**

POSITIONS OFFERED

RECTOR: 350-member, debt-free parish in rural town of 3,600 in scenic area at foot of mountains in north central Wyoming has open position following retirement of former rector. Strong, harmonious congregation is seeking new rector to support continuing spiritual growth, reach more young families and encourage youth involvement. Desired responsibilities include: preacher, teacher, youth advocate and spiritual guide. Contact: **Search Committee, c/o George Grace, St. Luke's Episcopal Church, P.O. Box 909, Buffalo, WY 82834.**

FULL-TIME RECTOR: Immediate opening at St. James Church, Woonsocket, RI. Parish is seeking individual with strengths in spiritual growth, preaching, outreach, teaching, crisis ministry and youth work. This is an urban parish which draws congregation from surrounding suburbs. Parish has a strong tradition of community outreach, attractive physical plant and stable finances. Applicants may send resume and CDO profile to: **Robert H. Lardner, Esq., Search II Committee, 267 Blackstone St., Woonsocket, RI 02895-1927.**

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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

Carlsbad, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
The Rev. W.C. Giles, c
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

Washington, DC

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

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
The Rt. Rev. Barry Valentine, Bishop in Residence
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Wilmington, DE

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

Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Hobart Jude Gary, interim-r
Sun 8 and 10:30

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

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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, 9, 11

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.

Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Feñton, r; the Rev. George Kontas, the Rev. Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-master
Sun H Eu 7:30, 9, 11, 4:30

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

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

Minden, NV

COVENTRY CROSS 1631 Esmeralda Pl.
The Rev. Shep Curtis (702) 782-4161
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 MP & H Eu; 9 H Eu & Homily; 9:30 La Santa Misa En Español; 11 H Eu & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 MP & H Eu; 12:15 H Eu; 5:30 EP

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality Mon - Fri 10 to 6

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. Canon Edgar F. Wells, r; the Rev. William C. Parker, c; the Rev. Allen Shin, asst
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

Poughkeepsie, NY

ST PAUL'S 161 Mansion St. (914) 452-8440
Sun Masses: 8 & 10, Sunday School 9:45

Gettysburg, PA

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

Philadelphia, PA

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

Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret S. Austin
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed H Eu & HS 10:30

GRACE 319 W. Sycamore St. (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch-S 9, Sol-Eu 10, Ev & B 5. Tues-Thurs-MP 9. Wed Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

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. Frank E. Fuller, asst (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

The Episcopal Churches of Europe (Anglican)

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23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
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Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca
Sun 9 Rite I, 11 Rite II

Frankfurt

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

Geneva

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

Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Canon J. Fletcher Lowe, Jr., interim r
Sun 11:45

Rome

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

Brussels / Waterloo

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

Wiesbaden

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