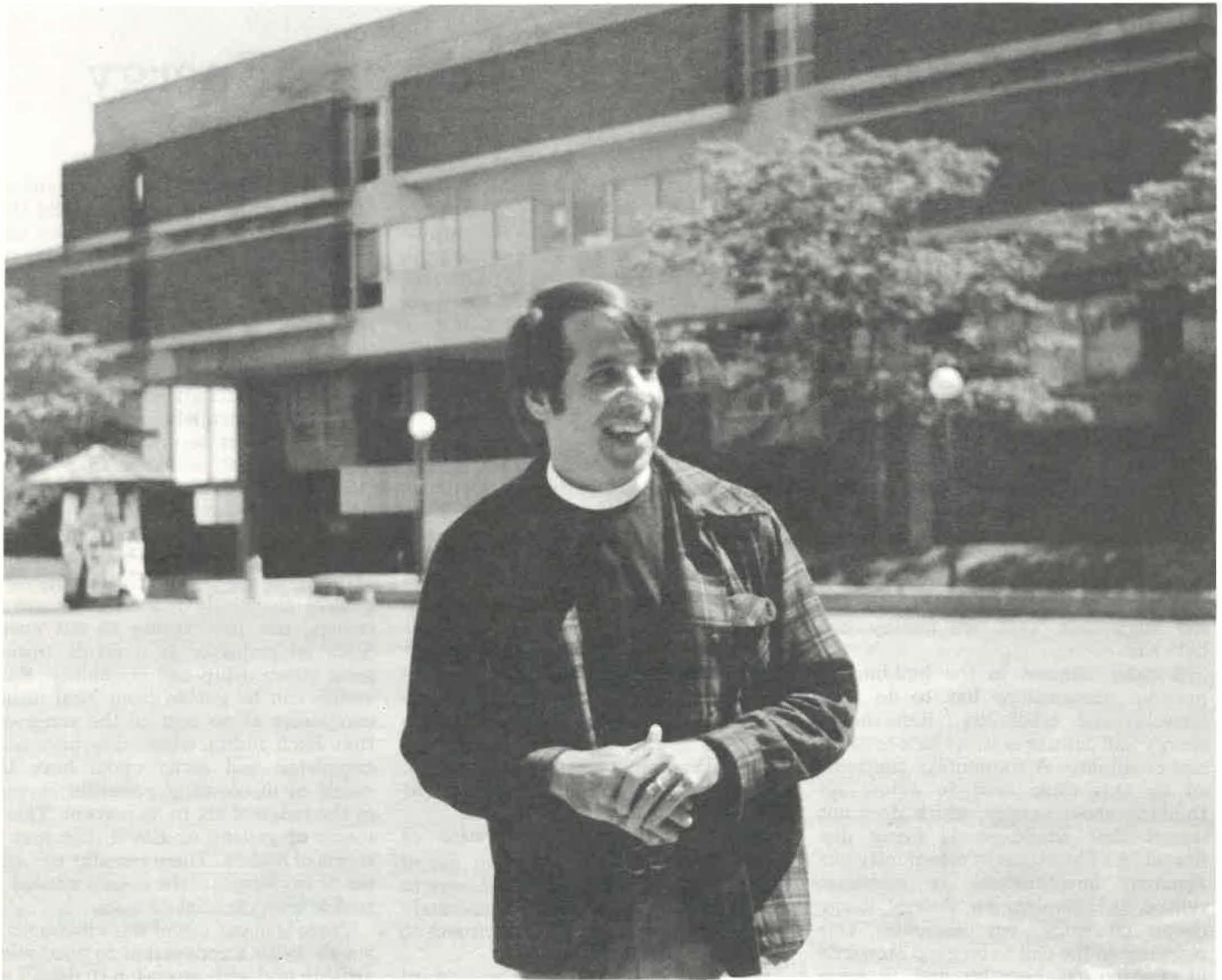


THE LIVING CHURCH



Rebecca P. Wainwright

The Rev. Russell Allen on the campus of the University of Wisconsin-Milwaukee: To be there is to be vulnerable [see page 8].



Reflections on Stewardship and Energy

It has long been obvious that bread and circuses do not satisfy the basic needs of people. It is rapidly becoming obvious that one-element panaceas do not satisfy either. When priorities and values are not adjusted, when there is obvious need to adjust priorities and values, there will be rising pressure, increasing frustration, and more dissonance in the social order.

One of the easily targeted causes of troubles in our society is the availability and cost of energy supplies. There is a shortage, real or caused, and the costs continue to rise. Yet we obdurately refuse to evaluate, assess, and reorder our priorities and values. We listen, but will not hear. We feel the pressure, rail against the "perpetrators," and reject the suggestion that we modify our behavior.

A basic element in the building of positive relationships has to do with honesty and credibility. Referencing energy and our use of it, we lack honesty and credibility. A community confronted by this clear need to adjust its thinking about energy, which does not accept that challenge, is being dishonest. As Christians in community our apparent unwillingness or steadfast refusal to examine our energy usage deeply challenges our credibility. Our response to the call to be good stewards of creation has been lax and, in some cases, perverted. We have allowed ourselves, through the presence and persistence of evil, to be seduced into substituting domination for dominion.

This guest contribution to our column comes from a longer report by the Energy Task Force of the Diocese of Bethlehem, of which Mr. Richard Hurd was chairman.

We have confused our lordship of creation with a license to exploit. This inversion, this self-issued license, is continuing evidence of our fallenness. The neat term for this reality is *sin*: a volitional choosing, without reference to stated external standards. To purchase a new Cadillac and to drive off to the Sun Belt, while reducing our support of the local parish, serves to demonstrate the point concerning sin, confused values and misordered priorities.

Our grasp of stewardship is neither clear nor deep. What we do with what we have, at all times and in all places, is an axiom with which we need wrestle and which we need comprehend. Stewardship is not just keeping the local building and program going, although that does have a proper place. Of larger importance is the matter of accepting the responsibility of dedicating our lives to the Giver of life. When we are serious about stewardship we begin by accepting God as the central reality in our lives. Everything else is then viewed, valued, and prioritized in relation to that reality.

One facet of our consideration of stewardship has to do with our use of energy supplies. While it is necessary to support the local parish, it is desperately more important to teach and witness to the Christian way of life.

One mark of the Christian as steward should be that of conservation. The Lord may be prodigal in his giving but we are called to another task. The Lord creates *ex nihilo* (from nothing), but we are asked to care for and tend to what has been given. In many and important ways we do this. Yet, our seduction has gone so far that we are in danger of forgetting our task and abandoning our responsibility. We tend to be too lazy to measure the achievement of our goals as

those goals relate to the costs involved. Since late 1973, we have been told that the energy binge is coming to an end. We have had six years (!) to examine the situation and to take steps to refit our buildings so as to reduce our energy consumption. Although there are exceptions, such work has not been done. Now some congregations are discovering that their energy bills are consuming 20 and 30 percent of available resources.

For the short term and starting immediately what we need to do is reevaluate our priorities and our values. Particularly, we need focus on good stewardship. One matter of high priority should be the immediate evaluation or auditing of our buildings with the clear goal of absolutely reducing our use of energy, not just trying to cut costs. Such an endeavor is a stride toward good stewardship *and* credibility. Such audits can be gotten from local utility companies at no cost to the congregation. Such audits, where they have been completed and acted upon, have the result of discovering potential savings in the range of six to 35 percent. This is terms of gallons or KWH, not just in terms of dollars. There remains the matter of working out the details needed to realize the potential savings.

There is a way out of the wilderness of waste. With a conversion to good stewardship and with attention to details we can mitigate our sin of prodigality. We can learn, and act on the learning, that God's providence is not welded to "progress." We can learn, and act on the learning, that it is not inherent in the order of creation that we are glorified through an ethic of wastefulness. Conservation is one of the basic approaches by which we act on the duty to protect, enhance and preserve this fragile earth, our island home.

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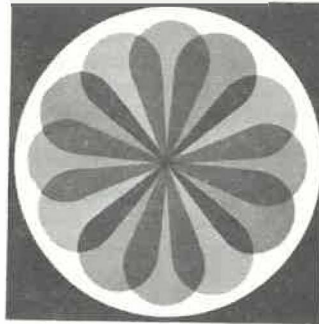
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LETTERS

Differences of Opinion

A silly difference of opinion: I dined at a local restaurant and had a delightful eating experience. Recommending the place to a friend, I was hurt by her negative response to her experience there. I burned inside at her lack of appreciation. But spending time soon after reading the letters to the editor in *THE LIVING CHURCH* [Aug. 3], I realized that we all have differences of opinion and on much larger issues.

Be open and learn. Treasure my own experience, but respect others'. The First Article, "To Be a Clown," and the poem "Invitation to a Spanish Expedition" facilitated this lesson to be open and not judgmental, to let faith and hope and love lead me.

LOUISE B. SCHAEFER

Rockport, Mass.

Structure of Ministry

At the root of Archdeacon Braidwood's concern for the intent of the canons [TLC, July 13] is, it seems to me, the more fundamental question of the degree of freedom possessed by the church in ordering and reordering the structure of the ordained ministry. Is the three-fold ministry of deacon, presbyter, and bishop of divine institution in such wise that the functions assigned to each other are directly willed by Christ and cannot be altered or has Christ established the ordained ministry in suchwise as to permit the church to restructure the ordained ministry to meet changing conditions? To ask the question in the early pre-Nicene church the presbyter appears to have possessed no independent liturgical function whereas today the presbyter is widely experienced as *the* liturgical functionary.

If the diaconate is a separate order with its own intentionality, and I believe that it is, its reason for being is much more fundamental than its liturgical functions. That is, the diaconate possesses a liturgical function because it first possesses some other function and not the other way round. That being true, there should be no objection to the proliferation of licensed lay persons administering the chalice. The order of deacon does not exist for the purpose of administering the chalice, though the chalice is administered by deacons.

With regard to the "sacramental priest," I see no difficulty in saying that such a person is "ordained" only so long as he/she serves in the situation for which the ordination was conferred — or in some similar situation — and thus when he/she leaves that situation, the person has no right to claim the presby-

terate. Time and place are integral to such an ordination and when time and place change so does the church's recognition of such a person as a "sacramental priest."

Doubtless, my comments raise many questions which cannot be answered in a brief letter. But I do believe these comments point in the direction of supplying answers to Archdeacon Braidwood's deeper concerns. I would be happy to hear from your readers on this question.

(The Rev. Dr.) JOHN M. FLYNN

Professor of theology and ethics
 College of Emmanuel and St. Chad
 Saskatoon, Sask., Canada

Best Wishes to Church Army

I was delighted when I read the news story "Church Army Celebrates 50th Reunion" [TLC, June 29]. It was gratifying to learn of its plans for renewed activity and for training additional personnel. I have been concerned about the future of the Church Army and it is good news to know that this worthy organization will again be an independent arm of the Episcopal Church.

In the 1930s and early 1940s, the Church Army was at work in the western part of the Diocese of Southwestern Virginia and in the southern part of the Diocese of West Virginia, which is contiguous to us. They were a dedicated and enthusiastic group and made a fine contribution in the life of the church in this area.

May I extend my best wishes to the Church Army as it begins a new chapter of its history in the Episcopal Church in America.

HAMPTON B. CRAWFORD

Tazewell, Va.

Any Photos?

I enjoyed "From Gold to Salt" by Enrico S. Molnar ["The First Article," TLC, July 27] very much, for it speaks of and to the modern world.

My real interest is the "Salt Cathedral" which I have missed in my readings. Are there any pictures of this tremendous work?

HAROLD S. MARSH

Hopkinsville, Ky.

The Wrong Ghost

I greatly appreciated the Rev. F. Earle Fox's fine article "Reality and Faith" [TLC, Aug. 10]. Clearly and powerfully written, it fed me spiritually and offered much sermon data.

Nit picker and Dickens buff that I am, I could not help but notice one small error in the article. It was in the presence of the ghost of his partner, Jacob Marley, and not of the Ghost of Christmas Past that Scrooge retorted, "There's more gravy about you than grave."

Perhaps I deserve the "dickens" for letting such a trivial slip overshadow an excellent and helpful paper which I will share with my congregation.

(The Rev.) CARL H. BEASLEY III
St. Mary's Church

Waynesboro, Pa.

The British Monarch

Please don't print again that hoary old canard about the British monarch being "titular head of the Church of England" [TLC, Aug. 10].

The last English monarch to use the title "head of the Church of England" was Mary Tudor. Queen Elizabeth Tudor rejected it, saying that it "belongeth to no human person soever." The Queen's title is "Supreme Governor of all estates of this Realm, whether they be ecclesiastical or civil." The Article expressly denies "headship" in the sense in which it is commonly understood, i.e., as the fountain of doctrine and jurisdiction spiritual.

(The Rt. Rev.) STANLEY ATKINS
Bishop of Eau Claire

Eau Claire, Wis.

Church Artillery

What is wrong with the title "Canon to the Ordinary"? In order to understand football one must know what a "wide receiver" is or what a "tight end" is "T" formation and all the rest. In baseball one has to know what a "foul ball" is and what a "strike" is and what a "ball" is. I suggest that the contractor when he got paid would soon know who and what the "Canon to the Ordinary" is. Indeed that might be an odd curiosity the contractor would be glad to come to know. The Canon to the Ordinary in this diocese sits on all the bills.

(The Rev.) EDWARD S. GRAY
St. Mark's Church

Denver, Colo.

Worshipping God

How sad to read that the Rev. Carroll Simcox has left the Episcopal Church [TLC, Aug. 10].

Many of us were hurt by the fact that the 1979 General Convention approved a new Prayer Book. However, upon returning from Denver and the General Convention I wrote the following in my personal diary: "With God's grace, I shall uphold the 1928 edition of the Book of Common Prayer of the Protestant Episcopal Church in these United States of America — this is the Book into which I was born and with God's blessing shall die — however, with God's help will embrace and try to learn from the 1979 edition of the Book of Common Prayer and ask God's help in so doing."

No, to leave the church because of the new Prayer Book is wrong, indeed a sin. We attend Mass each Sunday and holy

day not to worship the Book of Common Prayer, but to worship God in the Holy Trinity.

EVERETT COURTLAND MARTIN
Alexandria, Va.

One Vote for Chicago

I cannot let go unchallenged the writer who vainly imagines that New York, for all its glories, is the center of the universe as far as the Episcopal Church is concerned.

Surely that writer does not wish to suggest that venerable (although empty) old buildings represent the church.

According to the *Episcopal Church Annual* the two largest churches in Dallas, St. Michael and All Angels and Incarnation have almost twice the communicants of the luminary parishes cited.

However, it would be as bizarre to suggest that Dallas become the headquarters of the church on this basis as to defend the Big Apple as a continuing site.

My nomination would be Chicago, since it has become one of the theological centers of the world.

(THE REV.) WILLIAM H. RISINGER, JR.
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THE LIVING CHURCH

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South Africa Bars Church Visitors

Twelve American church leaders were denied entry into South Africa even as they prepared to depart the U.S. for a three-week visit with South African Christians.

The group, which included two priests from the Episcopal Church Center and two canons of the Diocese of Rochester, had been planning to leave in late July for a series of conferences, seminars and meetings exploring social responsibility and model programs in the area of religion and race.

The decision to deny the group visas was first announced in a news wire service story from Johannesburg on the day the group was to have departed. A spokesman for the Republic of South Africa's Consul General in New York confirmed that the visas had been denied but refused to state why, saying: "It is not our policy to ascribe any reason at all for denial for visas."

The planned visit was co-sponsored by the Genesee Ecumenical Ministries of the Rochester, N.Y., area and the South African Council of Churches (SACC) and planning for it began more than a year ago when Anglican Bishop Desmond Tutu, general secretary of the Council, gave his enthusiastic support for the idea.

The racially-mixed group would have been a key source of information and support for the development of social investment policies — especially those involving one of the Rochester region's major industries, Kodak. That firm and the Genesee group have been involved in conversations and stockholder resolutions about Kodak's role in supplying material to the racist Pretoria regime.

The Rev. Charles A. Cesaretti, public issues officer, and the Rev. Earl A. Neil, staff officer for the Coalition for Human Needs, were to make the trip as were the Rev. Canon St. Julian Simpkins, canon for inner city work, and the Rev. Canon James Prichard, program officer, from Rochester.

Fr. Cesaretti expressed the disappointment and puzzlement of the group members over the arbitrary refusal. "I know of no reason why the Republic should have denied us entry. This was not a political trip, but an opportunity for us to share the experiences and perspective of the religious leadership in the country."

Bishop Tutu, who was recently arrested and fined with 52 other church leaders for alleged violations of the riotous assemblies laws and who has been barred from traveling outside South Africa, had looked forward to the visit as a chance for American church leaders to see conditions first hand. In a letter last summer encouraging the visit, he noted: "It is important for those struggling against injustice and exploitation to know that there are those in other parts of the world who care and that this concern is made incarnate in visits of prestigious people such as yourselves."

Washington Cathedral Window Featured on Christmas Stamp

On October 31, the U.S. Postal Service will issue a Christmas stamp based on a stained glass window in Washington Cathedral. Ceremonies will take place at the cathedral with Postmaster General William Bolger and the Rt. Rev. John T. Walker, Bishop of Washington, officiating.

The stamp shows Mary with the infant child on her lap and is a representation of a panel in the Epiphany window in the cathedral's Bethlehem Chapel.

Bethlehem Chapel was the first section of the cathedral to be completed and has been in daily use since 1912. The Epiphany window is one of a series of windows in the chapel, all of which depict the story of Christ's birth. They are the work of Walter Tower of Thomas Kempe and Company, London. The artist for the stamp design was Esther Porter of the Bureau of Engraving.

The predominant colors in the stamp are the whites and golds of the drapery, halos and faces of the mother and child. By way of contrast, Mary is wearing a deep blue gown and the Christ child sits on a crimson cushion. The stamp is bordered in white, with "Christmas USA 15¢" in black letters on the bottom margin.

Methodist Cleric to Be New C of E Bishop

A Methodist minister will become the assistant bishop of the Church of England Diocese of Newcastle this month.

He is Bishop Kenneth Gill of the Church of South India (CSI), who was

originally ordained into the ministry of the British Methodist Church and was later ordained a deacon in the CSI. He was consecrated bishop in 1972, and has been serving the Karnataka Central Diocese in Bangalore.

When Bishop Gill assumes his new post, he will set two precedents — becoming the first Methodist minister to serve as an assistant bishop in England, and the first CSI bishop to return to England for an appointment.

"Coming from CSI to the Church of England is no problem," he said. "The question is my relationship to the Methodist Church. Can one have dual membership? Equally the question is, can I still retain my status as a Methodist minister without any conflict of authority?"

As assistant bishop, he noted, "I have to swear to canonical obedience in the Church of England but technically there is the possibility that this could conflict with my obedience to the Methodist Conference. The Anglican Synod could conflict with the Methodist Synod, so the position at the moment has to be left deliberately ambiguous."

Bishop Gill noted that his position as assistant bishop has no precedent to look to. "There is no clear, defined rule which allows for this," he said, "but the Archbishop of York has decided there is equally no rule against it."

In addition to serving as assistant bishop of Newcastle, Bishop Gill will chair the diocesan board for mission and unity and be the ecumenical adviser to the diocese.

The Church and Alcoholism

The Office of Pastoral Development of the House of Bishops has issued a statement on "The Church and Alcoholism" in response to a resolution approved by the 1979 General Convention calling for alcohol education throughout the church.

The Convention resolution requested each diocese to form a representative committee on alcoholism, composed of both clergy and laity and both recovering alcoholics and non-alcoholics if possible. Each diocesan committee is charged to develop a written policy on alcoholism which would emphasize education, prevention, intervention and treatment.

The diocesan policy statements would also include a statement on the use of alcoholic beverages at church functions

and would outline assurances of job security and insurance coverage for employees who completed a prescribed course of alcoholic treatment if required.

The resolution also asked Executive Council to adopt similar policy statements as appropriate to the Episcopal Church Center staff.

The paper, "The Church and Alcoholism," prepared by the Rt. Rev. David E. Richards, Director of the Office of Pastoral Development, cites two major reasons for the church to assist the problem drinker and his or her family: a humanitarian concern for those stricken with a disease and a concern for the life of the spirit.

Bishop Richards points the church to "the sacred obligation to minister to the sick and to those in trouble." For this reason, he says, "It is most appropriate for religious bodies to take leadership and responsibility in articulating policy and collaborating in action plans in the field of alcohol education and treatment."

The church's record in dealing with alcoholism is "discouraging and unimpressive," says Bishop Richards. "Better efforts should be made."

New Congregations Conference at Kanuga

As the church moves into the '80s it is finding that more new families are being formed, more new communities created and more requests made for new congregations. After years of emphasizing social action at the expense of evangelization, the Episcopal Church is beginning to look for new ways to fulfill the great commission to go into all the world and make disciples of Christ.

Diocesan leaders, clergy and lay persons from the southeastern states in Province IV and from other areas of the church, including Pennsylvania, Colorado, Ohio and Texas, gathered to share their findings in the search for ways to plan new churches. In a June conference at the Kanuga Center near Hendersonville, N.C., they met to consider the rationale and purpose for starting new congregations and the methods by which this can best be done.

One theme was heard again and again in the lectures and discussion groups: the Gospel must be spread and the best way to do it is to start new congregations.

Leaders and resource persons for the conference, which was coordinated by the Rev. Arnold Bush, rector of St. Anne's, Tifton, Ga., and regional associate for evangelism and renewal in Province IV, came from various diocesan and national organizations within the church. They were joined by two experts in the field of church expansion — the Rev. Dr. Ezra Earl Jones, associate general secretary of the General Council of Ministries of the United Methodist

Church, and the Rev. Nelson Tilton, associate director of the Division of Church Expansion of the Southern Baptist Convention.

The ways in which new congregations are formed in the 1980s will be different from the way it was done in the '50s and '60s, said Dr. Jones. "Those who are prepared for these differences will be less shocked by them and more open to dealing with realities creatively and constructively," he said.

Mr. Tilton told the conference that the Southern Baptist Convention is dedicated to starting three new churches every day for the next 20 years. The definition of the church," he said, "is that it is our Lord's body in dynamic with a view to, with a plan for, and with a commitment to bringing people to God through Christ and making them disciples to him."

The way to bring people to Christ is not to find a few Episcopalians in an area and build a church for them, conference participants were told, but to take a few Episcopalians and let them reach out to the unchurched in that area and bring them into the body of Christ.

Models of new congregations were discussed with clergy and lay representatives from such churches who were on hand to answer questions and tell their own stories.

The "Lone Ranger" model, where the clergyman is sent out by himself to round up new members; the "Pregnant Parish," where a group from one church establishes the new congregation; and the "Lend Lease" method, where families from several churches come together to help the new congregation get started, were discussed.

Participants were able to talk about issues of individual concern with the resource persons in small group workshop sessions. Among the topics were: starting in small towns; financing and loans; redevelopment of declining churches and beginning new congregations in the inner city; what happens in the new congregation in the first, second and third years; site selection, architecture and when to build; and how to select the organizing pastor.

Conference leaders and resource persons were the Rev. Wayne Schwab, evangelism and renewal officer of the national church; the Rev. Nelson Longnecker, JSAC task force; Mr. William Paddock, congregational development officer for the Diocese of Southern Ohio; the Rev. Sherril Scales, Jr., executive vice president, Episcopal Church Building Fund; and the Rev. Robert B. Greene, editor of *Grassroots*.

The Rev. Robert M.G. Libby and the Rev. Harald Haugan of the Diocese of Florida, and the Rev. Robert Stull of the Diocese of Southern Ohio, represented new congregations.

BARBARA WHITE

Roman Catholics to Ordain Married Episcopal Clergy

The National Conference of Catholic Bishops announced on August 20 that married Episcopal priests who "fully accept Roman Catholic doctrine and the authority of the Pope and bishops" and submit to reordination, will be allowed to become Roman Catholic priests. A spokesman for the Episcopal Church Center in New York told TLC that there was no "official" reaction to the news from the Episcopal hierarchy. Presiding Bishop John M. Allin, he said, was out of the country and had no comment.

BRIEFLY . . .

Christian and Jewish congregations throughout the country will join in a Responsible Energy Sabbath weekend October 18-19 to explore the range of moral, theological and practical issues that the energy crisis has imposed on American life. The Energy Sabbath was requested by an interreligious consultation on religion and energy sponsored by the U.S. Catholic Conference, the National Council of Churches, the Sunday School Board of the Southern Baptist Convention, and the Synagogue Council of America. The Episcopal Church's Executive Council agreed to the proposal and staff officers at the Episcopal Church Center have assembled a packet of material on energy issues which was sent to all parishes.



One of Mexico's greatest treasures, the 450-year-old cactus fiber cloak which bears the image of Our Lady of Guadalupe, soon will receive some of the same scientific scrutiny recently given to the Shroud of Turin. On December 9, 1531, a dark-skinned St. Mary supposedly appeared to Juan Diego, a poor Indian. She asked him to go to the bishop of Mexico City and tell him to build a shrine to her on a hill north of the city. The project to test Juan Diego's cloak has been agreed upon by Msgr. Enrique Salazar, representing the abbot of the Basilica of Our Lady of Guadalupe.



Rebecca P. Wainwright

Fr. Allen in the UWM concourse: For some, a time to express problems.

Urban Ca

By RUSSE

Milwaukee, Wis., is the home of an unusual assortment of institutions of higher education – unusual in terms of numbers, types, sponsorship, and opportunities. Chief among them are the two schools which are also the main responsibility of the Episcopal Milwaukee Area University Chaplaincy (*emauc*): the University of Wisconsin-Milwaukee and Marquette University.

UWM, which is part of a state-wide system of 27 campuses, occupies a 90-acre space on the city's east side, only one small part of which is devoted to student housing. Only four percent of the university's 24,000 students live on campus, the rest living and working throughout the city and its surrounding area. The school offers undergraduate and graduate programs in 80 different fields, as well as a division of urban outreach. For faculty and students alike, the University of Wisconsin-Milwaukee is primarily a commuting college, giving its people a dependence upon the city and its suburbs for most of their personal, economic, social, cultural, recreational, and spiritual life.

Marquette University, located on the edge of Milwaukee's downtown, is a Jesuit-founded school of some 18,000 students enrolled in graduate and undergraduate programs, and living for the most part in university-owned residence halls or in apartment buildings within walking distance of the campus. While

also possessing a relationship to the Milwaukee area, Marquette is far more self-sustaining than UWM, a fact especially evidenced by the linkage between the university administration, faculty, campus ministry, student support services, and the local and strategically placed Gesu Parish and Parish Center.

While Marquette is obviously molded by its Roman Catholic and Jesuit roots and ties, as is UWM by its ties to the state, both schools are open to students and non-students reflective of the variety of traditions and beliefs found in the pluralistic society of the 1980s.

The Episcopal Milwaukee Area University Ministry was established by the Diocese of Milwaukee last year as a new approach to serving the Milwaukee universities. In addition to UWM and Marquette, *emauc* also recognizes and maintains some relationship to other schools in the area, most notably the industry supported public Milwaukee Area Technical College and the private Milwaukee School of Engineering, as well as several smaller Lutheran and Roman Catholic institutions.

What has it meant to me to serve as the Episcopal university chaplain within that ministry? I would like to suggest something of a text for the story of *emauc* – one which I came across by accident in one of the Milwaukee university buildings. There was a rather large

poster which, interestingly, had been folded over itself so that one had to make an effort to see exactly what it said. But what it did say, in very large letters, was: "No Resurrection of Jesus." It was advertising a lecture by an Islamic scholar, sponsored by an Islamic student organization. But what struck me when I saw that poster and its proclamation was that my being there contradicted it, and that the fact that there was a ministry on campus, and that the church in her wisdom had sought to call, appoint, and support someone in the conduct of that ministry, and indeed that there is a church at all, contradicts that poster's statement by proclaiming instead, "Yes, Resurrection of Jesus."

To help tell the story of how *emauc* is a "Yes, Resurrection of Jesus," I would like to share three aspects of this ministry which I think are representative.

On the campus of the University of Wisconsin-Milwaukee there is, almost in its center, a very large and rather unattractive stone and cement building – the UWM Union. It is, in fact, a large box, its sides being made up of rooms and open space used as cafeteria, dining halls, ballroom, meeting rooms, offices, bookstore, etc. And in the center, as in any box, it is hollow – a large, hollow, three or four story space that is called the concourse. On any given day that school is open, if you wander into the concourse you will find a number of

ampus Ministry

*An Episcopal university chaplain,
serving in a city with an unusual assortment
of institutions of higher education,
meets people in the midst
of their lives.*

H. ALLEN

displays set up by organizations that are registered as student groups. And if you happen to reach that place on the right day and time, you will find one display advertised as being the *emauc* display. There you will find a table and chair, posters, handouts or other publications, a media display – slides, tapes, film – and, oh yes, me. I'm there too. But I am not there just as myself. Rather, what is there is a priest – a priest who happens to serve as the Episcopal university chaplain – an ordained person chosen by God to be a channel of his ministry and grace, someone who happens to be named Fr. Russ Allen, someone who happens to be me.

There is an important and at times deeply felt sense at that time and place that it is not just me at that table, but rather a visible sign – a sign almost sacramental in nature – a sign of the meaning and significance, the hopes and fears of the church for that institution and its people. At that table is someone who is available on behalf of, and in the name of, the Christian church – somebody who is identifiable as priest and chaplain.

Some people have asked me why I always wear my clerical collar while on campus, and I answer that it is a way of saying why I am there. I am not there simply because I enjoy being there; frankly, sometimes I don't enjoy it. I am there because it is to being there that I

have been called. To be there is to be vulnerable – open to all sorts and conditions of people and questions and accusations, judgments and situations. To be there is also to be avoidable. Because I am so up front with who I am and why I am there and what I represent, it is easier for people to avoid me. Long ago I learned that the reason people don't darken the door to a church is not because they don't know what they will find there, but because they do.

The vast majority of people traveling through the concourse are frankly in transit to or from buses or classes and give scant acknowledgement to any of the displays set up there. But for others, it is a time and place for greeting, performing the simple human ritual of saying hello. For some, it is a place to shop, to pick and choose between the various issues, clubs, interests, and causes represented in the displays. For others it is a place to gain information: "Where is the nearest Episcopal church?" "When are its services held?" "What activities do you offer on campus?" For still others, it is a place to kill some moments before their bus arrives and takes them home or, more often, to work. For some it is a chance to challenge, to make accusations against God, the church, the diocese, the bishop, the local clergy, against anything vaguely related to why we are there. For some it is a time to express their problems, or to investigate

how *emauc* might help them make the world better – to reach out, to ask questions, to seek help. It is a time and place for debate, for argument, for contact. For some students who were last involved in the life of the church in junior high school, and who may not be involved again for many years, it may be the only contact they will have with Christ – through the display table in the concourse. That subtle and yet fundamental contact is but one of the aspects of the work of the university chaplain.

One of the programs which the Marquette University Campus Ministry [MUCM] offers is a series of weekend retreats for the campus community. There is one almost every weekend during the school year, and they center on a variety of topics, ranging from social justice to personal development, faith, journalism, pre-marriage, and particular academic colleges. They run from Friday to Sunday, and are held at locations away from the city. The leadership consists most often of members of the MUCM staff, with additional help from MU or Milwaukee area persons as the topic and available resources require.

Last spring I was part of one of these retreat leadership teams, in what I believe was one of the first times a non-Roman Catholic served in that capacity. The retreat theme was faith enrichment, and the team – which included a Roman

Catholic lay woman and a Jesuit priest – had prepared an outline of the program for the weekend, being sure that it reflected our open and hidden agenda for such an ecumenical experience. That Friday night, after our opening session, we had to rewrite our plan to fit an unexpected experience.

The first activity we had planned for Friday night had been to ask the students and staff to share something of their own spiritual journey – to relate their life story to Christ and his church. What we expected was some Sunday school rhetoric and fairly basic material. But the profundity and depth and pain of their experience in searching for God and trying to live in the fullness of his life while faced with death, temptation, and the world's ethics, were so great that we were driven back to the drawing board.

Saturday morning I led a session on the types of prayer and guided them through an experience of prayer that was not theoretical in nature, but was now practical and real and came in touch with their own lives, and with mine, too. On Saturday evening we celebrated a Eucharist which had been totally planned by the group in an ecumenical expression we had not thought possible or desirable. It was an informal, intense, and involved weekend, and that too is an aspect of the Episcopal university chaplaincy in Milwaukee.

Availability and Responsiveness

A third aspect of my ministry is that of being available and responsive. It is the act of saying who we are, that we are here, and why we are here, and then being willing to respond to what people want and need – as fully as possible – responding to the expressed or conveyed needs of people, Episcopalians and others alike.

Some examples:

The sister who serves as the campus minister at Mount Mary College [a Roman Catholic women's college in Milwaukee] called me up to ask if I would celebrate the Eucharist for Episcopal faculty and staff. Less than a week later I headed across town from UWM to Mount Mary, my traveling gym bag full of chalice, paten, Prayer Books, and other essentials, to respond to that request.

A faculty member at Marquette sought help in establishing an organization for vegetarians and finding a place to hold a potluck supper, and I responded by making arrangements for MUCM support and the use of St. James' [Episcopal] Church.

A member of another parish teaches a creative writing class and invited me to come to her classes to talk about religious imagery in modern literature. At the time I knew very little about the subject, but by the time the meeting of

the class arrived, I had learned a great deal.

A rector invited me to conduct a six-week series on Elijah the Prophet for the adult education program in his parish.

Several students at different times have come to ask if we could organize a student group on campus, and I have followed through even when they have not always kept their part of the bargain. (There are some students whom I see only when they come to me and say, "Couldn't we organize a student group?")

Meaning and Limits

These aspects of the university ministry should be viewed in the following terms:

Here is a priest who has been ordained by God to be one of his ministers, making himself available to people, meeting people at that table in the midst of their lives.

Here is a priest and the body of Christ he represents being identified and visible and present to and with the people of God, the people God has called into his presence and marked as his own, even when they don't want anything to do with him or his ministry.

Here is a person empowered and ordained by God, and a ministry established and appointed by his church, to bring to bear the experience of that church, its tradition and Scripture and the presence of the Spirit, into the very lives and hopes and actions of the people who try to live in that spirit.

Here are the appointed servants of humanity – the body of Christ and the vehicles and institutions chosen by God to be that through which he reaches out into the life of the world – being made more accessible and responsive to the needs and hopes of those people.

There are limits to this ministry, and I would mention two. There is, first, the limit set by who I am and who I am not, what *emauc* is and is not. For some women I am not available because I am a man, for some blacks because I am white, for some young people because I am too old, for some old people because I am too young. Barriers arise because I do not have a Ph.D., or I am an Episcopalian, or the ministry is sponsored by the diocese, or I shave daily, wear the clothes I wear, have the interests or insights I have. They arise because someone is mad at the diocese, the bishop, a parish, a decision, the church, religion, of God; or because I am not my predecessor once, twice, or five times removed. This is part of the reality – that there are people who choose, because I am what I am and not something else, to build a wall between themselves and this effort on campus.

There is also a limit set by the people themselves – what influences and con-

trols them, the gods they worship and serve, the channels they choose for their self-salvation, their attitudes toward their work, the universities, the church, and God. The strongest limit I have found is the desire to pigeonhole their faith, misunderstanding both themselves and the type of life they live within the university, a striving to be their own idol and their own god. This is often most evident in the UWM concourse when my perception of the rush and onslaught before me urges me to simply stand up and say, "Stop! Stop!" Or perhaps just silently to whisper that God is God and that you and I are not. For I think that people are often driven so hard by their own idols – what they have given their souls to – that it precludes their coming into the presence of the living God. Those limits have been set, not by me, but by the people this ministry has come to serve.

Hope and Joy

I wish to close on an up-beat note, so I will share an experience I had a few months ago. Part of our ministry is the publication of a weekly advertisement in the student newspapers of MU and UWM, which says what we may be doing that week on campus, and which offers some biblical or theological reflection on what is happening on campus and beyond.

Last semester, the ads contained a series of poems called "Icons and Idols," and the second one, published last January, was on the situation in Iran.

On Good Friday afternoon, I received a phone call just after I returned home from services. The caller was a young man who said he was part of a musical group. He said that he had seen that poem and that he had been so struck with it that he wanted to put it to music. He was calling to ask my permission to use the words in a piece to be performed by his group. I agreed and we arranged for me to come to his house the next day, Holy Saturday, to sign the necessary form.

When I arrived, I was ushered into a back room that served as his bedroom, and met him as he sat in his wheelchair. He told me he had been shot during a robbery attempt at the service station where he had worked. For many of us that would have been such a destructive and depressing experience that we would have wished for death, or at best would have been angry and bitter against God, the world, and fellow humans.

That Saturday afternoon, the day before Easter, I learned something about the resurrection of Jesus Christ that I have never known before. I learned it from this young man – from his hope and his sense and joy in living – in the back room of that urban area home on 19th Street in Milwaukee.

Yes, Resurrection of Jesus

Ministry in higher education was once termed by a leading bishop of the Episcopal Church as "the cutting edge of the church's mission." Much water has flowed over the dam since those heady days when such a statement could be made. We are at the beginning of a new decade – some would say, a new era – and the arena of higher education is much changed; the clientele, a whole new generation.

But, one thing there is that has not, and will not, change. Fr. Russ Allen, in the lead article in this issue [page 8], has written about the ministry of the Episcopal Milwaukee Area University Chaplaincy. The church is there, in the midst of a huge and not very coherent community. And the church still says, "Yes, Resurrection of Jesus."

Fr. Allen, in his way, is experiencing reactions from the university much like those experienced by St. Paul at the Areopagus, the University of Athens. The message from Jerusalem is a difficult one for Athens – "foolishness to the Greeks." But we know from history how that message can and has transformed Athens, the University. Our own earliest American universities were created by the church, carrying on the tradition of Oxford, Paris and Bologna.

Temple Vision

Sun sifting
color-angled panes
dissolving cyclops walls to prayer
lifting old knotty oaken pews
to wafting fragrance fingers
melting gold-wrought crucifix
to torn wood-bloody
limbs

Silence sifting
human-angled moments
spinning day through very life
shifting sight beyond
far-near eternity
gifting cold-wrought death
to stormy passage into
glory.

J. Barrie Shepherd

That "Truth that will make you free" is the goal of both church and academy. It takes a good deal of courage to stand up and witness to it. Fr. Allen literally puts himself in the thronged pathway of the University of Wisconsin-Milwaukee, to stand up for that Truth. He, and the thousands of other Episcopalians and Christians, witnessing in the midst of the university need the whole church behind them and with them. Even in the midst of this new era, especially in the midst of this new era, of economic cutbacks and uncertainty for the future, we must stand firm with the Russ Allens of this world and say, "Yes, Resurrection of Jesus."

(The Rev.) JAMES J. McNAMEE
Coordinator of Ministry in Higher Education
The Episcopal Church Center
New York City

Eleanor S. Wainwright

This is the last of many issues that have been enhanced by the careful workmanship and critical skill of Eleanor S. Wainwright. She joined the editorial staff of *THE LIVING CHURCH* in 1973 and became assistant editor in 1977. She now leaves Milwaukee with her husband, Professor William J. Wainwright, to go to England, where he has a teaching appointment in London for the coming months. We extend our warmest good wishes to Mrs. Wainwright and her family. We also express our sincere gratitude for her many contributions to *THE LIVING CHURCH* and particularly for her consistent concern for literary and intellectual quality.

Work and No Work

After the slower pace of life in summer, September comes to many people as back-to-work month. At the same time, there are millions of Americans who would like to be going back to work, but who have no work to go to. If business trends continue downward, their number will be increasing. They include people who are rich, poor, or middle class, and they include men, women, and young people. Members of our parishes are among them. All involuntarily unemployed people suffer from anxiety, loss of self-confidence, and loss of direction in life. This is radiated out to their families.

Is the church a place where they can find friendship, respect, and understanding during this difficult period? It should be.

Such people need help in order to adjust themselves and refocus their efforts so that they can find that job which, we sincerely believe, is somewhere out there waiting for each of us. To help people find a way to develop and use their talents can certainly be a most important act of Christian ministry.

The Local Feast

By THE EDITOR

Every parish or mission needs some day in the Christian year which is particularly its own – whether it be the anniversary of the dedication of the church, or the feast of the saint or divine mystery for which it is named, or some other occasion. The great feasts and seasons of the calendar proclaim the drama of redemption in universal terms, but the feast of the parish gives this drama a specificity and local reference. People can feel that what is celebrated is not simply an abstract truth, but rather something which really pertains to them.

Most Episcopal churches are named for saints. It is generally understood that this is for inspirational purposes – the people of St. Paul's Church are to be reminded of his teaching, stirred by his courage, and inspired by his martyrdom. But of course so too are all other Christians. Since none of us expects to equal the great apostle, no one does too much about it. Abstract inspiration often has little value. On the other hand, when the people of St. Paul's Church celebrate his feast as their own feast, when they make this feast a significant part of their own parish life, they then identify themselves with all who have honored this apostle for so many centuries and they share a heritage binding them to the saint himself. The relationship to the saint is no longer simply in the realm of ideas; it becomes something concretely experienced in the actual observance of the event. The term "patronal feast" connotes much more than inspiration.

Most churches are named for saints found in our present Prayer Book Calendar and the date given is the one observed. On the other hand, in line with I Maccabees 4:56-59, such feasts are customarily extended for eight days and the major celebration may be on the Sunday within the octave. Some parishes may have different things on different days

– a service on the eve of the feast followed by a supper, a parish bazaar on Saturday, and a major celebration on Sunday. It will be noted that for "black letter days" which do not usually have propers for the Daily Offices, there are propers for patronal feasts, including eves. Some saints will not be found in our American calendar, but will be found in some other Anglican Prayer Books, e.g., St. George, April 23. In a few cases, these other calendars may differ in their dates. Sometimes an observance has been shifted a day or two for some reason. Thus Richard Hooker, in our American book, is pushed back from November 2 to the third, to allow for All Soul's Day. Many saints have historically more than one date associated with them. In such cases, it is urged that some research be undertaken so that one knows what one is getting into. In some instances, there is a significant choice. A summer chapel named for St. Paul, which is closed all winter, will not be able to do anything with January 25. The restoration of the commemoration of his martyrdom on June 29 provides a welcome option. Conversely, a chapel in a ski resort named for St. John the Baptist may not be able to celebrate June 24. Yet the holy Forerunner is also commemorated during two Sundays of Advent and at the feast of our Lord's Baptism in January. One of these could be chosen for special observance in this case. If a formal and permanent change of a patronal feast is, after due consideration, desired, the approval of the bishop should be sought and recorded.

One problem is that many saints have the same name. In some of the old countries of Europe, and even in our shorter history over here, the names of certain parishes have been misunderstood or reinterpreted in the course of time. If your parish is named for James or Philip, Margaret or Elizabeth, Gregory

or Augustine, are parishioners today *really* sure which saint was intended by the founders of the parish? Of course there are those who will ask why it matters. Such habitual disregard for historic truth however, will in the long run only erode the credibility of the church. To confuse the two Augustines (as if often done) is to reduce Christian theology to nonsense.

Many of our churches are named for the Holy Trinity, mysteries of the faith, or titles of our Lord. In some cases the "titular feast," or feast of the name of the church, is obvious – Trinity Sunday for Trinity Church, the first Sunday of Advent for the Church of Advent, Good Shepherd Sunday in the Easter Season for Church of the Good Shepherd. But what is the feast for Immanuel Church (perhaps the Annunciation?), or the Church of the Atonement? At some point or other, someone somewhere has made a decision for almost every conceivable name. But such decisions (as in the case of 19th-century Roman Catholic decrees) may not always be acceptable in our circumstances. Perhaps Christ Church is the most common problematical dedication.

A similar problem arises for churches named for biblical places. Your columnist grew up in a Calvary Church. No titular feast was even dreamed of: obviously Good Friday could not be a day for festivity. Holy Cross Day, September 14, presents an option. But what of Gethsemane? The feast of Mary and Martha, July 29, might serve for Bethany Church, but what of Bethesda? Suggestions from readers will be of interest.

In parts of Europe, particularly in Wales, churches are sometimes named for obscure local saints whose identity has been forgotten. In America this problem does not arise, but perhaps in part because there were no local saints to draw on, some older American churches had no ecclesiastical title at all. Sometimes a saint's name was chosen because a benefactor, founder, or public figure, had the same name. Thus, Good Queen Anne was honored by colonial churches named after St. Anne (Ann or Anna), our Lord's grandmother (July 26).

For churches which cannot observe a titular or patronal feast, the feast of dedication is the obvious choice for a major parish festivity. This is the anniversary of the consecration of the church building. (In traditional terminology, the dedication and consecration of a church generally mean one and the same thing, and this is the case in our past and present Prayer Book. It is the formal consecration, not an earlier informal rite, which is to be commemorated yearly.) Following the example of the passage in I Maccabees already referred to, the observance of feasts of dedication

is an old Christian practice, and such a celebration was in the past a major feast of the year in local parishes. The Prayer Book provides proper forms both for the Eucharist and the Daily Offices, including the eve. In 1536, it was decreed in England that all Feasts of Dedication should be observed on the first Sunday of October. Today, in the Anglican Communion generally, if the actual date of the dedication and consecration are not known, this first Sunday of October may be used for this observance. The rubric on p. 16 of the Prayer Book permits this feast on Sunday (outside of Advent, Lent, and Easter).

In some instances, some other date may have emerged as particularly significant and suitable for annual celebration in a parish. In some cases, an anniversary of the founding of a church may be observed, or the reopening of a church which had been defunct.

This entire topic deserves further consideration. Some parishes have never felt the need to give great attention to any such day, but others have found it a most helpful and desirable occasion. Observations and comments from our readers can make a very useful contribution to this discussion, and we anticipate printing some at a later date.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicates projected location of the event.

September

- 8-12 815 staff "in house days"
- 11-14 National Board, A Christian Ministry in the National Parks
- 16-18 Tri-provincial conference on Total Ministry (Cedar Falls, Iowa)
- 18-21 National Conference on Evangelism and Shared Ministry (St. Louis)
- 25-27 Convention, Diocese of Montana
- 28-30 Board for Theological Education (New York City)
- 30-Oct. 3 Coalition O (Estes Park, Colo.)

October

- 3-10 House of Bishops (Estes Park, Colo.)
- 3-5 Convention, Diocese of South Dakota
- 5-8 Provincial Youth Ministry Coordinators (Jacksonville, Fla.)
- 10-11 National Commission on Hispanic Ministries (San Diego, Calif.)
- 13-16 National Liturgical and Music Chairmen's Conference (Kalamazoo, Mich.)
- 14 General Commission on Chaplains and Armed Forces Personnel (Alexandria, Va.)
- 16-18 Convention, Diocese of Indiana (Evansville)
- 16-18 Conference of Women, Province III (Pittsburgh)
- 18 Evangelical and Catholic Mission Fall Congress (Alhambra, Calif.)
- 19-22 General Board of Examining Chaplains (Washington, D.C.)
- 20-22 International Council of Seaman's Agencies (San Pedro, Calif.)
- 21-22 Province I Synod (Portland, Maine)
- 21-23 Convention, Diocese of Southwest Florida (Clearwater Beach)
- 24-25 Convention, Dioceses of Kansas and Western Kansas (Salina)
- 24-25 Convention, Diocese of Western Michigan (Kalamazoo)
- 25-26 Convention, Diocese of Spokane
- 27-31 Church Development Office Internship (New York City)
- 30 Annual meeting, the Living Church Foundation (Milwaukee)

November

- 1 All Saints Day
- 6-8 Convention, Diocese of Oklahoma

- 7-8 Convention, Diocese of New Jersey
- 7-8 Convention to elect Bishop Coadjutor, Diocese of Central New York
- 7-8 Convention, Diocese of Iowa (Des Moines)
- 7-9 National Association for Self-supporting Active Ministry (Kansas City)
- 8 Convention, Diocese of Massachusetts (Boston)
- 10-11 Province Presidents
- 12-14 Executive Council (Greenwich, Conn.)
- 14-15 Convention to elect Bishop Coadjutor, Diocese of Central Gulf Coast and Eastern Pacific areas (Santa Barbara, Calif.)
- 17-20 Conference of Chaplains in Western US and Eastern Pacific areas (Santa Barbara, Calif.)
- 18-20 Ministry in Higher Education, Province VI (North Dakota)
- 18-20 Council for the Development of Ministry (Greenwich, Conn.)
- 21-22 Coalition for Human Needs (New Orleans, La.)
- 22-23 Convention, Diocese of Rio Grande (El Paso)
- 24-25 Church Deployment Board (Chicago, Ill.)
- 27 Thanksgiving Day
- 30 First Sunday of Advent
- 30-Dec. 5 North American Broadcasting Section/World Assoc. of Christian Communicators

December

- 1-5 815 Staff "in house days"
- 2-3 Church Development Board (Chicago, Ill.)
- 5-6 Convention, Diocese of Bethlehem
- 5-6 Convention, Diocese of Upper South Carolina
- 10 Province III Council
- 10-12 Ministry in Higher Education, Province IV (Atlanta, Ga.)
- 14-17 Board for P.B.'s Fund for World Relief (Greenwich, Conn.)
- 25 Christmas

January

- 5-8 North American Academy for Liturgy
- 18-25 Week of Prayer for Christian Unity
- 23-24 Convention, Diocese of Florida
- 30-31 Convention, Diocese of Newark
- 30-31 Convention, Diocese of Atlanta (Atlanta)
- 30-Feb. 1 Convention, Diocese of Southwestern Virginia
- 30-Feb. 1 Convention, Diocese of Mississippi (Columbus, Miss.)
- 31 Convention, Diocese of San Diego

February

- 5-7 Convention, Diocese of West Texas (San Antonio)
- 17-20 Standing Commission on Ecumenical Relations
- 25-27 Executive Council
- 26-28 Sindicators (Tempe, Ariz.)

AGING MYTHS

Old people are frequent victims of crime....



Older people are less victimized by crime than other age groups except for purse-snatching and wallet stealing which is less than 3% of all crimes.

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Refer to Key on page 16.

ARIZONA
UNIVERSITY OF ARIZONA Tucson
 EMMAUS CHAPEL 622-3208
 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

ARKANSAS
UNIVERSITY OF ARKANSAS Fayetteville
 ST. MARTIN'S CHAPEL & UNIV. CENTER 814 W. Maple
 The Rev. Canon R.W. Younklin, chap.

CALIFORNIA
UNIVERSITY OF CALIFORNIA Riverside
 ST. GEORGE'S 950 Spruce St.
 The Rev. George E. Councell, v & chap
 Sun 8 & 10; Tues 7

FLORIDA
NEW COLLEGE
RINGLING SCHOOL OF ART Sarasota
 Church of the Redeemer 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. T. Aycock, Fr. R. Hooks, ass'ts
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

ROLLINS COLLEGE Winter Park
 ALL SAINTS' 338 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdays 12:05; Thurs 6:30, 9:15; C Fri 11:15

UNIV. OF SOUTH FLORIDA Tampa
 ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap
 Wkdays EP 5:30, Wed. HC 5:30

GEORGIA
GEORGIA TECH Atlanta
 ALL SAINTS North Ave. & W. Peachtree
 The Rev. Paul R. Tim, chap.
 Sun 8, 9, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
 HOLY SPIRIT 400 Westminster Rd.
 The Rev. F.W. Phinney, r; the Rev. R.W. Schell, chap.
 Sun 7:30, 9:15, 11; HC Tues 7, Wed 10, Thurs 6

NORTHERN ILLINOIS UNIV. DeKalb
 ST. PAUL'S 900 Normal Road
 The Rev. C.H. Brient, v; the Rev. William Bergmann, chap
 Sun HC 7:30, 9:30, 5:15. Mon 6; Wed 9, Thurs 7; Sat 5:30. Office hours 9-12, Mon-Fri

UNIVERSITY OF ILLINOIS Champaign
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun HC 8, 10, 5; HC Tues 12:05, Wed 7, Thurs 5:05; Fri 7, Sat 9, EP daily 5:05

MARYLAND
UNIVERSITY OF MARYLAND College Park
 MEMORIAL CHAPEL
 The Rev. Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC 12 noon. EP Wed 5. A ministry of the Diocese of Washington.

MASSACHUSETTS
WELLESLEY COLLEGE & BABSON COLLEGE Wellesley
 Washington St. & Denton Rd.
 The Rev. J.R. MacColl III, D.D., r; the Rev. W.B. Heuss, D.Min., assoc; the Rev. Elsa P. Walberg, M.Div., assoc.
 Sun 8 & 12 HC, MP 2S & 4S, HC 10 1S & 3S

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 William A. Eddy, Jr., r; John L. Mitman & Frederick Erickson, chaplains to Michigan State
 At All Saints' (600 Abbott Rd.) Sun 8 & 10:30, Tues 10:30, Thurs 7.
 At Alumni Memorial Chapel (on campus) 5 with supper following

NEW HAMPSHIRE
DARTMOUTH COLLEGE Hanover
 EPISCOPAL STUDENT CENTER
 The Rev. Gary Mitchener, chap.
 Sun night Eucharist at 10.

NEW YORK
RENSSELAER POLYTECHNIC INST. Troy
RUSSELL SAGE COLLEGE; HUDSON VALLEY COMMUNITY COLLEGE
 ST. PAUL'S Third and State Streets
 The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
 Sun H Eu 8, H Eu 10:30 (1S & 3S); MP 10:30 (2S & 4S), Ev 3:30 (1S)

NORTH CAROLINA
UNIV. OF NO. CAROLINA Chapel Hill
 CHAPEL OF THE CROSS 304 E. Franklin
 Sun 7:30, 9:15, 11:15, 5:15. Other services daily.

OHIO
MIAMI UNIVERSITY Oxford
 HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10; Wkdays as announced

OBERLIN COLLEGE Oberlin
 CHRIST CHURCH 162 So. Main St.
 The Rev. Dr. Phillip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OKLAHOMA
CENTRAL STATE UNIVERSITY Edmond
 ST. MARY'S 325 E. First (Univ. & First)
 The Rev. Robert Spangler, r & chap.
 Sun 8, 10:30; Wed 6:30; Thurs 9:30

EAST CENTRAL UNIVERSITY Ada
 ST. LUKE'S 17th at Broadway
 The Rev. John F. Ashby, r; Phone 332-3834
 Sun H Eu 7:30 & 10:30; Wed 9; Fri 12:10

PENNSYLVANIA
BRYN MAWR, HAVERFORD, SWARTHMORE, AND VILLANOVA
 GOOD SHEPHERD, Rosemont Lancaster at Montrose
 The Rev. Andrew C. Mead, r; the Rev. John G. Moser, c; the Rev. David L. Stokes, chap.
 Sun Masses 8, 10 (Sol); MP 7:30; Ev 5. Daily MP 7:10, Mass 7:30, Ev. 5. C Sun, Wed, Sat 9:30; Thurs 5:30

PENNSYLVANIA (Cont'd.)
PENNSYLVANIA STATE UNIV. University Park
 EISENHOWER CHAPEL
 The Rev. Dr. Derald W. Stump, chap; the Rev. Tak y Pong HC: Sun 6:15 and as announced

URSINUS COLLEGE Collegeville
 ST. JAMES, Perkiomen 489-7564
 Germantown Pike & Evansburg Rd.
 The Rev. Leonard Freeman
 Sun 7:45, 9 & 11. Forum 10

TEXAS
NORTH TEXAS STATE UNIVERSITY Denton
TEXAS WOMAN'S UNIVERSITY
 ST. DAVID'S 823 Ector St.
 The Rev. Edward C. Rutland, r; the Rev. Raymond Abblitt, ass't
 Sun Eu 8, 10 & 5:30

VIRGINIA
LONGWOOD COLLEGE
HAMPDEN-SYDNEY COLLEGE Farmville
 JOHNS MEMORIAL CHURCH
 The Rev. John Loving, r; the Rev. John H. Emmert, chap.
 Divine Service, Sun 11; Canterbury supper & Program Sun 6

MADISON UNIVERSITY Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
 EMMANUEL CHURCH
 The Rev. James P. Lincoln, r
 Sun 8, 9, 11; Thurs 7

UNIVERSITY OF VIRGINIA Charlottesville
 ST. PAUL'S MEMORIAL CHURCH University Ave.
 The Rev. David Polst, r & chap 295-2158
 Sun HC 8 & 10; Wkdays HC 7:45; Tues HC 12:30; Wed 5:30 HC or EP

VIRGINIA TECH Blacksburg
 CHRIST CHURCH Cor. of Church & Jackson
 The Rev. G. Donald Black, r
 The Rev. John T. Spicer, c & chap
 Sun 8, 9:15, 11; Tues HC 5:30; Fri HC noon

WEST VIRGINIA
WEST VIRGINIA UNIV. Morgantown
 ST. GABRIEL'S CAMPUS MISSION
 Fr. John T. Chewing, v & chap
 Sun Mass 5; Wkdays as anno
 Bennett House, 221 Willey St. 26505

WISCONSIN
UNIV. OF WISCONSIN-PLATTEVILLE Chestnut & Market
 HOLY TRINITY
 The Rev. J.R. Hector
 Sun 10:30

FRANCE
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THE AMERICAN CATHEDRAL IN PARIS
 23 Ave. George V, 8m3
 The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeton; the Rev. John C. Fisher, hon. ass't
 Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdays: H Eu 12:30 (Wed 9:30)

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rate.

PEOPLE and places

Appointments

The Rev. C.T. Abbott is rector, Calvary Church, 505 N. Holladay Dr., Seaside, Ore. 97138.

The Rev. Robert Beveridge is rector, St. Bartholomew's Church, Beaverton, Ore. 97005.

The Very Rev. Frederick Houk Borsch, dean of the Church Divinity School of the Pacific since 1972, has been appointed dean of the Princeton University Chapel, Princeton, N.J.

The Rev. Stephen L. Brehe is vicar, St. Matthew's Church, 1611 12-Mile Road, N.W., Sparta, Mich. 49345, effective: Oct. 1.

The Rev. Robert Burton is chaplain, St. Helen's Hall, Portland, Ore.

The Rev. James O. Cravens is curate, Christ Church, Ridgewood, N.J.

The Rev. Robert Ellis is vicar, St. Stephen's Church, Newport, and St. James' Church, Lincoln City, Ore.

The Rev. Billy Grissom is chaplain, University of Northern Colorado at Greeley.

The Rev. Vincent P. Harris is rector, St. Michael and All Angels' Church, 1405 Melvin St., Tallahassee, Fla. 32301.

The Rev. Frederick E. Jessett is administrative assistant to the bishop of the Diocese of Spokane.

The Rev. Caryl Marsh is vicar, St. Paul's Church, Cheney, and St. Timothy's Church, Medical Lake, Wash.

The Rev. Fredrick E. Myers is vicar, St. Paul's

Church, Elk Rapids, and assistant, Grace Church, Traverse City, Mich. Add: P.O. Box 1001, Traverse City, Mich. 49684.

The Rev. Norman G. Nicholls is chaplain, St. John's Military School, Salina, Kan.

The Rev. William Rosenthal is curate, St. Paul's Church, Salem, Ore.

The Rev. Robert E. Steifel is vicar, Church of Christ the King, Arvada, Colo.

The Rev. Robert L. Thompson is rector of St. Charles' Church, Fort Morgan, Colo.

The Rev. Don B. Waister is associate rector, St. Mary's Church, Eugene, Ore.

Address Changes

The Rev. G. Edward Bowden, 164 Williamsburg Lane, Lakewood, N.J. 08701.

The Rev. H. Francis Hines, 18 East Maple Ave., Bellmawr, N.J. 08030.

The Rev. G. McAffoos, Jr., M.D., 700 South Park Dr., Westmont, N.J. 08108.

The Rev. W. Josselyn Reed, Cathedral Village Apt. G303, 600 E. Cathedral Rd., Philadelphia, Pa. 19128.

The Rev. Charles R. Summers, 100 E. Miami Ave., Cherry Hill, N.J. 08034.

Resignations

The Rev. Samuel S. Johnston, rector, Christ Church, Detroit, Mich.

The Rev. Nancy Sargent, associate rector, Christ Church, Detroit, Mich., for study in Europe.

Retirements

The Rev. Russell J. Cooper, deacon-in-charge, St. John's Church, Clinton, Mich. Effective: December 31, 1980.

The Rev. Donald Orin Wiseman, rector, St. Dunstan's Church, Largo, Fla. Add: 1949 Belleair Rd., Clearwater, Fla. 33516.

The Rev. Canon Charles Wood, as administrative assistant to the bishop of the Diocese of Spokane.

Deaths

The Rev. Thomas Wilbur Baker, Jr., priest-in-charge, St. Andrew's Church, Blackinton, Mass., died June 30.

Born in Fairmont, W.Va., August 1, 1938, Fr. Baker held the B.A. degree from West Virginia University and the M.Div. degree from Wesley Theological Seminary. He was ordained deacon in 1963 and priest in 1964. In 1963 he married Constance Marie Hanhof. Fr. Baker served churches in Bluefield, Ravenswood, and Ripley, W.Va., prior to his service in the Diocese of Western Massachusetts.

Malcolm D. Talbott, prominent layman in the Diocese of Newark and professor of law at Rutgers Law School-Newark, N.J., died July 8, in Cleveland, Ohio. He was 60 years old.

Mr. Talbott was born in London, Ohio, on March 25, 1920, and received his undergraduate degree from Ohio Wesleyan University and law degree from Western Reserve University. He joined the Rutgers law faculty in Newark in 1948. Mr. Talbott was senior warden of Grace Church, Newark, and served the diocese as a member of the standing committee. He was a deputy to the General Convention on five occasions, and was for many years a member of the Presiding Bishop's committee on evangelism. He also served on the board of the General Theological Seminary in New York City. Mr. Talbott is survived by a brother and sister, both of Ohio.

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The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie, the Rev. Frederic W. Meahger
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. H. Stuart Irvin, D.Min.
Sun H Eu 7:30, Service & Ser 9:30 & 11:15 (H Eu 1S & 3S). Daily 10

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 8:15; MP 6:45, EP 8; C Sat 5-8

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1088 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, 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; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker
Sun Masses 9, 5

NEWARK, N.J.

GRACECHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat 10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC 7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H Eu Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues & Thurs. Church open daily 8 to 6.

EPIPHANY 1393 York Ave., at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle
Sun 8, 10:30, 12:15; Wed 6:30

EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues Sat 10, Mon-Thurs 6

JOHN F. KENNEDY INTERNATIONAL AIRPORT Center of airport
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Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN

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The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6, C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

NEW YORK, N.Y. (cont'd)

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

ST. PAUL'S Third and State Sts.
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CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave
The Rev. Canon Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76601
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

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Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORTH WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
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RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, assoc; William Nebwy, Dir. of Deaf Congregation
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 10.

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