

# THE LIVING CHURCH

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*Serving Episcopalians Since 1878*



42120  
The Rev Robert G Carroon  
1335 Asylum Ave  
Hartford CT 06105

*Jonathan Daniels  
Remembered*



## Thank God for the Hot Days

Summer heat can come upon us suddenly, and often leaves us wilted, prostrate and powerless.

Some of us are able to escape the heat by going to the seashores, lakes or mountains for part of the summer. For most Americans, it seems, when we are not working, shopping or attending to business, the common tactic is to go into a room with an air-conditioner, turn it up high, and sit in front of the TV for the next few hours, with an occasional break for a soda or beer.

Is that the best use of leisure in these blessed warm and sunny months? Don't misunderstand. The writer of these lines does not believe air conditioning to be sinful. Some people, in some situations, would be seriously ill or even dying without it. Yet air conditioning, by moderating the heat, has deterred us from biting the bullet and really changing our manner of living in the summer. Nor is TV intrinsically evil. It is a medium capable of producing wonderful programs, and sometimes it does.

### Adjusted Accordingly

In fact, hot days can be wonderful days. In those highly civilized countries where it is hotter than here, people have adjusted their lives accordingly. Summer mornings are great times for all sorts of activities, work or play. The torrid afternoons are great times for a nap. (Will North Americans ever adjust their commercial and professional lives to accommodate this?) The long, light evenings are among the most pleasant occasions in the whole year. They are times when families can linger after an unhurried dinner and have the long and leisurely conversations which we all need, but which our hurried schedules so often crowd out. They are times when friends can talk at length about all sorts of things, or when an individual can stretch out in a chair by an open window and enjoy a book without interruption.

Yes, a hot spell can interfere with the business-as-usual routine of our lives, and a good thing that is. Our imaginations cannot extend themselves; we cannot explore our thoughts; we cannot share the deeper feelings of our family members and close friends, while we are watching a clock or are overpowered by the sense that we should be actively running about to accomplish this, that or the other. Meditation and unhurried prayer obviously call for the interruption of life's mad scramble.

Let us then thank God for hot days and nights, times too hot to work as we normally do, times too hot to be rushing about, times too hot to bother about all the besetting little things of life. The sun by day and the moon and stars by night beckon and call to something beyond.

(The Rev.) H. BOONE PORTER, senior editor

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Jonathan Daniels is shown at a Selma-area black church in 1965, the year he was killed. He was voted a place in the church's calendar of *Lesser Feasts and Fasts* at General Convention [p. 7].

## Illogical Vilification

I am shocked at the editorial, "The Marital Blessing" [TLC, July 7]. I have come to expect reasoned argument in the pages of THE LIVING CHURCH; I am sad to say that I found nothing but illogical, disconnected vilification in this piece.

Instead of addressing the issue of the blessing of same-sex unions, the editorial bemoans the lack of fidelity to marriage vows. The editorial makes a tangential "red herring" reference to homosexuality by suggesting that, occasionally, emergence of homosexual motivation is alleged as justification for breaking marriage vows. Implicitly, the editorial suggests the approval of a rite of blessing of same-sex unions would further speed the destruction of holy matrimony in favor of the prevailing cultural idols of commitmentless sexual gratification, money and power. This suggestion is preposterous.

The blessing of same-sex unions would help people maintain faithful, monogamous relationships in the face of a culture that militates against them, as the editorial correctly identifies. I believe such a legitimization of same-sex unions would strengthen rather than weaken the institution of marriage. The sexual composition of couples and families matters very little: the crucial issue is that couples and families are supported by the church community. Publicly honored same-sex unions would strengthen the commitment of mixed-sex marriages by holding up additional examples of faithful couples. Furthermore, they would provide examples to single people of all orientations who look for role models beyond the singles scene.

NICHOLAS PAPADOPOULOS  
San Francisco, Calif.

## Follow the Example

In "A Critique of 'Consumerism,'" [TLC, July 7] Bishop Browning decries the spending of billions to fight a war (regardless of the fact that Americans overwhelmingly believed it to be necessary), the savings and loan scandal, teenagers murdering for a jacket, etc., and calls for society to get over its "addiction to consumption to solve economic and environmental problems."

The company (Sen. Kennedy) the Presiding Bishop chose to be with while making this statement illustrates

how hypocritical he is about blatant consumerism. After all, Kennedy is no small consumer himself. What a role model!

If Bishop Browning is serious about changing people's consumption habits and truly leading an evangelistic revival, let him and all our church leaders follow the example of Christ. This would involve pay cuts and preaching to all who would listen to God's will as told to us by the prophets and saints. Anything less will fail.

NANCY J. DOUGHERTY  
Bluemont, Va.

## Act of Support

The editorial, "Many Voicing Opposition" [TLC, July 7], states that THE LIVING CHURCH received no letters from vestries in support of the resolution of the Standing Commission on Human Affairs relating to sexuality.

I am honored to serve on a vestry, St. John's, Los Angeles, that passed a resolution supporting the ordination of Elizabeth Carl [TLC, June 30].

I know there are other vestries which affirmed such inclusiveness, but

they, like us, probably did not know that making you aware was of such consequence.

FRANKLIN P. UPDIKE  
Los Angeles, Calif.

## Town Hall Report

After learning of two readers being "appalled" and "amazed" at Richard Walker's report and Bishop Frank Allan's assessment of "The Town Hall on Sexuality" [TLC, July 21], I offer this observation. As director of communications in my parish, I was given a mailing about this meeting by a parishioner who thought others might wish to attend. The mailing, from Episcopalians United, read as if that body were holding a meeting with the bishop as invited speaker. I called the bishop's office to confirm the details, and the bishop's secretary informed me that, in fact, the bishop had called the meeting himself to meet the requests of several parishes which had invited him to participate in parish forums on the issue. She was unaware of

(Continued on next page)

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EDITORIAL AND BUSINESS OFFICES  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

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# LETTERS

(Continued from previous page)

the Episcopalians United mailing.

The Diocese of Atlanta, particularly in metropolitan Atlanta, has a large number of gay persons active in worship and stewardship. To my knowledge, gay activist groups did not urge their members to appear *en masse* at the meeting. The fact that 29 of 39 speakers appealed against gay ordinations, by Bree Kelly's account, seems to support the contention that it was indeed a "packed house." I leave it to the readers to judge.

REES OLANDER

Atlanta, Ga.

## Faith Intact

I do not write to dispute in any way the departures from the catholic faith which Fr. Kimel describes in "A Crisis of Apostasy" [TLC, July 21]. My concern is equally deep.

However, to the best of my knowledge the formularies of the 1979 Book of Common Prayer remain intact and are thoroughly catholic in our trinitarian faith. A Lutheran pastor friend has well-observed that as his church has used trinitarian formulas less and less, the Episcopal Church has, to his joy, increased in so much of the 1979 Prayer Book, her witness to the Holy Trinity.

*The Hymnal 1982* also was produced with the assurance by its compilers that the decision to retain or slightly change familiar hymns and add "new" ones was based carefully on theological orthodoxy.

Of course, a diocese can become apostate, as can a lay person, bishop, priest or deacon.

What I must teach in all of its wholeness is that faith which is still, thank God, quite intact in the holy scriptures, and the *official* liturgical formularies of the Episcopal Church — our prayer book and hymnal.

(The Very Rev.) LLOYD G. CHATTIN  
Trinity Cathedral

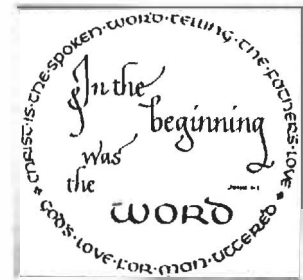
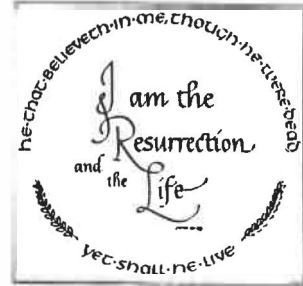
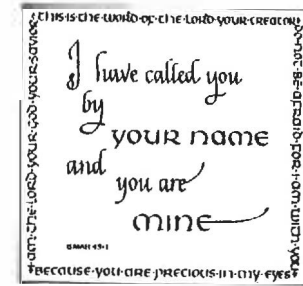
Trenton, N.J.

• • •

Alvin Kimel's "Viewpoint" article uses the kind of theological terms and logic as were the style in a previous era, but seem less convincing today. Many orthodox things are said, but other scholars would differ at points.

(Continued on page 14)

*I have called you by your name and you are mine!* ISAIAH 43:1



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## Secret Ordinations in Czechoslovakia Confirmed

Persistent reports that some women and 300 married men had been ordained to the Roman Catholic priesthood in Czechoslovakia during Communist oppression has been confirmed by the new Roman Catholic Archbishop of Prague in a recent newspaper interview.

Dismissing it as Communist misinformation, Rome had consistently denied the reports until now.

But in an interview with the leading Austrian daily, *Die Presse*, Prague Archbishop Miloslav Vlk said the problem of the secret ordinations and other church difficulties "stemmed from the action of over-excited people who were unable to evaluate the reality of the situation they faced.

"They thought that the Communists would destroy the priesthood, so they set up parallel structures to allow the church to continue whatever happened. But they overestimated the real danger, and that led to some married men being made priests and one or two women," Archbishop Vlk said.

He confirmed that the underground

church had "ordained" a number of married men, but it was an open question "whether it was done with the consent of Rome and within the framework of the apostolic succession."

His remark appeared in a story in the August 2 edition of the *British Catholic Herald*. According to the *Herald's* foreign editor, Timothy Elphick, the story was based on the interview in the Austrian paper and accounts from a German Catholic news service.

### What Action?

According to those accounts, said Mr. Elphick, officials of the Vatican Congregation for the Doctrine of the Faith are attempting to decide what action to take consistent with canon law. One has even suggested that married priests ordained during the Cold War should join the Greek Catholic Church, a branch of the church in communion with Rome but which permits married clergy.

A leading Greek Catholic cleric in

Austria, Bishop Jan Kirka von Presov, told the *Vienna Daily* that such a switch would not be easy. The tradition and cultural background of married priests "in all probability would not have prepared them for priesthood in our church," he said. "They do not possess the mentality of children of the Eastern Rite."

The Vatican said no ordained woman will be allowed to continue her ministry in any circumstances, according to the accounts.

*The Herald*, in an editorial titled, "Shabby way to treat Brave Czechoslovaks," said the legal questions arising from the ordinations should not "deflect us from the real human issue here. Rome should not be treating these brave and faithful Czechoslovaks as 'problems.' They should certainly not be told to go and join the Greek Catholic Church to make things easier for the Vatican. These people were willing to lose their lives for the pope and their fidelity to him. It is a shabby and unchristian church that now tries to sweep them under the carpet."

## Where Do United Thank Offering Funds Go?

Thousands of Episcopal women, and quite a few men, have said millions of prayers of thanksgiving as they have dropped a money offering in one of the traditional blue boxes of the United Thank Offering.

This money, forwarded to the national UTO through diocesan organizations of Episcopal Church Women, has, in the past three years, totaled \$2,958,267 received through June 30. An additional \$66,798 in earned interest is added for a total of \$3,025,066.

One of the most joyful yet humbling experiences for a Triennial delegate is when the vote is taken to give this money away, as it was during the recent meeting in Phoenix. It is just plain fun to give away \$3 million, but also a solemn responsibility.

The national UTO committee had carefully studied applications for funds and distributed information about those they recommended. UTO received 205 grant requests for a total

of \$7,443,856. The committee proposed making 175 grants, with nearly \$2 million for projects in the United States. Some of these grants serve as matching funds.

Priority is given to projects benefiting or serving women and children. In this country, 92 programs to meet compelling human needs received \$1 million, and 23 mission expansion programs \$350,000. Most of the overseas requests were for mission expansion projects.

The printed material distributed to Triennial delegates summarized the requester's comments and the bishop's comments for each recommended grant. The approval of the diocesan bishop is always required for any grant.

The programs and projects receiving grants range in diversity and included a Cambodian interpreter/caseworker in Massachusetts; a headquarters for the new Diocese of Matana in Burundi, East Africa; sev-

eral programs for homeless women and children; several vans, involving one for a home for emotionally disturbed and unmarried pregnant girls; a program known as RENT (Relief from Eviction for Needy Tenants); a dental clinic; a parking lot for a mission; the Better Beginning program for pregnant teens; and a diocesan building in Bangladesh. Again, as has been the tradition for many years, annual gifts of discretionary money are sent to women missionaries and women Volunteers for Mission of the Episcopal Church, and to two U.S. convents with overseas ministries.

The UTO report to the Triennial included this quotation from Archbishop William Temple: "It is probable that in most of us the spiritual life is impoverished and stunted because we give so little place to gratitude. It is more important to thank God for blessings received than to pray for them beforehand."

(The Rev.) EMMET GRIBBIN

## Jonathan Daniels in Calendar

# 'A Measure of Redemption' to a Tragic Time

One of the newest additions to the Calendar of *Lesser Feasts and Fasts* is Jonathan Daniels, who will be remembered on August 14. His commemoration was approved unanimously by both houses of the recent General Convention in Phoenix. Additions to the calendar must be approved by two General Conventions, so the convention will be asked to ratify this again when it meets in Indianapolis in 1994.

In March, 1965, Jonathan Daniels, then a seminarian at the Episcopal Theological School in Massachusetts, joined hundreds of Christians of many denominations who went to Selma, Ala., to support civil rights demonstrations and the march to Montgomery led by the Rev. Martin Luther King, Jr. Almost all of these visitors went home after a few days, but Daniels stayed on through the summer to be supportive and helpful to a variety of causes and human needs in the area.

One day in August, he and a Roman Catholic priest, the Rev. Richard Morrisroe, and others went to a rural community about 25 miles from Selma and joined some local black students in a picket line. Some 30 persons were arrested, jailed in Hayneville, and charged with "picketing to cause blood." The charge was changed later to disturbing the peace. Bail for each was set at \$100. All those jailed decided none would get out until all could.

The Rev. Francis Walter, who had become head of the Selma Interreligious Project, a program that would continue Daniels' ministry of presence after his expected return to the seminary, and the Rev. Henri A. Stines, another Episcopal priest, went to Hayneville with bail money for Daniels. He declined to leave until all were freed.

A few days later, with no warning and without time to notify someone to come from Selma to pick them up, and with no bail paid for anyone, they all were released and told to leave the county. Daniels, Fr. Morrisroe and two 16-year-old girls walked to a grocery store to buy a soda and something



Jonathan Daniels with children in Alabama

to eat. A man with a gun came out of the store, berated the two black girls, and raised his gun to shoot. Daniels pushed one girl aside, and the man shot and killed Daniels instead.

Fr. Morrisroe also was shot and was wounded so severely he required three months hospitalization and rehabilitation. Their assailant was later acquitted in what many editorial writers and the Alabama attorney general characterized as "a mockery of justice."

### Before Convention

Last fall, a quarter of a century later, friends and associates of Daniels, supported by the present Bishops of Alabama and New Hampshire (Daniels' home diocese), began working to have him remembered in the Calendar of *Lesser Feasts and Fasts*. In the spring, bishops and deputies received informative mail, and an exhibit was prepared with pictures and printed materials for the convention's exhibit hall.

The joint meetings of the Prayer Book and Liturgy Committees of both houses welcomed several persons to address them two days at their 7:30 a.m. sessions. These included Fr. Walter, now rector of a parish in Birmingham, and Morrisroe, who has been laicized and is now a lawyer specializing in workmen's compensation cases.

Was Daniels a martyr for his Christian faith or was he "just" a civil rights activist? Fortunately, papers, letters and articles he had written all give testimony to his faith as a Christian and his commitment to "serve Christ

in all persons." He risked his life, and he lost it as he saved another.

When the Prayer Book and Liturgy Committee report, which recommended Daniels be included in the calendar, was being discussed, the Bishops of Alabama and New Hampshire stood together at the podium. Several other bishops gave moving, eloquent and personal testimonies. Some tears were wiped away. At the unanimous vote, the bishops and the crowded visitors' section burst into applause.

In the House of Deputies, several friends and former classmates of Daniels spoke. As one phrased it, "Our lives are different because of his ministry and my ministry is different." Following the vote to concur with the bishops, the house stood to pray the collect which was part of the resolution. Spontaneously, some deputies began singing the doxology.

A deputy from the Diocese of Alabama, Maria Campbell, when recognized by the president of the house, said, "On behalf of the Bishop of Alabama, its deputation, and all Alabamians who have labored to raise Jonathan Daniels before this church, I wish to express profound gratitude to this house. To a heartbreakingly tragic time in the life of our beloved state and region, this action brings a measure of God's grace and redemption. Jonathan Daniels' life and death are indeed a worthy example to this church and to all Christian people."

(The Rev.) EMMET GRIBBIN

## Next Week:

### Parish

### Administration

### Number

# A Two-Edged Sword

Single Christians, along with special advantages  
in providing ministry, have special needs for ministry.

By NANCY DOMAN  
(Last in a three-week series)

**W**hat's wrong and what's right with this picture? Two single women, roommates, volunteer as youth group advisors to their congregation. At the end of a successful program year, the youth group gives a family appreciation dinner to honor their parents and the advisors. The roommates — who are the only single advisors — are asked to join the youth group in waiting on the tables, so that the married advisors can sit with their families.

I hope it's obvious what is wrong with this picture, but there are also things that are *right* with it.

The first right thing is that the singles offered themselves in ministry to their congregation. One of the spiritual hazards of the single state is the temptation to self-absorption. This is a natural result of the single life. When everything you do and every decision you make involves consideration only of your own needs and desires, you can get dug into a very narrow world view. The roommates, overcoming this difficulty, volunteered for a demanding responsibility.

As St. Paul notes in I Corinthians 7:25-35, the single state provides special advantages to ministry. The same autonomy that can lead to a narrow world view leaves the unmarried Christian free to pursue opportunities for ministry in a way that is not possible for the married. The single is free from the restraints of a spouse's needs and desires. The childless single is freest of all. Her schedule can more readily accommodate extra choir rehearsals, a marathon vestry meeting, or a time-consuming project. In addition, the single often welcomes the opportunity to minister as a means of getting involved and connecting with

*Nancy J. Doman resides in Garden Grove, Calif., is on the vestry at the Church of the Blessed Sacrament, Placentia, and is an administrative assistant in the medical college at the University of California-Irvine.*

the life of the congregation.

The second right thing with our picture? The congregation accepted the roommates into the ministry. Achieving such acceptance can be difficult for singles — particularly for the childless single, the single young adult, and the single adult seeking to serve the congregation he grew up in

## Singles in the Church

as a child. Marriage and parenthood are recognizable, public rites of passage into adult life; they provide outward trappings of one's status as a responsible adult. Lacking these trappings, the single sometimes suffers a lack of credibility as a result. Nonetheless, this church body accepted these young single women and entrusted them with important work.

Now we come to what is wrong with the picture. The women offered themselves for ministry, were accepted into ministry, and fulfilled the responsibilities of their ministry. Then they were confronted with a denial of the recognition given to others in the same ministry. And this denial occurred specifically because they were single.

The ministry was valued; but because of their unmarried status, the ministers were not.

Ironically, the devaluation was expressed through unwillingness to minister *to* them. Any consideration of Christian ministry must recognize that it cannot exist in a vacuum. There must be a recipient, as well as a giver, of ministry. The same Lord who washed the disciples' feet, stating that he had come to minister, on another occasion rebuked Simon the leper for failing to extend the same ministry to him.

Single Christians, along with their special advantages in providing ministry, have special needs for ministry. Both the advantages and the needs originate from the same source: the

autonomy of the single life.

Benedict Groeschel expresses it well in his book, *The Courage to Be Chaste*: "There is often no one waiting at the airport, no one with whom to discuss problems, no one to call when you backed your car into a tree. The minor emergencies of life frequently emphasize the single person's vulnerability and lack of support. Everyone seeks help in major emergencies. We all go to the hospital when we need surgery, but the single person stays at home alone nursing a bad cold" (p. 77).

The single, enjoying additional freedom to exercise ministry, at the same time lacks the married Christian's built-in support network of spouse and children. Single Christians should be able to depend on their brothers and sisters in Christ to become that kind of network. And they should most especially be able to depend on their own congregations.

At its best, such ministry arises spontaneously. A widow in one congregation broke her foot; members of her church family immediately planned practical ways to help, ranging from driving her to doctors' appointments to delivering meals.

But this unsolicited response, wonderful as it is, should not be counted on. The rector, almoner and others involved in pastoral care should be aware of who in the congregation lives alone or heads a single-parent household and may be in need of special assistance. A formal pastoral care committee provides both a means to perform this type of work and visible indication of its importance.

Conversely, the single in need of help should not be too proud to ask for it. Just as ministry to others is every Christian's duty, so the ministry of others is every Christian's heritage.

Our opening picture may now be completed. The two youth advisors chose to claim their heritage; they declined to wait on tables at the dinner. Instead, they invited their own guests, and, side by side with their married fellow-ministers, were themselves ministered to.



# The Funeral of a Student

By DONALD B. HARRIS

There was a friendly young man, known by many on the campus because of his sunny smile and his generosity. He had an inner circle of very close friends, and a much broader group of acquaintances who enjoyed his company. He lived life to the full, enjoyed taking risks — he particularly relished the free feeling of speeding off on his motorcycle, feeling the wind buffetting his body.

On his 21st birthday he indulged in a full day and night of celebration. His close friends, knowing him so well, kept his keys and helmet from him, at first, for they wanted to keep him from harm. They were their brother's keepers. But as the evening wore on and it was time to head home, they relented, gave him access to his motorcycle, and decided to accompany him home in their car.

Of course the motorcycle shot off into the night. When they caught up with their friend, all that was left was his broken body, his bike smashed into a tree.

In their grief they did not know what to do in the next day or two. The mortuary was preparing the remains for shipment back to their friend's hometown, but consented to have a couple of the young man's closest friends view the body. About 100 students accompanied them.

But this viewing was not satisfying to them. His intimate friends, who had no apparent grounding in faith, mourned without hope. They re-

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It was a strange feeling to be in a chapel packed with mourners and wondering if many out there knew what I was talking about.

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membered a few weeks before, another student had died. There was no service for that other student, only a time when friends gathered with his parents to play some of his favorite records. Rather than including no religious element, as in the other situation, the fraternity brothers decided there should be a memorial service in the chapel to coincide with the funeral in the hometown. I was asked by the college if I would lead the service.

As I entered the chapel, the closed altar rail supported a large framed photograph of the young man, flanked by what appeared to be fraternity flags. It was a strange feeling to be in a chapel packed with mourners, speaking the comforting words of our Savior, "I am the resurrection and the life," and wondering if many out there knew what I was talking about. A line of one of the poet Leonard Cohen's songs came to mind — "I dreamt of a Savior with no one to save." So much pain and

confusion were in the room.

One by one the young man's closest friends stood up to give some sort of eulogy. They tried helplessly to express their grief. Many of their reflections lacked even a kernel of hope in a loving God. I will never forget the tall, intelligent fraternity brother who stood in front of the altar facing the people wearing his house painter's hat, he clutched the picture to his breast with so much sorrow and anger, but was unable to affirm anything but the good times they had experienced together.

It was only when I closed with a final blessing and saw a few make the sign of the cross that I knew I was not alone in my hope. The Lord, it seemed, had provided a bit of leaven within that congregation of mourners. The students left the chapel somberly with little evident affirmation, except for a few who provided a comforting hug. I am told that many of them later in the day went out to drink once more and reminisce.

This is the age in which we believers have been placed, an age of what Amos termed "the famine of the Spirit." I thought to myself, thank God there were a few of my Christian brothers and sisters here. I also felt sorrow for the few students milling around the sanctuary where I stood at the conclusion of the service. They seemed bereft of faith with no anchor at all.

Who has failed them, I asked myself, that they have no hope, only their hunger and pain? "The hungry sheep look up and are not fed," is the way Milton put it. Was the Primate of Spain at all correct in his allegation that the church had become a place of "sterile consolation"?

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*The Rev. Donald B. Harris lives in Williamsburg, Va., is sometime chaplain to the College of William and Mary, and a retired Navy chaplain.*

# EDITORIALS

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## Singles in the Wider Family

This issue contains the last of a three-part series on singles in the church. We commend it, and the previous two articles by Nancy Doman, to our readers.

In many congregations of the Episcopal Church, ministry to singles has been woefully overlooked. Newspaper advertisements or signboards proclaim "Family Eucharist" or "Family Service." Church newsletters or Sunday bulletins announce meetings of the "Couples Club" or the "Young Marrieds Group." Is it any wonder that singles sometimes feel they are unwelcome?

We are aware that significant ministries to single persons take place in many of our churches. We hope that this sizable portion of our membership is fully incorporated into the wider family, the body of Christ.

## College Ministry Vital

In some parts of the Episcopal Church, college ministry is all but forgotten. The rector of a parish in a college community often is designated as the person in charge of ministry to Episcopalians on that campus. Some parish priests are quite successful in this specialized ministry. For others, it's an afterthought.

Some dioceses appoint chaplains to carry out ministry to college students and faculty members. Unfortunately, if a diocesan budget needs to be cut (and many are in this condition currently), it's often college ministry which is among the first to go. This sad fact occurs simply because college ministry is concerned with persons who might not be from the local diocese, or, in some cases, not even Episcopalians.

College ministry is a focus of this issue. The need for this work on college campuses is stated by Wayne Ray in a "Viewpoint" article on this page. Another article, "The

Funeral of a Student" [p. 9], looks at a particular phase of college ministry. And, beginning this week and continuing for the issues of September, a list of services on or near college campuses is found near the back of the magazine.

We hope students and their families will find this emphasis helpful, and that diocesan executives will think twice before cutting back on this vital ministry.

## Before Passing This On...

During General Convention in Phoenix, several people stopped by THE LIVING CHURCH booth to tell us not only how much they enjoy the magazine, but also that they pass it on to their friends.

Our visitors seemed proud to share this information with us. One convention deputy related that her copy of the magazine worked its way through a "circuit" of eight persons, each of whom passed it on to someone else, during a period of about three weeks.

We are pleased to know that some of our subscribers think so highly of THE LIVING CHURCH that they share it with others. However, as much as we appreciate the additional readership, we hope to discourage this practice. THE LIVING CHURCH, like most magazines, relies to a great extent on income from subscriptions. To pass copies from one person to another limits our effectiveness in attracting new subscribers.

To those persons who are reading our magazine as the second, third or even fourth person on the "chain," wouldn't you like to have a copy of your own, enabling you to receive news of the Episcopal Church on a more timely basis?

Our thanks to those who have introduced THE LIVING CHURCH to others by sharing their copies of the magazine. We hope you will urge your friends to subscribe, or you might like to consider TLC as a gift on some occasion.

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## VIEWPOINT

### Campus Ministry Worth the Bother

By WAYNE RAY

In Genesis, Abraham talked with the Lord about saving the sinful cities of Sodom and Gomorrah. Abraham reasoned with God that if there were 50 righteous to be found there, could it be saved then? God granted that it was sufficient. The rea-

soning continued until, finally, Abraham asked, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there?"

We all know that the required number could not be found to stay God's hand. Today, in the case of campus ministry, some are carrying on a similar search for good reasons to salt away the support for campus ministry and use it for other purposes.

How can we justify the expenditure of funds for a full-time salary and benefits for a ministry to 20 or fewer students? Like Pentagon expenditures, we want the most "bang for our buck." It's a legitimate question that deserves an answer. But first, consider some of the alternatives to a full-time, dedicated and experienced ministry on the campus.

Economical solutions for a campus

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*The Rev. Wayne Ray is chaplain at Arizona State University, Tempe, Ariz.*

## We need to see the university as a mission field.

ministry have included volunteers who just happened to be around the university community while they were in transition from one thing to another, or a part-time person whose support was someplace else (as was their true loyalty), or a parish priest who tried to manage the "college group" with the other concerns of the local church. Sometimes this has produced a workable ministry, but most often, even when something did grow, it did not have the continuing care needed to produce lasting effects.

So, like Jonah's castor bean plant, it was a delight to behold, but it died as quickly as it arose. These ministries may follow one after another. They each get a short life with the interest of persons who come along, but then die. This is not really a constructive solution, at least not the stuff with which to build a kingdom.

In 1990, the Presiding Bishop's Consultation on Campus Ministry reflected a concern in the Episcopal Church over the continuing decline in the number of campus ministries nationwide and diminishing support for those which have continued to survive. The trend has not halted. New missions to the campus are much more rare than the closure of established works.

Some have even asked, "Why bother anyway?" Why bother with ministry at a place that is not really the ultimate destination of most who use its services? Could not the church better address people when they get where they are going?

Again, good questions, but they assume the church can better address persons after formation rather than while they are in process. Some studies of when and how persons of faith are formed suggest that college and graduate schools are the kilns in which the glaze of experience is bonded to individuals' belief systems to create indelible images of what life and faith mean.

Maybe if the church had a vision of a Macedonian-type student saying, "Come over and save me!" like St. Paul

saw in his dream, the church would include the campus in the Decade of Evangelism. The campus is being evangelized. Many have noted with awe the phenomenal growth of fundamentalist, anti-intellectual and narrowly-conceived churches, theologies and their ministries. If one studies the makeup of many of the student ministries on campus, one finds not only these groups represented in force, but a multitude of other less savory alternatives to the failing Episcopal mission to the campus — the Mormons, Scientology and a number of newly-arrived groups such as the Moonies.

University ministry is a missionary endeavor, with many of the same challenges as a foreign mission station. With this perspective, the reasons to justify the continuation of a mission strategy with a small number of persons receiving ministry in college groups is questionable, but if the mission is important we are called to find alternative strategies, not necessarily to eliminate the mission.

### 'Canterbury Club'

Perhaps the problem is the conception of this ministry for the campus. For example, the idea of a "chaplain" connotes a ministry to a selected few. Often the ministry has become a "Canterbury Club" — a ministry to an enclave of members withdrawn from the university like those who are saved in an ark of deliverance.

This is too narrow a conception. The ministry is more appropriately conceived from an evangelistic frame of reference. Of course, there are other dimensions of ministry on the campus, but they are best kept in perspective by a mindfulness to the missionary task on the campus.

Campus ministry needs to build a wider constituency by a multilateral approach to the work of evangelism at the university. The concern should not be with "the group," but with the "groups" that make up the university.

Ministry needs to include many dimensions such as raising issues, service, study, devotions and more. The ministry needs to be engaged in the empowerment of others to the ministry they have been called to carry out where they are, whether they be faculty, staff or students.

The campus minister needs to facilitate, train and help with the direction of the ministry in consort with the constituency that is being served and the wider church. To do this, the campus ministry needs the encouragement, funding, counsel and prayers of the wider church. If campus ministry follows this model, the full-time salary of the minister is really for the empowerment of many in the university community. That's a buck with a big bang — one we should be able to hear into the next century.

As our church membership and society get older, it is essential that the church not abandon this ministry to university students. From them, we hope to lay part of the groundwork of priests, wardens, vestries and faithful informed servants of Jesus Christ who will come to the work of the church aware of the continuing challenge to evangelize.

Like Abraham, we need to be arguing for the discovery of souls in a place that many would abandon. Rather than planning the demise of campus ministry, we need to see the university as a mission field which the Episcopal Church cannot afford to dismiss, neglect or relegate to others.

If our priority is to be faithful to the commandment to "go unto all the world and preach the gospel," how can we fail to commit the resources to a ministry that is so important to the church? Perhaps we will come to see a vision of the students who are calling us to a ministry on the campus. It is not just their lives that they are calling us to touch, but they are asking us to live out our evangelistic calling.

As we weigh resources, priorities and mission strategies, let our eyes remain open to the possibilities available to the church through campus ministry.

## Questionable Authorship

**CHRISTIAN REUNION AND OTHER ESSAYS.** By C.S. Lewis. Edited by Walter Hooper. Collins Fount. Pp. 113. £2.99 (U.K.), \$5.95 (Canada).

The title essay in this collection had never been seen before 1990, and there is striking evidence suggesting that C.S. Lewis himself never saw it. "Christian Reunion: An Anglican Speaks to Roman Catholics" was evidently not completed until after 1983. (Lewis died in 1963.)

*The essay has faulty history.* In Walter Hooper's introduction to *Pleasure Forevermore* by Fr. John Randolph Willis (Loyola University Press, 1983), he quoted from the fragment of a talk that Lewis prepared at the request of a group of Jesuit priests at Campion Hall in Oxford. Seven years later, the fragment has evolved into this complete essay (the opposite of the way Hooper's *Dark Tower* shrank from a novel to a fragment of a novel between 1966 and 1974). The Jesuit priests who invited Lewis to speak have disappeared, and now Hooper says that no one has any idea who Lewis's audience could have been.

*The essay is muddled.* Lewis is noted for his powers of logic, clarity and precision. In "Christian Reunion," the writer says he is going to suggest how to behave while disunion continues — and then forgets to do it. Lewis's characteristic lucidity and grace are remarkably absent.

*The most unusual evidence against this essay is forensic.* The world's foremost expert in stylometry, the Rev. A.Q. Morton of Scotland, tested the entire essay in March 1991 and states emphatically, "'Christian Reunion' is certainly composite." Computer analysis of invisible structural ratios in sentences shows that this cannot be a single-author essay. (Morton is the one stylometricist accepted by British Crown Courts.) In May, Morton discovered that over 40 percent of the essay matches exactly the stylometric pattern of Walter Hooper rather than that of C.S. Lewis.

*The final evidence is substantive.* In his 1983 foreword for Fr. Willis, Hooper assured readers that he hasn't known anyone who longed for church reunion as much as Lewis. (He even indicated that Lewis believed in papal infallibility.) On January 1, 1990, he

wrote more about this in his introduction for "Christian Reunion." Late in 1990 he announced in England's *Catholic Pictorial*, "I feel sure that Lewis would have entered the Catholic Church had he lived."

All this flies in the face of the record. On October 24, 1952, Lewis published a letter in *The Church Times* attacking the canonization of saints as described in the *Catholic Encyclopaedia* and protesting the possible adoption of that practice by the Church of England. In 1956 Lewis wrote to an Illinois editor that he was not going to join the Roman Catholic Church.

Lewis's Roman Catholic friend Dom Bede Griffiths claims, "It would be difficult to imagine a more Protestant, more totally unecclasiastical conception of Christianity than [Lewis's]." Griffiths quotes from one of Lewis's letters to him, "I think your specifically Catholic beliefs a mass of comparatively harmless human traditions that may be fatal to certain souls, but which I think suitable for you."

Whatever merits there may be in official efforts toward Anglican-Roman Catholic unity, C.S. Lewis should not be credited with the essay "Christian Reunion." There is a pleasant rumor that French author Simone Weil was secretly baptized into the Roman Catholic Church before she died. But if such a rumor emerges about C.S. Lewis, it simply won't be true.

KATHRYN LINDSKOOG  
Orange, Calif.

## Books Received

**THE OLD TESTAMENT SPEAKS.** By Samuel J. Schultz. Harper & Row. Pp. 440. \$24.95.

**THE MAN BORN TO BE KING.** By Dorothy L. Sayers. Ignatius. Pp. 337. \$14.95 paper.

**KAIROS: Three Prophetic Challenges to the Church.** Edited by Robert McAfee Brown. Eerdmans. Pp. 158. \$7.95 paper.

**SHAPING ENGLISH LITURGY.** Edited by Peter C. Finn and James M. Schellman. Pastoral. Pp. 493. \$34.95 paper.

**OUR JOURNEY WITH JESUS: Discipleship in Luke and Acts.** By Dennis M. Sweetland. Liturgical. Pp. 261. \$14.95 paper.

**LEARNING AND TEACHING CHRISTIAN MEDITATION.** By Avery Brooke. Cowley. Pp. 112. \$6.95 paper.

**IN JESUS WE TRUST.** By George A. Maloney, S.J.. Ave Maria. Pp. 150. \$5.95 paper.

**A PURPOSE FOR EVERYTHING: Religion in a Postmodern Worldview.** By Charles Birch. Twenty-Third. Pp. 216. \$14.95 paper.

# PEOPLE and PLACES

## Ordinations

### Priests

**Nebraska**—Charles Lee Roy Pedersen, vicar, St. Peter's-in-the Valley, Lexington, NE; vicar, St. John's, Broken Bow, NE; add: 505 W. 20th, Lexington 68850.

**North Carolina**—Janice Chalaron, Church of the Holy Comforter, Box 1336, Burlington, NC 27216. Jerry W. Fisher, interim, Emmanuel, Southern Pines, NC; add: 5000 Timmons Dr., Durham, NC 27713. Randal A. Foster, assistant, St. Mary's, High Point, NC; add: 108 W. Farris Ave., High Point 27262. Sonja S. Hudson, St. Stephen's, 140 College St., Oxford, NC 27565.

### Transitional Deacons

**Central New York**—Glenn Walter Kanestrom, clergy intern, Trinity Memorial, Binghamton, NY. Jeanette Elizabeth Royce-Roll, Chenango Cluster of parishes (Epiphany, Sherburne; St. Ann's, Afton; St. Peter's, Bainbridge; Calvary, McDonough; St. Andrew's, New Berlin; Emmanuel, Norwich; St. Paul's, Oxford; and St. Matthew's, South New Berlin).

**Connecticut**—Matthew Engleby-Nash, assistant, Church of the Redeemer, Bryn Mawr, PA; add: Box 1030, Bryn Mawr 19019. A. Robert Hirschfeld, curate, Christ Church, New Haven, CT; add: 84 Broadway, New Haven 06511. K. Alon White, assistant, St. Mark's, New Britain, CT; add: 147 Main St., New Britain 06050. Arthur E. Walmsley, assistant, Middlesex Area Cluster Ministry, Durham, CT; add: Box 337, Durham 06422.

**Navajoland**—Gary R. Sosa, deacon, St. Christopher's, Bluff, UT; add: Box 216, Bluff 84512.

## Cathedral Clergy

The Very Rev. Gary Young is dean at Trinity Cathedral, Omaha, NE; add: 113 N. 18th, Omaha 68102.

## Religious Orders

The Company of the Paraclete announces the life profession of Br. John H. Ryan, St. Stephen's Priory, Seattle, WA; Sr. Mary Francis Fizzell, Our Lady of the Desert, Lake Havasu City, AZ; and Br. Lawrence J. Steele, St. Aelred's House, Banning, CA in the Chapel of Huston Center, 14725 Ley Rd., Gold Bar, WA.

## Degrees Conferred

The Rev. Reynell M. Parkins, leading urban missionary of Atlanta, GA, received the honorary doctor of divinity degree during the May 21 commencement of the Episcopal Theological Seminary of the Southwest, Austin, TX.

## Other Changes

The Rev. David F. Beer, nonparochial and living in Austin, has been canonically transferred to the Diocese of Texas; add: 12007 Rotherham, Austin, TX 78753.

The Rev. Rebecca E. Holmes is non-parochial in the Diocese of North Carolina; add: 237 N. Canterbury Rd., Charlotte, NC 28211.

# CHURCH SERVICES NEAR COLLEGES

**C**OLLEGE students need to be remembered. Do you have a son or daughter at college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the church by helping it to carry on its college work efficiently and effectively. Write the student, providing the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

## ALABAMA

### UNIV. OF ALABAMA at Birmingham Birmingham

**ST. ANDREW'S** 1024 12th St. So. 35205  
The Rev. Dr. James F. Tuohy, chap  
Sun H Eu 8, 10 & 5:30. Wkdays each day

## COLORADO

### UNIV. OF COLORADO Boulder

**ST. AIDAN'S** 2425 Colorado  
Sun 8, 10 HC. Student Fellowship Sun 5:30. (303) 443-2503

## DELAWARE

### UNIV. OF DELAWARE Newark

**ST. THOMAS'S PARISH IN NEWARK**  
The Rev. Robert Wm. Duncan, Jr., r; the Rev. Robert J. O'Connor, univ. v  
Sun 8, 10, 5:30. Wed 12:10. Student Fellowship Sun 5:30.  
HD as anno. EP daily. ES 2nd Tues

## FLORIDA

### ROLLINS COLLEGE Winter Park

**ALL SAINTS'** Lyman & Interlachen  
The Rev. James Spencer, youth pastor 647-3413  
Sun Eu 7:30, 8:45, 11:15 & 6:30. Wkdays as anno

## GEORGIA

### ATLANTA UNIV. CENTER Atlanta

**ABSALOM JONES CHAPEL at Canterbury Center**  
791 Fair St., SW  
The Rev. William Boatright, chap  
Sun HC 11. Wed HC 7

### EMORY UNIVERSITY Atlanta

**ST. BARTHOLOMEW'S**  
The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap  
H Eu Sun 7:45, 10:30, 6; Wed 10:30, 7; Fri 7

### EMORY EPISCOPAL CENTER

The Rev. Nancy Baxter, chap  
H Eu Sun 6; noon prayers daily. **EMORY CANNON CHAPEL**  
H Eu Wed 5:15; **EMORY BUDD TERRACE** H Eu Tues 4.  
**EMORY HOSPITAL** H Eu Sun 3. Canterbury Mon 7

## ILLINOIS

### NORTHWESTERN UNIVERSITY Evanston

**ST. THOMAS & BECKET** 2000 Orrington Ave. 60201  
The Very Rev. Scott N. Jones, D.D., chap (708) 328-8654  
Sun H Eu 11; St. John's Chapel, 600 Haven at Sheridan

### SOUTHERN ILLINOIS UNIVERSITY Carbondale

**ST. ANDREW'S** 402 W. Mill  
The Very Rev. Lewis A. Payne and Peer Ministers  
Sun: 8, 10:15. Wkdays as announced

## INDIANA

### DePAUW UNIVERSITY Greencastle

**ST. ANDREW'S** 520 E. Seminary  
The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc  
Sun H Eu 10. Wed H Eu 12:20. Alt. Sun Eve student supper

### PURDUE UNIVERSITY West Lafayette

**EPISCOPAL CAMPUS MINISTRY** (317) 743-1347  
435 W. State St. 47906  
The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d  
Sun HC 8:30, 10:30. HC/EP 4:30

## IOWA

### GRINNELL COLLEGE Grinnell

**ST. PAUL'S CHURCH and Student Center** State St. & 6th  
The Rev. Willa M. Goodfellow, v & chap  
Sun HC 8 & 10:30. Wed HC noon. Canterbury Club and other as announced

### UNIVERSITY OF IOWA Iowa City

**EPISCOPAL UNIVERSITY CHAPLAINCY**  
26 E. Market Street 52245  
The Rev. William Moorhead, interim chap  
Sat Eu 5:30 (319) 351-2211

## KANSAS

### UNIV. OF KANSAS Lawrence

**CANTERBURY HOUSE** 1116 Louisiana  
The Rev. Julia Easley  
Sun H Eu 5; Thurs noon H Eu; Mon-Fri 7:45 MP

## LOUISIANA

### TULANE/LOYOLA/NEWCOMB New Orleans

**CHAPEL OF THE HOLY SPIRIT** 1100 Broadway  
The Rev. Ron Clingenpeel, chap  
Sun 8, 10, 5

## MASSACHUSETTS

### HARVARD UNIVERSITY Cambridge

The Episcopal Chaplaincy at Harvard and Radcliffe  
Two Garden St. Cambridge, MA 02138  
The Rev. Stewart Barns, chap  
HC Sun 5. Active program

### SMITH COLLEGE Northampton

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

### WILLIAMS COLLEGE Williamstown

**ST. JOHN'S** 35 Park St.  
The Rev. Canon Peter T. Elvin, r; the Rev. Sinclair D. Hart, ass't.  
Sun H Eu 8, 10; Wed 7:15; Fri 5. HD 12:15; MP 8:50 wkdays

## MICHIGAN

### UNIV OF MICHIGAN Ann Arbor

**CANTERBURY HOUSE** 218 N. Division St.  
The Rev. Dr. Virginia A. Peacock, chap  
Sun H Eu 5, Supper 6

### WAYNE STATE UNIV. Detroit

**THE EPISCOPAL CHAPLAINCY**  
The Student Center Bldg., Room 687  
The Rev. Dr. Duane W.H. Arnold, chap  
Fri H Eu 12 noon

## MINNESOTA

### UNIV. OF MINNESOTA Minneapolis/St. Paul

**UNIVERSITY EPISCOPAL CENTER** 317 17th Ave., S.E.  
The Rev. David Selzer, chap Minneapolis 55414  
Sun Eu 6. Wed Eu 12:20 (612) 331-3552

## NEBRASKA

### HASTINGS COLLEGE Hastings

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

### UNIVERSITY OF NEBRASKA Lincoln

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

## NEW JERSEY

### DREW UNIV./F.D.U. Madison

**GRACE CHURCH** 4 Madison Ave.  
The Rev. Robert W. Ihloff, r; the Rev. Karen C. Murphey, assoc  
Sun 7:30, 9, 11; Tues 9:30 MP; Wed 9:30 H Eu; Thurs 7 H Eu, it. bkfst

### RUTGERS UNIV. New Brunswick

**ST. MICHAEL'S CHAPEL**  
40 Davidson Rd., Piscataway, NJ 08854  
The Rev. Canon Henry L. Atkins, Jr., chap  
Sun H Eu & sermon 10:30

## NEW MEXICO

### COLLEGE OF SANTA FE Santa Fe

**ST. JOHN'S COLLEGE** 311 E. Palace Ave.  
**CHURCH OF THE HOLY FAITH** The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts  
HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7, Thurs & Fri 12:10

## NEW YORK

### COLUMBIA UNIVERSITY New York City

**ST. MICHAEL'S CHURCH** Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. Joseph Britton, assoc;  
the Rev. Thomas Miller, ass't  
Sun: 8, 11. Wkdays 7:45

### HOBART AND WILLIAM SMITH Geneva

**ST. JOHN'S CHAPEL**  
The Rev. Frederick P. Moser, chap  
Sun 7; Wed 5:15

### RENSELAER POLYTECHNIC INSTITUTE RUSSELL SAGE COLLEGE

**ST. JOHN'S** 146 First St., Troy  
The Rev. Lawrence Estey, r; the Rev. Barbara Bloxson, ass't  
Sun 8 & 10. Wed 7:30

### SKIDMORE COLLEGE Saratoga Springs

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

### S.U.N.Y. STONY BROOK

**ALL SOULS** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. Von Gonten, v/SUNY chap 751-0034  
Sun Eu 8 & 10. Tues Eu 6, Bible study 7. Eu Thurs 8. HD as anno

## NORTH CAROLINA

### EAST CAROLINA UNIV. Greenville

**ST. PAUL'S** 401 E. 4th St.  
Martha H. Gartman, campus min.  
Sun H Eu 7:30, 9, 11. Wed 5:30 student ser H Eu

## OHIO

### MIAMI UNIVERSITY Oxford

**HOLY TRINITY** Walnut & Poplar  
The Rev. John N. Gill  
Sun 8, 10. Wkdays as announced

### YOUNGSTOWN STATE UNIV. Youngstown

**ST. JOHN'S** 323 Wlck Ave., Youngstown (216) 743-3175  
The Rev. William Brewster, r  
Sun 8 & 10:30 HC; Tues 7:30 HC

## OKLAHOMA

### UNIV. OF OKLAHOMA Norman

**ST. ANSELM UNIV. CENTER** 800 Elm  
The Rev. Donald P. Owens, Jr. Ph.D. chap. Ph. (405) 360-6453  
H Eu; Sun 5:30, Tues 8, Wed 5:30, Thurs 8

## PENNSYLVANIA

### BLOOMSBURG UNIV. OF PA.

**ST. PAUL'S** E. Main at Iron, Bloomsburg  
Bruce M. Robison, r (717) 784-3316  
Sun H Eu 8 & 10. Wed H Eu 9:30

### SUSQUEHANNA UNIV. Selinsgrove

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 10:30. Weekdays as anno

(Continued on next page)

# CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

## PENNSYLVANIA (Cont'd.)

**UNIV. OF PENNSYLVANIA Philadelphia**  
ST. MARY'S, Hamilton Village 3916 Locust Walk  
The Rev. John M. Scott, r & chap  
Sun Eu 8 & 10:30

## SOUTH CAROLINA

**COLLEGE OF CHARLESTON Charleston**  
GRACE CHURCH 98 Wentworth  
The Rev. Benjamin B. Smith, r; the Rev. Dr. Herbert  
Plimpton, c  
Sun Eu 8, 9, 11. Wed 5:30

## TEXAS

**TEXAS SOUTHERN UNIV. Houston**  
ST. LUKE THE EVANGELIST 3530 Wheeler Ave.  
The Rev. Theodore R. Lewis, Jr., r & chap  
Sun HC 8 & 10:30; Wed EP 6; HD as anno

**TEXAS TECH UNIV. Lubbock**  
TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.  
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Weekly Eucharist (703) 434-2357

**MARY BALDWIN COLLEGE Staunton**  
TRINITY 214 W. Beverley  
Sun Eu 8, 9, 11

**UNIV. OF VIRGINIA Charlottesville**  
ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.  
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,  
assoc & chap  
Sun 8, 10 & 5:30. Student Fellowship Tues 5:30

**WASHINGTON & LEE UNIV. Lexington**  
**VIRGINIA MILITARY INSTITUTE**  
R. E. LEE MEMORIAL 123 W. Washington St.  
The Rev. David Cox, r & chap; the Rev. Hugh Brown, ass't/co-  
chap; the Rev. Barbara Taylor  
Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship). Wed 12:15

The Church Services Near Colleges  
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If your church serves in a college  
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# LETTERS

(Continued from page 4)

The Diocese of Maryland's convention refused to adopt the resolutions mentioned for reasons different from those discussed in the article. I also believe a triune understanding of God is important. The resolution seemed to require worshipers to enumerate all three persons of the Trinity in every Prayer Book mention of "God." This would be awkward, an unnecessary elaboration, at places where simply saying "God" has long seemed satisfactory.

The other resolution about reaffirming Jesus Christ as "the way, truth and life," was felt by the majority to be inappropriate, as every voter attending convention already had affirmed it, by becoming and remaining a Christian. Also, the wording that Jesus be defined as the "only" mediator, made one wonder, did not such greats as Moses and Elijah also render some degree of mediating help toward getting us in tune with God? In the end, the convention never voted against these items, but voted merely to delete this part from a larger resolution.

(The Rev.) DAVID W. CAMMACK  
Trinity Church (Waterloo)  
Baltimore, Md.

## A Strong Message

Fr. Hall's "All Screaming Babies, Bless the Lord!" [TLC, July 21] hit the spot!

Once, when I was visiting my daughter in Tacoma, Wash., we went to a little church which was directly beneath the flight-path of Sea-Tac airport. It seems that every three minutes a plane would fly over. The priest would pause, then resume his homily as soon as the coast was clear.

For the life of me, I can't tell you what his text was, but his message of patience and humility was so strong that it has remained with me for several decades.

BETSY JANE BRAMHALL  
Morristown, N.J.

## Decision Protested

There are three letters to the editor commending Dean McPhail for his moving autobiographical essay, and an unpleasantly sardonic and passive-aggressive one [TLC, July 14].

While I don't question the right of this person to write you, or your right to publish this letter, I strongly protest

your decision allowing this letter to be signed "Name Withheld."

If someone feels moved to write an angrily ironic letter, one also should have the courage to sign his or her name. It is time for you to abolish your policy of allowing the withholding of names.

(The Rev.) ALEXANDER SEABROOK  
Christ Church  
Joliet, Ill.

• • •

I was surprised to note you saw fit to include a letter commenting on Dean McPhail's earlier article which was signed "Name Withheld." I neither appreciate nor effectively regard comments of an anonymous nature. Otherwise, it is a joy to read every issue of THE LIVING CHURCH from cover to cover.

JAY ALBERT  
Santa Barbara, Calif.

• • •

It is poor editorial policy to withhold names of persons who are critics of articles in your publication.

I would say don't send me any more issues of your magazine, but seeing a friend, the Rev. Canon Lloyd A. Lewis' picture and reading the announcement of his appointment as dean of George Mercer Memorial School of Theology in the Diocese of Long Island was such fun that I will continue to read "all the news that is fit to print" and some that isn't.

(The Rev.) JAN C. RUDINOFF  
St. Michael and All Angels  
Lihue, Kauai, Hawaii

*The policy of TLC is not to withhold the name of an author unless there is a valid reason. The editor hopes readers will trust our judgment that in the case of the aforementioned letter, there was indeed a valid reason for not identifying the author. Ed.*

## To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

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C.S. Angel's **COME WITH ME — COME AND SEE** "Evangelism for Episcopalians." Phone: Canterbury 1-800-277-7040.

## CONFERENCES

**TENTMAKERS TAKE NOTE:** Worker priests, nonstipendiary, dual-role clergy: over 20% of active ordained personnel. National group for support, stimulation, communication, advocacy. National Association for Self-Supporting Active Ministry. 20th anniversary conference October 11-13 at Canterbury Retreat Center near Orlando. Trade victory tales, horror stories, learn more of our creative clergy ministry model. Appropriate for Decade of Evangelism and 21st century. Families welcome. Stay over October 13th-15th and visit Disney-Epcot. Information and registration: contact **Jay Lowery, NASSAM, Room 707, 14 Beacon St., Boston, MA 02108.** Phone (617) 742-1460. Deadline October 8th.

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## ORGANIZATIONS

**CATHOLIC-minded Episcopalians** who affirm the authority of General Convention can support the Church, challenging it to be all that it should. **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

**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: **Br. George Keith, BSC, 235 W. 48th St., #14-G, New York, NY 10036.**

## POSITIONS OFFERED

**ADMINISTRATOR/DIRECTOR** for diocesan camp/conference center — lay or ordained (TEC), must possess NY Camp Director's Certification or will obtain, experience preferred in camp work, administration/supervision in youth work, education, recreation. Salary \$30,000. Resumes by 9/30/91 to: **Personnel Committee, Camp DeWolfe, P.O. Box 487, Wading River, NY 11792.**

\*In care of **The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.**

## POSITIONS OFFERED

**DIRECTOR OF YOUTH MINISTRIES.** Professional educator to administer Sunday school and youth programs. Large parish, Christ-centered, Bible-based. Either lay or clergy with MRE or M.Div. Salary plus housing. Send resumé to: **Rector, Trinity Episcopal Church, 2338 Granada Ave., Vero Beach, FL 32960.**

**LIVELY,** growing Anglo-Catholic parish, E.S.A. affiliated, seeking curate to share with rector in exciting ministry. Good preacher, teacher and pastoral skills. For parish profile and job description write: **Holy Trinity Church, W. 1832 Dean Ave., Spokane, WA 99201.**

**DIRECTOR** of youth ministry wanted for exciting, renewing, young fast-growing Episcopal church. Experience in youth evangelism, discipleship, and program building are required. Must have a vision for growth and pastoral care with youth. Write to receive position details or send resumé to: **The Rev. David Roseberry, Christ Church, 4550 Legacy Dr., Plano, TX 75024.**

**DIRECTOR** of youth ministry wanted for exciting growing Episcopal parish. Experience in youth ministry required. Must have vision for team ministry and growth with youth. Write to receive position details or send resumé to: **The Rev. Martin Gornik, Church of the Ascension, 800 Northshore Dr., Knoxville, TN 37919.**

**ASSISTANT TO THE RECTOR** in a downtown program size parish in a medium size midwestern city. Would like someone with special gifts in outreach, Christian education and youth ministry. Send resumé to: **The Rev. Frank Moss, Trinity Church, 611 W. Berry St., Ft. Wayne, IN 46802.**

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## POSITIONS WANTED

"**TRADITIONAL & CONSERVATIVE**" priest, age 39, married, seeks new call to parish desiring strong spiritual leadership with priorities on preaching, sacraments, teaching, visiting, pastoral counseling; additional importance on stewardship and evangelism. Will consider associate. Reply **Box L-714\*.**

## PROPERS

**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. —**FREE SAMPLES.** —**The Propers, 555 Palisade Ave., Jersey City, NJ 07307.** (201) 963-8819.

## FOR RENT

**NEW ORLEANS** Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303.** (904) 562-1595.

**MacIntosh Disc:** Book of Common Prayer Psalms, Collects, Prayers and Thanksgivings: Works and Text files, \$28 including S & H. **St. James Church, 7640 Glenwood, Boardman, OH 44512.**

## FOR SALE

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## GULF SHORES, ALA.

**HOLY SPIRIT** 616 W. Ft. Morgan Rd.  
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988  
Sun H Eu 10

## REDDING, CALIF.

**ALL SAINTS'** 2150 Benton Dr. (916) 243-1000  
No. Market St.-Hwy 273 north to Quartz Hill Rd., then 1 ml. west  
Sun H Eu 9. Thurs: H Eu & HU 10 (ex July)

## WASHINGTON, D.C.

**WASHINGTON NATIONAL CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

## ST. PAUL'S

2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes  
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S in the Grove** 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr., assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 10 Cho Eu

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d  
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**KEY** — Light facetype denotes AM, black 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.

## LENOX, MASS.

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Sun 8 Eu, 10:15 Eu (1S, 3S, 5S), MP & Eu 2S, 4S, Ev 7:15.  
Thurs Eu 10. Children's program thru summer 10:15. (413) 637-0073

## DETROIT, MICH.

**ST. JOHN'S** 50 E. Fisher Freeway (313) 962-7358  
Cor. Woodward Ave. & Fisher Freeway at the Fox Center  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Roby  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon follows in the undercroft.

## ST. LOUIS, MO.

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Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:15, 9:15, 11:15. Daily MP, EP, HC

## OMAHA, NEB.

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**ST. MARY THE VIRGIN** (212) 869-5830  
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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 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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**TRINITY** Broadway at Wall  
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**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

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## WHITEHALL, PA. (No. of Allentown)

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Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 NPF. Tues 9:30 Eu & HS. Thurs & Fri 7 HC. HD 7. Bible & Prayer groups. 1928 BCP

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Sun 8 and 10:30 H Eu

## SEATTLE, WASH.

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Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

## MILWAUKEE, WIS.

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The Rt. Rev. Patrick Matolegwe, dean 271-7719  
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## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde  
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Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30

## ST. CROIX, VIRGIN ISLANDS

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The Rev. A. Ivan Heyliger, r  
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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