

# THE LIVING CHURCH

## The Baptism of a Child

• page 8

## God's Economies: Making Stewards

• page 9





# THE LIVING CHURCH

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## DEPARTMENTS

|                          |    |
|--------------------------|----|
| Books                    | 4  |
| Deaths                   | 15 |
| Editorials               | 11 |
| Feasts, Fasts and Ferias | 13 |
| The First Article        | 2  |
| Letters                  | 3  |
| News                     | 6  |
| People and Places        | 14 |
| Reader's Shelf           | 12 |

## ARTICLES

|                                  |                    |   |
|----------------------------------|--------------------|---|
| The Baptism of a Child           | Robert T. Jennings | 8 |
| God's Economies: Making Stewards | Sylvia F. Crocker  | 9 |

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## Baptism in the Creator's Name

As we celebrate the feast of the Baptism of Jesus, the Bible will not allow us to forget that it has to do with creation as well as redemption, as we recall the water and the hovering Spirit of the opening of Genesis, soon to be followed by the flood and the dove with the olive leaf. The expression of the divine fatherhood, within this particular setting, would seem to have special meaning. It is not a God forgetful or disregarding what he has created who confers messiahship on Jesus. It is precisely God the creator, the God of Genesis, who is the Father of our Lord Jesus Christ, and who says, "Thou art my beloved Son."

This then, is a basis of faith and hope for all of us, whatever we are or of whatever sort we are. At least we are bound together as fellow creatures. At the very least, as beings who exist because we were created, we can make bold to approach our Creator through his Son, who has become one of us.

The New Testament does, in fact, offer a dramatic unfolding of the concept of the fatherhood of God. Jesus not only speaks often of "my Father," but also of "your Father" (e.g., Matthew 6:1-18). Parables, notably that of the Prodigal Son (Luke 15:11-32), convey Jesus' lofty view of fatherhood. In St. John's Gospel and First Epistle, "Father" occurs repeatedly. Beginning with First Corinthians, epistles again and again have "grace and peace from God our Father," or some such phrase, near the beginning.

One of the most striking passages in the New Testament on the theme of

God's fatherhood relates it to baptism. It is in the middle of the Epistle to the Ephesians. After acclaiming the eternal purpose God has realized in Christ, the author continues, "For this reason I bow my knees before the Father of our Lord Jesus Christ, from whom every family in heaven and on earth is named" (Ephesians 3:14-15). How is "family" named after "Father"? Quite simple in Greek, for *patria* (family) is an obvious derivative of *pater* (father). Relating the entire category of family to God is a bold stroke.

Then, in the next chapter, we have the famous passage about one body, one Spirit, one hope, one Lord, one baptism, and "one God and Father of all, who is above all and through all and in all" (Ephesians 4:4-6). This passage reads like an early version of the trinitarian baptismal creed, with the three sections recited in reverse order. Here the universality of the power and love of the First Person of the Trinity is strikingly presented in parental terms, and it is associated with "one baptism."

Here, as at many other points in the New Testament, it would appear that baptism helped the first Christians understand that their God was not merely their Maker, but also their loving parent, who wants them to be members of his own family. This remains a basic part of the Christian faith, and a part of what we celebrate as we recall the descent of Jesus into the waters of the Jordan and his emergence with the disclosure that he was the Son of God and the Christ.

THE EDITOR



# LETTERS

(Most letters are abridged by the editors.)

## Clergy Salaries

While I have always supported better compensation for our priests, the suggestion by the executive board of the Diocese of Virginia [TLC, Nov. 29] that the average rector receive a minimum of \$15,000 in salary (plus pension payments, plus medical or life insurance, plus housing or utilities, plus other "fringes" not mentioned, like a car allowance) is ludicrous.

Such compensation would be more than "adequate" and more than the average middle class parishioner receives. My own compilations tell me that the average layman would have to have a salary in the mid-30s to match this proposal. Almost everyone has to pay for housing out of salary, and at the same time he is progressively taxed on that higher salary.

Furthermore, few office executives receive auto or commuting allowances, and none that I know of belong to non-contributory pension plans. I think that this proposal deserves a second look.

(The Rev.) ALAN P. MAYNARD  
Greenville, R.I.

## Anglican Catholics

I read with interest and some perplexity the news that St. Michael's Theological College, Llandaff, Wales, is accepting American students who plan to be ordained in the breakaway Anglican Catholic Church [TLC, Nov. 8].

Of course, there is no reason why not, any more than schools of theology accept students from various denominations. One wonders if the Bishop of Llandaff is afraid that the Church of Wales may be influenced unduly.

However, our Presiding Bishop agrees with this move, using the words, "so that they may be drawn back into the Anglican fold." That stumps me! These ordinands left the Anglican fold and have no intention of returning, for reasons too transparent to merit enumeration.

(The Rev.) A. WOOLCOCK  
Port Perry, Ontario

## Sanction for Abortions

Paula Sutcliffe, who wrote to you concerning the feelings of guilt and anxiety experienced by women who have had abortions "sanctioned by what our society deems to be the higher authority, their doctors," may be interested to know that the Hippocratic Oath contains the clause, "I will not give a woman treatment in order to cause an abortion." This is in the same paragraph

which prohibits supplying means to suicide.

We might well ask whence a doctor advising abortion derives his authority to sanction such a course, except in cases clearly threatening the life of the woman.

TOBIAS STANISLAS, B.S.G.  
St. Augustine's House  
Bronx, N.Y.

## Defense for "Name Withheld"

Isn't anything to be said for "Name Withheld" [TLC, Nov. 1]? You subsequently ran seven letters [TLC, Dec. 6] deriding Name Withheld for his or her colossal ignorance and audacity for writing such a letter. Need for priestly counseling was also mentioned.

I would come to the defense of NW. Our church is catholic and yet Protestant. That is one of its glories.

After the American Revolution, when the clergy and laity of our church met in Philadelphia to revise the Book of Common Prayer, as was necessary to remove references to the king, they named the American church the Protestant Episcopal Church in the United States of America. These men were the educated theologians of their day, and they did not use the word Protestant through ignorance.

I share concern with NW about the

present trends I see in the church I love. One of your correspondents used the phrase, "aping the Roman Catholic Church." I could cite many signs indicating that that is exactly what is going on these days.

Your seven correspondents set themselves up as some sort of a Moral Majority — "if you don't believe as I do you are a second class citizen." I submit that perhaps, just perhaps, NW and others of his or her persuasion are just as devout followers of our Lord and Savior Jesus Christ as are those other churchmen.

ARTHUR L. MCKNIGHT  
Jacksonville, Fla.

## Priests for Small Places

Priests and plenty of them are what the church needs today as it always has — dedicated men willing to go wherever God may call them, willing to work for inadequate financial income and to see no clear growth in results, willing to do their own secretarial work and shovel their own driveways, willing to do all sorts of things that are not priestly functions if, as priests, they can serve God's children.

But few men today are willing to go into places far from the advantages of the cities and without all the fringe benefits. It is difficult to marry and have

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children without many of the pleasant things of life. Many of the older clergy know all this well.

I believe too that much of the burden rests on the whole church, which has always refused to treat all its priests as equal. It has always been assumed that a man in an inferior place was himself inferior. The pension system based on salaries instead of years of service has played into this. The once rector of St. Dives draws a larger pension than the retired vicar of St. Lazarus merely because he always had a larger salary. The clergy, like others, grow older and all need the same retirement benefits.

HORTENSE WEBBER

Toms River, N.J.

## Life's Like That

I enjoy the irony in some of the arrangements of the articles that appear in TLC. A while back there appeared a news article about a pro-choice bishop who thought abortions may be just the thing. Across the page, another thought capital punishment should be abolished.

In another issue, Bishop Sims stated [TLC, Dec. 6] that our military buildup is "frankly insane." On the same page, in another article, the Rev. Ernest Hunt says, "If it takes insanity to be faithful, then by all means be a knight errant, a fool for Christ. It's about time more of us were."

DAVID M. BULL, JR.

Alva, Fla.

# BOOKS

## Closeness to God

**A CRY FOR MERCY: Prayers from the Genesee.** By Henri J.M. Nouwen. Doubleday. Pp. 175. \$10.95.

In his epilogue, Nouwen says, "These prayers are only the context for prayer." The prayers cannot be read; they can only be savored. They cannot be said; they are meant to be imitated. In them, Nouwen reveals his very personal approach to God.

In one of these prayers, written during his six month stay at the Abbey of the Genesee, Nouwen writes, "No book, no idea, no concept, or theory will ever bring me close to you unless you yourself are the One who lets these instruments become the way to you." These prayers encourage the reader to a personal relation with God.

(Sr.) MARY FAITH, C.S.M.

St. Mary's Convent  
Milwaukee, Wis.

## Pilgrim's Autobiography

**THE CITY WITHIN THE HEART.** By R.C. Zaehner. Crossroad/Continuum. Pp. 153. \$7.95 paper.

This is a collection of articles, lectures, and a sermon by R.C. Zaehner, the late Spalding Professor of Eastern Religions and Ethics at Oxford, and is, in effect, an intellectual and religious autobiography of this erudite scholar, who was also a lifelong seeker of religious truth.

Despite his self-portrayal as a "pre-Conciliar Roman Catholic," Zaehner took seriously the claims of various religious traditions, as we can see by the titles of these essays, e.g., "Which God is Dead?", "Mysticism Without Love," "The Scandal of Christ," and "Why not Islam?"

Unlike his other works, these essays are written for a lay audience, but not for the faint-hearted. While some readers may be offended by his sarcastic remarks, they will learn much from this author, a restless pilgrim throughout his life. R.I.P.

(The Rev.) JOSEPH M. KITAGAWA

Dean of the Divinity School  
University of Chicago  
Chicago, Ill.

## Exciting Theology

**THE CONTINUITY OF CHRISTIAN DOCTRINE.** By R.P.C. Hanson. Seabury. Pp. 97. \$9.95.

This is an exciting book to read. It was written by the Assistant Bishop of Manchester, England, who is professor of theology at Manchester University.

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Christian doctrine, Bishop Hanson charms, challenges, provokes, informs, and delights. A tidbit: "We could liken the development of dogma to a dance between the church and scripture; the two partners are constantly in motion, sometimes moving in harmony, sometimes pulling against each other, but always inseparable."

The author traces doctrinal development within the New Testament itself, considers doctrinal discontinuity and contradiction in the fourth century, and then focuses on criteria and models for doctrinal development in our own time. In an age when major reassessment and reexamination of tradition is underway through interfaith and ecumenical study and consultation, this book takes on enormous significance.

(The Rev.) THOMAS B. WOODWARD  
Chaplain, St. Francis' House  
Madison, Wis.

### A Variety of Conclusions

**HOMOSEXUALITY AND ETHICS.**  
Edited by Edward Batchelor, Jr. Pilgrim Press. Pp. 261. \$10.95.

Edward Batchelor has assembled a useful collection of articles and selections from larger works which together will give the general reader an idea of most of the basic moral issues involved in the current debate over homosexual relations. The collection will also prove to be an excellent resource for

teachers and for others who might use it in parishes.

Batchelor has chosen a genuinely representative group of authors. He has brought together such diverse thinkers as Karl Barth, Gregory Baum, Ruth Barnhouse, Charles Curran, James Nelson, Norman Pittenger, Rosemary Ruether, and Helmut Thielicke.

As the editor, Batchelor has selected and arranged his materials according to the typology originally set forth in the 1977 report of the Catholic Theological Society of America. Like the typology upon which it is based, Batchelor's collection serves well to show the various moral evaluations Christian theologians have made of homosexual relations.

Thus the articles are grouped under such headings as "intrinsically evil," "essentially imperfect," "to be evaluated in terms of their relational significance" or "natural and good." The typology also serves to illustrate the various sorts of argument used to support the variety of conclusions indicated by the typology.

If, as is likely, there is a second edition of this useful collection, it could be made even more useful by inclusion of more articles which discuss specifically the biblical witness about homosexual relations, as well as more selections from earlier Christian thinkers.

(The Rev.) PHILIP TURNER  
Professor of Christian Ethics  
General Theological Seminary  
New York City

### The Keys

(For the Rev. Ronald Parks Conner,  
on the occasion of the celebration of  
his new ministry as rector of St.  
Stephen's Church, Providence, R.I.)

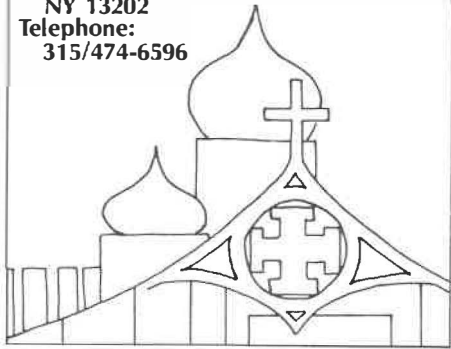
Receive these keys, keys to this house of prayer,  
Keys, used to loose and bind, symbols of power,  
Keys for our safes, cellars, and tower,  
Keys to this parish in which we all share:  
Keys for our bodies to nourish with Fare,  
Keys for our minds to grow and to flower,  
Keys for our spirits to rest in God's bower,  
Keys to his loving so pure and so fair.  
Open our wills to know Christ and to dare  
To keep his Grace in us and so endower  
Ourselves and others with his sparkling shower  
Of gifts, that we will walk with joyful air.  
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Keys to this parish in which we all share.

W.M. Sloan

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# THE LIVING CHURCH

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## Believing, Not Belonging

The failure to draw young adults, some of whom are alienated from traditional institutions and values, into church life is seen as a primary reason for dwindling membership in several mainline churches.

The Rev. Robert T. Gribbon, an Episcopal priest and research project director at the Alban Institute, Washington, D.C., has observed that while some young people who have left the church rejoin at about age 30, more now stay away from religion altogether.

Americans expressing "no religious preference" to Gallup polls in the mid-1960s amounted to only two percent. That figure is seven percent today, Fr. Gribbon said, and nearly half of those responding are under 30. He said the percentage may seem small, but it is significant, as most of those declaring no preference are above average in education and economic means.

How to go about attracting young adults to church is a matter of some dispute. In a recent book, *Where Have All the Young Folks Gone?*, the Rev. Richard G. Hutcheson, Jr., a Southern Presbyterian minister, opined that certain para-church evangelical movements had a great impact on young people during the 1970s. "Bible study is their stock in trade," he said of these groups. "They work through young, dedicated full-time staff workers . . . and in contrast to moribund denominational youth programs, these movements are flourishing."

Fr. Gribbon and others, however, feel that the mainline churches are better equipped to handle the diverse views held by many youthful members — especially on the touchy subjects of sexuality and marriage. While not saying that "anything is OK," an atmosphere of acceptance can be created in which the implications of Christian faith can be worked out, Fr. Gribbon said.

Whether many congregations can welcome unmarried adults who live together is one of the troubling questions. Fr. Gribbon said that churches who welcome diversity and provide an atmosphere for personal and spiritual growth can best handle the situation.

A mixture of young adults can be a problem in a church setting, Fr. Gribbon said. He said that churches he had studied tended not to be strong in both young married and young single adults. "There are tensions when there are large

groups of both," he said. Singles may complain about the time and effort needed to provide baby sitting and nursery care. Married people may worry about their mates being attracted by unmarried people active in the congregation.

One obstacle to attracting young people to church, Fr. Gribbon said, is that they do not see churches as the place to work out their moral values. The average unchurched person between 21 and 35 "is not hostile, but just not interested," he said. Gallup polls show that high percentages of unchurched Americans hold traditional religious beliefs. But a common belief held today, according to Fr. Gribbon, is that you do not have to be a church member to be a good Christian. "Believing is being divorced from belonging," he said.

## Japanese Bishops Elected

Two changes recently took place in the episcopate of the Nippon Sei Ko Kai (the Holy Catholic Church in Japan). The Rev. John Jo Yamada, rector of St. Peter's Church, Asagaya, became Bishop-elect of Toyko on November 3, and the Rev. Joseph Noriaki Iida, rector of Emmanuel Church, Kokura, was elected on November 23 to be the next Bishop of Kyushu.

Bishop-elect Yamada, 64, also served as rector of St. Mary's Church in Kyoto. From 1967-76, he was the general secretary of the provincial office of the NSKK. He was educated at Rikkyo University and Central Theological College. Fr. and Mrs. Yamada are the parents of one son and two daughters.

As Bishop of Tokyo, Fr. Yamada will succeed the Rt. Rev. David Makoto Goto, who retired in 1979. Since then, the Diocese of Tokyo has held two election conventions and the general synod has held a special election convention, but all failed to produce a bishop-elect. The Primate of the NSKK, the Rt. Rev. Titus Yoshio Nakamichi, who has been acting as Bishop-in-charge of Tokyo, has announced that the consecration will take place on Epiphany Day, 1982.

Bishop-elect Iida has served his entire

ministry in the Diocese of Kyushu except for a stint as chaplain at Rikkyo University in Tokyo and two years as a student at the Church Divinity School of the Pacific in Berkeley, Calif. Fr. Iida will succeed the Rt. Rev. Paul Toyohiko Kubobuchi.

Kyushu's bishop-elect is the son of the Rev. Timothy Sukenori Iida, who also served as a priest in the same diocese.

## "The Peril Is So Great"

After four days of testimony from three dozen witnesses, a 17-member international church panel rejected nuclear deterrence as "a stable or acceptable basis for peace," and called the increasing popular resistance to nuclear weapons in many countries "signs of hope" in an otherwise gloomy picture.

The Rt. Rev. John Habgood, Anglican Bishop of Durham, served as moderator of the hearing group, which included representatives from 15 countries. Sponsored by the World Council of Churches, the panel convened at the Free University in Amsterdam, the Netherlands, from November 22-27.

Several of those testifying before the group were from the superpowers, including former U.S. presidential advisors McGeorge Bundy, now a professor of history at New York University, and Lt. Gen. Brent Scowcroft (USAF). Both Mr. Bundy and Gen. Scowcroft supported deterrence as "the best vehicle we have found so far" to prevent nuclear war.

Three witnesses appeared from the Soviet Academy of Sciences. Alexi Arbatov, chief researcher in its world economy and international relations division, said the concept of "mutually assured destruction" does not provide for a long-term stability, and was critical of proposals for a "limited nuclear option." The Soviet witnesses agreed that nuclear weapons cannot be used selectively.

Following the close of the hearings, the panel's report observed that some witnesses "gave the impression of being trapped in a system where ultimate responsibility is hard to define . . . the churches may have a useful role in broadening those frameworks and bringing those involved into dialogue with one another." The report urged churches to "speak and act now, even at the risk of some oversimplification, because the peril is so great."

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# CONVENTIONS

The 86th convention of the Diocese of Los Angeles met at All Saints Church, Pasadena, from November 20-21. Business sessions were held at the Pasadena Hilton.

The delegates voted overwhelmingly to embark upon a Venture in Mission campaign, and set a goal of \$7.5 million. Of that total, 27 percent is targeted for mission and ministry beyond the diocese; 51 percent for mission and ministry within the diocese; and 17 percent for training in discipleship for mission and ministry.

The largest grant scheduled beyond the diocese is \$1 million for the Diocese of Western Mexico. An "opportunity fund" will be established within the diocese to aid parish outreach ministries.

In his convention address, the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, said that the "wind of the Holy Spirit [is] moving today in Anglicanism in a way I have not seen in my 55 years as a member of the Body of Christ. . . ." The Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts, addressed the delegates at the convention dinner, and asked, "Where is the church heading?" He answered, "As always, for stormy waters. It never has been clear sailing in some halcyon age as romantics like to believe. How can the church remain in a quiet safe harbor?"

A \$1.3 million budget was approved by the convention. Among other actions, the convention passed resolutions which called on all nuclear powers to stop the testing, production, and deployment of nuclear weapons and delivery systems; encouraged the government to examine the priority of its programs to support more adequately the dignity and well being of all citizens; supported Episcopal-Lutheran dialogue and eucharistic hospitality; opposed any effort to define by statute the nature or beginning of human life or "the prohibition by law of any woman's exercise of free choice in the matter of abortion"; and approved recommitting the diocese to equal opportunities for all races.

• • •

The 92nd convention of the Diocese of West Missouri met in Joplin from November 13-15. Convention delegates viewed a film and heard reports on refugees around the world and the Presiding Bishop's Fund for World Relief.

Proposals for the ministry of historic St. George's Church, which is located in a rapidly changing area of southeast Kansas City were received and approved, and the Church of the Redeemer, Kansas City, was received as a parish.

On the second morning of the convention, the Rev. Robert Snyder was or-

ained to the priesthood, with about 50 priests assisting in the laying on of hands. He serves as vicar of St. Nicholas' Church, Noel, Mo., and St. John's, Nesho.

Budgets totaling \$625,000 were approved for 1982. The Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma, used the text "Am I my brother's keeper?" as the theme for his speech at the convention banquet. "The inevitable and enormous answer always is the same," he said. "Yes and yes again!"

• • •

The 86th convention of the Diocese of Lexington met in Ashland, Ky., from November 5-7. Calvary Church served as the host parish.

The Rt. Rev. Addison Hosea, Bishop of Lexington, addressed the delegates on the theme of the "Seven Corporal Works of Mercy," and noted that for many years, the church has relinquished most of those works to the government. Now, due to increased economic difficulties, the church again has the opportunity "to be the vicars of Christ ministering to human need."

Major addresses were delivered by the Rt. Rev. David B. Reed, Bishop of Kentucky, who shared impressions gained during a recent visit to El Salvador, and by the Rev. James B. Simpson, executive director of the Episcopal Book Club and editor of *The Anglican Digest*.

The Rev. John Bush, executive director of the Kentucky Council of Churches, told the convention that Kentucky will soon be confronted with "an avalanche of human need not seen since the Great Depression, maybe not since the Civil War."

He charged that the Reagan administration plans to dismantle the nation's system of social welfare, and said that if Kentucky churches were to try to take responsibility for hunger in the state, each congregation would have to provide \$12,000 this year to make up the loss from government cuts in food-related assistance alone.

Among other actions, the convention passed resolutions which affirmed the stand of General Convention on abortion; expressed concern for Lexington's companion Diocese of El Salvador; urged every parish in the diocese to work for the alleviation of hunger in its community; and asked every congregation to consider training in Christian ethics a high priority.

The actual amount of the 1982 budget will depend upon the amount pledged to the diocese by its parishes and missions. Estimates ranged from \$572,900, which was seen as the ideal, to \$524,409, regarded as the minimum.

The convention welcomed the Rt. Rev. C. Gresham Marmion, retired Bishop of Kentucky, who will serve the diocese during Bishop Hosea's six month sabbatical, which begins in February.

# BRIEFLY...

The Ven. Bernard Clinton Pawley, Archdeacon of Canterbury from 1972 until his retirement last summer, died on November 17 in Canterbury. He was 70. A pioneer in ecumenical relations, his gift for languages and knowledge of the Roman Catholic Church led him to Rome in 1960 to become the Church of England's liaison with the Vatican Secretariat for Unity, a post he held for five years. He served as an Anglican observer at Vatican II, and in 1966, he was appointed vice chairman of the Archbishops' Commission for Roman Catholic Relations. In a tribute to Archdeacon Pawley printed recently in the *Church Times*, Lord Ramsey of Canterbury reminisced about an Anglican-Roman Catholic conference at Selly Oak. "He was in the chair when Cardinal Heenan conceded that intercommunion might be permissible 'in concentration camps,' and a very audible murmur came from the chair, 'We must pray for an increase of concentration camps.'"

■

The Rt. Rev. David B. Reed, Bishop of Kentucky, writing in the November *Kentucky Churchman*, revealed that he and his wife, the former Susan Riggs, have been divorced. Bishop Reed said he had learned "no Christian goes through a divorce without a sense of guilt . . . there is an awareness of betraying the Christian ideal." He said the breakup of his marriage had not lowered his "vision of what marriage is intended to be," however. "It mirrors the relationship between Christ and the church," he wrote. "It is holy, sacramental, and permanent in character."

■

The Rev. Leonard Freeman, director of communications for Trinity Parish in New York City, has announced that the parish's weekly television programs, "Searching," and "the Trinity Church Service," soon will be available for nationwide distribution through the Episcopal Radio-TV Foundation in Atlanta. Trinity's video ministry is regarded generally as one of the most highly developed in the Episcopal Church.

■

A service of Festival Morning Prayer was held at the Church of the Incarnation in New York City on November 15 to mark the 95th anniversary of Incarnation Camp and the 25th anniversary of Andrew Katsanis as executive director. The Episcopal Camp and Conference Center is supported by a number of churches in Manhattan, Westchester County, N.Y., and Connecticut, and runs camps for children and older adults.

# The Baptism of a Child

By ROBERT T. JENNINGS

**D**ear John, I am writing this letter to you on the day of your baptism, and I will be reading it out loud to the congregation of St. Francis in the Fields, Harrods Creek, Ky. I hope you won't mind . . .

This morning was a demonstration of faith that your mother and I have in God and in the church. For in the act of baptism, we let go of you — for a moment — and we prayed that God would take hold. As a parent, it is always frightening to let go of your children.

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*The Rev. Robert T. Jennings, associate rector of St. Francis in the Fields Church, Harrods Creek, Ky., is sharing with readers of TLC parts of a much longer letter that he wrote on the occasion of his son's recent baptism.*

Separation is one of those rough spots in life, but again, it allows room for God to be discovered and makes for better living.

What is hard, though, is from this point of baptism on, our life will be one of continued separation. Sure, we will leave you with a babysitter, but you will leave us when you go to school or to play with friends . . . or for two weeks at camp . . . or for years in college . . . and possibly for a lifetime in marriage; and most certainly you had better find a job that will separate us!

Ultimately, we will, of course, be separated by death, and that, like all other separations, will be rough. Again, the possibility for you to take hold of the same God you met this morning in your baptism will be waiting for you.

Baptism marks the first of many separations. Today marks a point in your life

## Last Chance

The feasts are sent to try us too,  
not just the fasts.  
They break into the lock-step  
lurching of the months and moments  
tempt us into thinking that the plot  
might be redeemed, enchanted  
even to a skidding halt  
at this oasis or the next.  
Then the necessary plod resumes.  
Time's calibrated rod renews  
its seat along the spine,  
and any word of God is banished till  
the next high holy day.  
Now quick, before the numbness  
settles back once more below the cap,  
snatch at least one cup  
of memory to warm you on the way.  
Who knows? The difference  
between mirage and miracle may rest  
within the eye of the beholder,  
the believer.

J. Barrie Shepherd

that you will always move away from, but to which you can never return. For instance, today you were given your name, John Crawford. No longer can you hide behind the disguise of anonymity. You have been named, and you have been called out now to give meaning to that name. You will be considered responsible, and only you will be able to respond when your name is called. You now are identified in a way that makes you very special, and your name can offer the means of discovering who you are.

I sometimes think it is fantastic that we all have fingerprints that are like secret combinations which unlock and disclose the true identity of the person. So it is in baptism. You now have a name and identity which is uniquely given to you. Your job in the lifetime ahead will be one of discovering that identity more fully and claiming some of the gifts that only you can offer. Baptism assures you whose you are; your name says who you are. Today you were baptized as a child of God . . .

This morning, following your baptism, some people danced to the story of Lazarus. I wish you could have seen it. You would have liked it. Dead old Lazarus, wrapped in a tomb, and people dancing all around him, encouraging him to come back to life. John, the world out there is like Lazarus. Countries and nations of people, institutions and corporations, families and individuals — all have for one reason or another climbed with Lazarus into that tomb of sin and death. You think Lazarus was wrapped up . . . wait until you see the bind this world of yours is in.

Yet, because you are baptized, you are now *in* the world but not *of* it. That means you are free to dance. You can join the dance of the church. You can dance around the tomb of Lazarus wherever you see him in your world. The world is waiting to meet this Jesus, so dance in his name. Follow his lead step, for he is indeed the Resurrection and the Life.

Throw your head back and cry out to Lazarus and to all those who are buried in their tombs of self-destruction to come out. Help them off with their wrappings and all that holds them in bondage and show them your movements of grace.

John, we held out hope when we baptized you, because we saw you come out. We recognized another dancer was in our midst. By the time you read this letter, you will know if we have kept the dance going. Be patient with us. We will promise to do the best we can. Whether or not it is good enough will be your story to tell. Who knows, maybe by the time you read this letter, you will have already kicked off your shoes.

God bless you on this very special day.  
Love,  
DAD



# God's Economies: Making Stewards

Has the Episcopal Church approached the problem  
of Christian giving in the wrong way?

By SYLVIA FLEMING CROCKER

Stewardship campaigns can easily relate to what I call "God's economies." These "economies" are practical steps which the people of parishes and missions can take which will have a multiplicity of positive effects upon their corporate and individual lives as Christian people.

From another standpoint, these "economies" are easy ways in which ordinary Christians can begin to allow God into their lives in such a way that his grace is permitted to build them up and make them more and more like Christ. Just how does this relate to stewardship?

*Mrs. Crocker lives in Laramie, Wyo., and has a Ph.D. She is currently at work on papers related to Gestalt therapy, but manages to "change gears" occasionally to write for THE LIVING CHURCH.*

A few years ago I decided to stop participating as a canvasser in the Every Member Canvass. I did this because I felt quite miserable as I tried to tell someone about the principles of Christian giving, suspecting all the while that some of my listeners thought I might be trying to "soften them up" in order to get a larger pledge from them.

When it is known that the call by a canvasser is going to result in an appeal for money, it is easy for people to regard all of the teaching on stewardship as having an ulterior motive. And I had another reason for dropping out of the canvass. I found some people resenting the fact that the church never seemed to pay them any attention unless it came asking for money.

The more I have thought about the matter the more convinced I have become that the Episcopal Church has ap-

proached the problem of Christian giving in the wrong way. We know that Episcopalians are at or near the bottom in *per capita* giving among Christian groups in the United States. Since money is involved in most of our pursuits, it is possible to find out something about anyone's priorities by taking a look at how they spend their money.

From this standpoint the Episcopal Church and Episcopalians are not in very good shape. I have heard it said, and I think truthfully, that nearly any parish (or any denomination) which appears to have financial difficulties really has a spiritual problem.

The fact is, people open up their pocketbooks to support things they really believe in, things which show their worth by their results. In the case of a church, whenever people find hope and renewing power and love, when, in other words, they find the risen Lord, the money flows.

We in the Episcopal Church must find down to earth approaches to this heavenward journey, ways by which the ordinary churchgoers can enter into the paths of grace. This means we must learn how to engage him or her in Bible study, the life of prayer, and giving in ways which at first do not require a high level of Christian learning or commitment.

Our stewardship drives need to take place in two stages, of which the first is the most important one. The first stage involves calling on the membership by teams of lay people, as in the past. But

the difference here is that money will not be mentioned, and pledges of money will not be taken. This is an "opinion, talent, and time canvass."

The job of the canvassers is to find out, first of all, what the members of the parish or mission would like to see happening in the church which is not now happening; and what they like or don't like that *is* happening. This accomplishes several things.

The parish leadership will get a number of program ideas; whenever you can get ideas for programs which come from the people themselves, you will have greater chance for success, if you implement them, than if most of the programs come down "from on high." The current programs will receive an evaluation from the people in the pew; sometimes you will get helpful suggestions for modifying existing programs. You may even decide to cancel some.

Also, and this is extremely important, the canvass gives people an opportunity to get a hearing for an old hurt or an old anger which they may have been nursing for a long time. Church people who are either hurt or angry (or both) either stop going to church altogether or reduce their level of participation in the church's life. Most of the time, if these people are given a chance to tell their story to someone acting in an official capacity, they will let go of the grievance and return to a fuller participation.

Sometimes the leadership has had no

idea this grievance existed; sometimes everybody has just put off doing anything about it. This provides an occasion for taking effective measures to reconcile those persons who have become alienated — a Godly work if ever there was one!

Another of the first visit's major functions is to gather information about the talents and interests — the gifts — of the members. Some people play a musical instrument; others like to do hand work, such as needlepoint, carpentry, and woodworking; others like to cook; some people would like to do altar guild work; some like to put on or be in dramatic productions; others would be willing to do some driving; there are people who would enjoy organizing things, such as pot luck or progressive dinners.

It is possible by this procedure to discover what talents and interests exist in the congregation and what people would be willing to do in the church. From this it is simple to develop a card catalogue of information to be used throughout the year.

Most people don't want to volunteer for things, but *most* will do something if they are *asked*. This is partly because many people don't want to appear "to put themselves forward," or to appear to think more highly of themselves than they "ought" to think.

And it is partly due to their fear of failing: if they volunteer and fail, then the onus is on them; if the rector of some

other person in a leadership position asks them and they fail, then the onus is on the one who asked them. So don't be shy about asking specific people to do specific jobs; and don't take the first "no" for an answer — press them very gently!

A major purpose of this first visit is to ask for a pledge of time to be given to the church, apart from attendance at services and dinners. This can take the form of a commitment to drive people to church once or twice a month; to do yard work or building maintenance on an average of two hours per month; to work on the altar guild an hour a week; to help out with four dinners per year; and so on. The advantages of this are too obvious to mention.

It is really possible to teach the meaning of stewardship in this context. If it is well publicized ahead of time that money will play no part in this stage of the canvass, the people who are visited are more apt to listen receptively. And this receptivity will be enlivened and deepened by the fact that the parish is obviously interested in them and in their opinions. They will begin to feel that they have a real stake in the life of their parish or mission.

Six months later is early enough to have the second stage of the canvass. The pre-canvass publicity will make it clear that the primary subject of this visit will be a money pledge. But, of course, the canvassers will also want to inquire as to what the opinions of the people they visit are with respect to the parish's current programs.

Persons who participate in the stewardship campaign will need some training in active listening, as well as training in the principles of Christian stewardship and how these are to be presented. In nearly every community, someone can be found who can participate with the rector in preparing the canvassers to do their work.

One of the primary reasons this training is necessary is that it is difficult to listen to people who are either hurt or angry, especially if you don't agree with them. Some training in listening, coupled with the advice to canvassers to pray to the Lord to stand with them and bear the burden when the people they visit show their anger or their hurt, will allow these canvassers to do the Lord's work, and to do it with joy and with effectiveness.

Any parish or mission which will approach the question of stewardship in this way will thrive, both in terms of the level of participation of its members and in terms of its finances. However, this or any other form of stewardship campaign will have poor results at best unless it occurs within a year round program of sound and impassioned preaching and education on the Christian life — as the life of the servant who serves the Lord with all that he or she *has* and *is*.



### Scriptural Chic

What anyone wore to those remote  
Judaeian occasions is moot: sandals  
And homespun suit the Christ;  
The Baptist wears workshirts:  
Camel's hair belted by thongs,  
While Judith dons silk, a tall  
Swordblade glitter, and Solomon's  
Sung-to dresses in less  
Than decency's sake demands.  
Biblical brides have it best  
At bedecking: clanking their anklets,  
Dancing their earrings to feasts;  
But one woman of fashion  
Breaks a flagon of perfume.  
And with breathtaking cheek  
Stoops to wipe with her hair  
What she spilled on God's feet.

Nancy G. Westerfield

# EDITORIALS

## The Lord's Baptism

A felicitous feature of recent liturgical renewal has been the recovery of the celebration of our Lord's Baptism. It is an important part of the total observance of the Epiphany. Unlike those feasts which have been continually observed for centuries, the celebration of the Baptism of Christ comes to most Western European and American Christians as an unfamiliar liturgical event, not well equipped with hymns, prayers, or popular associations.

Each January for the past several years, *THE LIVING CHURCH* has called attention to this feast, and has had something relating to the topic in the issue, as our contribution toward building up a deeper understanding of Christ's Baptism and of ours. We follow the same practice this year, and hope to continue it in future years.

## Better Names Needed

*Our guest editorial this week is based on a letter to the editor written by one of our West Coast subscribers, Mr. John Adamson, a member of St. Edmund's Church, Pacifica, Calif.*

A kin to your sensible suggestion that the term "Presiding Bishop" be changed to the more understandable term "Archbishop," is another change in nomenclature which I would like to advocate.

A recent article in the *San Francisco Chronicle*, concerning the funeral of the late Rt. Rev. Kilmer Myers, Bishop of California, described him as the "former head of the Episcopal Church in California." Later on the article mentioned the bishop's crozier, which symbolized his leadership of "the state's Episcopalian community."

This illustrates the common misconception that the Diocese of California encompasses the entire state. In fact, the Diocese of California consists of only five of the nine counties facing San Francisco Bay and is geographically the smallest of the six dioceses in the state. The Diocese of California is quite a pretentious name for what might better be called the Diocese of San Francisco.

Similar misconceptions are likely throughout the country because of the haphazard manner in which diocesan names have been chosen. At present, of the 95 or so dioceses in the United States, about 25 have state names and do cover the entire state; almost that many have state names modified by such words as Southern, Eastern, Southwest, and so on; 22 are named for their see city; others have regional names: Central Gulf Coast, East Carolina (which presumably covers parts of both Carolinas), Long Island, Rio Grande, San Joaquin, and El Camino Real.

The newest diocese in California has chosen a particularly inappropriate name, since El Camino Real (the Royal Road or King's Highway) traverses five of the six dioceses in the state.

I would suggest that the most logical and sensible solution would be to name every diocese for its see city. This system would also permit the incorporation of a demographic area into one diocese, disregarding state lines. Communicants in Kansas City, Kan., for example, might be better served by a bishop across the street in Kansas City, Mo. There is, indeed, a bishop in Kansas City, Mo., but this Bishop of West Missouri is automatically cut off from his near neighbors.

The Dioceses of Olympia and Quincy might well be changed to Seattle and Peoria, respectively, since the latter names are those of their see cities. This system would eliminate the present confusion which will only be compounded if, as we hope, the Episcopal Church begins to grow again.

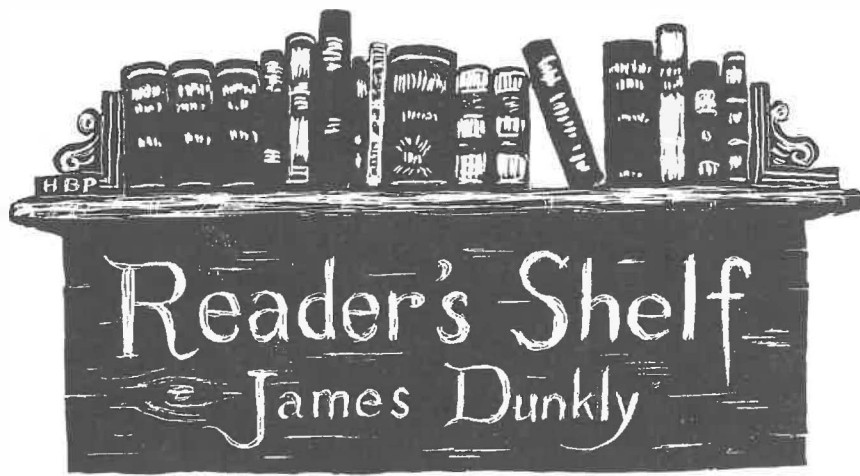


### On the Baptism of Christ

Things that won't mix  
commixed here are met:  
the flaming and the wet;  
the Godhead's fire  
with otherworldly force  
jolts Jordan's waters' course.

Christophoros of Mytilene  
(11th century)

*Translated [somewhat freely, he says] by the Rev. Francis C. Lightbourn. For the Greek text, see C.A. Trypanis' Medieval and Modern Greek Poetry: An Anthology (Oxford, 1951, page 47.)*



**THE HUMAN CENTER: Moral Agency in the Social World.** By Howard L. Harrod. Fortress. Pp. x and 150. \$14.95.

An examination of moral agency in the social context we all inhabit, a world in which experience is fragmented and scientific paradigms have become all-important. Harrod, who teaches ethics at Vanderbilt, owes much to the "responsible self" idea of H. Richard Niebuhr and to the phenomenological perspective of Alfred Schutz. Technical, but not inaccessible to the non-specialist.

**THE GOSPEL ACCORDING TO LUKE (I-IX): Introduction, Translation, and Notes.** By Joseph A. Fitzmyer. Doubleday. Pp. xxvi and 837. \$14.

Fitzmyer on Luke, at last! Scholars have been waiting eagerly for this addition to the Anchor Bible, for few among their number are so learned and so meticulous as this professor of NT at Catholic University in Washington. His editorship of both the *Journal of Biblical Literature* and the *Catholic Biblical Quarterly* is widely admired, his joint editorship of the *Jerome Biblical Commentary* has put thousands in his debt, and his work on various aspects of the NT, particularly its Jewish background, has placed him in the front rank of scholars worldwide. His work on Luke should become standard in the way that Brown's commentary in the same series has become for John. And to have a book of this kind for only \$14 is almost miraculous these days. Every serious student, and certainly every pastor, should buy this book immediately.

**LUKE'S STORY OF JESUS.** By O.C. Edwards, Jr. Fortress. Pp. 96. \$3.95 paper.

An exposition of Luke concentrating on the narrative and growing out of a course of lay education, much like Werner Kelber's earlier *Mark's Story of*

*Jesus*. Edwards, who is dean of Seabury-Western Seminary, constantly seeks theological significance rather than historical reconstruction, asking why the story of Jesus is told *this* way rather than some other way. This book will be very useful for adult classes as well as for sermon preparation and individual study.

**MICAH THE PROPHET.** By Hans Walter Wolff. Translated by Ralph D. Gehrke. Fortress. Pp. xi and 223. \$18.95.

One of Germany's ablest scholars here expounds Micah, chapter by chapter, then turns to problems of our church and world (war, public responsibility, the future of the church, terrorism) to see how Micah's message can help us. This is the rich fruit of Wolff's university teaching, lecturing to groups of various kinds, and preaching, all come together in a running conversation with the prophet — the sort of book that disproves conclusively the widespread notion that the church's use of the Bible neither needs nor profits from scientific scholarship.

**HONEST PRAYER.** By Elsie Gibson, Westminster. Pp. 120. \$7.95 paper.

The results of an ecumenical survey of 529 lay people, this intriguing volume takes up many of the common generalizations about prayer in a simple way that is well suited to group discussion. Subtly, Gibson points to the deficiencies in so much of our prayer: the demand for instant answers, trying to pour God into our molds, expecting others to pray the way we do.

**A PATH THROUGH THE BIBLE.** By John H. Piet. Westminster. Pp. 292 and 24. \$14.95 paper.

John Piet, who teaches at Western Seminary (Reformed Church in America) in Michigan, here attempts a simple study guide for the whole Bible, comple-

mented by the Westminster Historical Maps of Bible lands, bound in at the back. Scholarly questions are almost entirely ignored, and there are no suggestions for further reading. A disappointing volume, largely devoted to summaries of each biblical book.

**ECONOMIC JUSTICE: An Evangelical Perspective.** By Richard J. Niebanck. Division for Mission in North America/Lutheran Church in America. Pp. 159. \$2.50 paper.

Part of the LCA's Christian Social Responsibility Series, this book tries to distinguish ethics from moralism in order to advance appropriate Christian responses to the challenge of Matthew 25:31-46 (among other New Testament passages). "Evangelical" here does not mean literalistic in biblical interpretation or puritanical in morality, but faithful to the Gospel, particularly (but by no means exclusively) as understood by the Reformers. Seven pages of bibliography conclude the volume.

**FREE AND FAITHFUL IN CHRIST: Moral Theology for Clergy and Laity.** Vol. 3: Light to the World. By Bernard Häring. Crossroad. Pp. xiv and 437. \$17.50.

The final volume of Häring's systematic moral theology. Bioethics and public responsibility are the two foci here.

**THE GOSPEL ACCORDING TO ST. JOHN: The New Testament for Spiritual Reading.** By John J. Huckle, Paul Visokay, and Josef Blank. Crossroad. 3 vols.; pp. x and 182, vi and 244, iv and 169. \$10.95 each.

At last *The New Testament for Spiritual Reading* is complete with these three volumes on John. Blank, whose German work on chapters 13-21 was translated by Matthew O'Connell, has not yet done the first part of the Gospel, so that Huckle and Visokay were commissioned to fill out the American edition. This series is extremely useful to pastor and parishioner alike, produced as it is by excellent scholars who are also serious Christians and accomplished preachers.

**THE TREMENDUM: A Theological Interpretation of the Holocaust.** By Arthur A. Cohen. Crossroad. Pp. xvii and 110. \$9.95.

Cohen, an eminent Jewish theologian and novelist, here presses the Holocaust upon our attention, not as just a Jewish issue, but as an issue central to human history, so that others can carry some of its theological burden. David Tracy, one of the most creative Christian theologians writing today, contributes a very helpful foreword.

## The Liturgical Year Ahead

By THE EDITOR

**A**dvent and Christmas seasons have had their own demands. Now it is time to consider the rest of the liturgical year which lies ahead of us. There are not only particular holy days and seasons to plan for, but we should also think of the year as a whole.

We have a rather long Epiphany season this year. What will we do with it? This year no Red Letter saints' days will occur on Sundays until the middle of July and August (St. James and St. Mary), except for St. Mark's day, which the rubrics do not allow to displace a Sunday in Eastertide. For the communion of saints, we will wish to pay attention to the Gospels on January 17 and 24, when we have the call of apostles, and the readings from Acts in the Paschal Season.

Our Sunday Gospels are usually from St. Mark, and obviously his Gospel is a most appropriate choice for an adult Bible study class. The reader is reminded of Mr. Dunkly's survey of useful commentaries on Mark (Nov. 27, 1981).

There are many other concerns which could or should effect the broad course of liturgical planning in a particular parish. Is the Great Vigil of Easter to be introduced for the first time this year? If so, it is none too soon to lay some preliminary groundwork. Is the parish patronal feast to be rescued from obscurity? Is your church building scheduled to undergo some change?

Changes in the staff may also have long-term consequences which should be considered in advance. If a larger parish has to cut back and eliminate a curate, this will have liturgical as well as other

consequences. Or if a deacon is to be ordained, attention should be given to the diaconal role well in advance. (Your columnist visited a parish which had had a perpetual deacon for 15 years and still had not established a stable routine for his rubrical functions in the Eucharist!) For many parishes, developing a method of talking about these things (A committee? An open meeting of the congregation? A workshop with a leader from outside?) will in itself be a big step forward.

One essential ingredient of planning is to keep records. This applies to liturgy, as well as to other aspects of life. A simple but adequate set of files should be set up so that at least three or four copies of the service bulletin each week are filed, as also the sermon manuscript and any other pertinent or special material. The filing system must accommodate the three-year cycle of Sundays, and also provide for fixed holy days and special occasions, Lent, and the long and complicated services of Holy Week.

Including in the file a record of what went well and what did not can be very helpful three years later when the same proper recurs. In some cases, of course, services will have to be totally re-planned. In other cases, where just the right hymns were found to go with certain readings, they can be used again — provided, of course, that the sermon is not going to take a totally different course. In any case, such records, by offering some clear options, can save priest, director of music, and others many hours of deliberation. As in other aspects of liturgical planning, doing the right things is soon rewarded.

### The Plan

B-1: I thought it was a vitamin.  
 MX: I thought it was related to a prescription . . .  
 then saw the plan  
 and thought it was a game by Parker Brothers.  
 It gobbles only three states —  
 but what are they among so many?  
 (and perhaps a few more in the 90s)  
 What's that thunder?  
 (Get your finger on the button!)  
 What's that voice?  
 (Where's that box of code?)  
 Thou fool! This day thy soul is required.

John Hall



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## GIFTS

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**THE LIVING CHURCH FOUNDATION**  
 407 E. Michigan Street  
 Milwaukee, Wis. 53202

# CHURCH SERVICES NEAR COLLEGES

# PEOPLE and places

Refer to Key on page 16.

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a 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, giving him the name of the chaplain as listed here. Write also to the chaplain.

## FLORIDA

### FLORIDA SOUTHERN COLLEGE Lakeland

**ST. DAVID'S** 145 Ridgewood Drive  
The Rev. Robert B. Cook, Jr., D.Min., r; the Rev. Robert C. Lord, ass't r  
Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

### NEW COLLEGE Sarasota

**RINGLING SCHOOL OF ART** 222 S. Palm Ave.  
**CHURCH OF THE REDEEMER**  
Fr. J. Iker, r; Fr. R. Hooks, ass't  
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. Edward Henley, chap  
Wkdays EP 5:30. Wed HC 5:30

## ILLINOIS

### 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; Tues 12:05, Wed 7, Thurs 5:05; Fri 7, EP daily 5:05

## KANSAS

### UNIVERSITY OF KANSAS Lawrence

**CANTERBURY HOUSE** 1116 Louisiana  
The Rev. Peter Casparian, chap  
Sun H Eu 5; Thurs noon

## MARYLAND

### UNIVERSITY OF MARYLAND College Park

**MEMORIAL CHAPEL** The Rev. Wofford Smith, chap  
Sun HC & Ser 10; Wed & Fri HC 12 noon. A ministry of the Diocese of Washington

## MASSACHUSETTS

### WELLESLEY COLLEGE & BABSON COLLEGE Wellesley

**ST. ANDREW'S** 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 HC 8 & 12, HC 10 (1S & 3S), MP 10 (2S & 4S)

## OHIO

### MIAMI UNIVERSITY Oxford

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

### OHIO UNIVERSITY Athens

**CHURCH OF THE GOOD SHEPHERD** 64 Univ. Terrace  
The Rev. E. Francis Morgan, Jr., r  
Sun 8 HC, 10:30

### OHIO WESLEYAN UNIV. Delaware

**ST. PETER'S** 45 W. Winter St.  
The Rev. Clark Hyde, r  
Sun H Eu 8, 10:30; Thurs 7; daily MP 7:15

## WISCONSIN

### DIocese OF EAU CLAIRE, Canterbury Association

Ashland, St. Andrew's Church  
Eau Claire, Christ Church Cathedral  
LaCrosse, Christ Church  
Menomonie, Grace Church  
Rice Lake, Grace Church  
River Falls, Trinity Church  
Superior, St. Alban's Church

## FRANCE

### (Junior Year Abroad Programs)

**THE AMERICAN CATHEDRAL IN PARIS** 23 Ave. George V, 75008  
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

## Appointments

The Rev. Roland Benjamin, Jr. is assistant at St. James' Church, Edison, N.J.

The Rev. Henry C. Englund will become executive director of the Evergreens Home for the Aged, Bridgeboro Rd., Moorestown, N.J. 08057, as of February 1.

The Rev. Jerald G. Miner is curate of the Church of the Good Shepherd, Rosemont, Pa.

The Rev. Bruce Montgomery will become rector of St. Martin's Chapel, Martinsville, N.J., on February 1.

The Rev. James C. Ransom will become rector of the Church of the Holy Apostles, Penn Wynne, Philadelphia, Pa., about February 1.

The Rev. Ronald L. Reed will become stewardship education coordinator of the Diocese of Pennsylvania on March 1.

The Rev. Thomas L. Reed is rector of St. Paul's Church, Aramingo, Philadelphia, Pa.

The Rev. J. David Stanway is senior priest coordinator of the Tri-County Ministry of the Diocese of New York, serving churches at Callicoon, Cragmoor, Ellenville, Monticello, Port Jervis, and South Fallsburg.

The Rev. Robert J. Vanderau, Jr. is priest-in-charge of the Church of the Good Shepherd, Jacksonville, Fla.

## Ordinations

### Priests

Chicago — David Squire Belding, curate, St. Peter's Church, Chicago. George Andrew Hull, curate, St. Chrysostom's, Chicago.

Pittsburgh — Stuart Paul Boehmig, assistant, St. Stephen's Church, Frederick Ave., Sewickley, Pa. 15143. Patricia King Carnahan, chaplain of Polk Center, Polk, Pa. Add: Box 63, New Wilmington, Pa. 16142. David John Harnish, assistant, All Saints' Church, Rochester, N.Y. Thomas Crawford Scott, assistant, Calvary Church, 315 Shady Ave., Pittsburgh, Pa. 15206.

### Deacons

Michigan — Sandra L. Williams, who will work at Crossroads, a social service agency of St. Paul's Cathedral, Detroit.

Milwaukee — David Larrimore Holland, professor of New Testament and patristic literature at Nashotah House, Nashotah, Wis. 53058. Anna Carter Revel. Add: 59 Lapidary Lane, Janesville, Wis. 53545. James Henry Riithl. Add: 120 E. Mechanic, Rockton, Ill.

Pittsburgh — Constance Yvonne Barrett. Add: 1943 N. Summit Ave., Milwaukee 53202.

Spokane — Ronald James Travis, assistant, St. David's Church, Spokane, Wash. Add: N. 6203 Monroe, Spokane 99208.

## Resignations

The Rev. Vincent F. Scotto has resigned as part-time vicar of St. Luke's Church, Branchport, N.Y., effective December 31. He will continue to serve as rector of St. Mark's Church, Penn Yan, N.Y., and chaplain at the Yates County Correctional Facility.

The Rev. Harry N. White, Jr. has resigned as rector of Christ Church, Sidney, Neb., and the Church of the Good Shepherd, Bridgeport, Neb., as of January 1.

## Changes of Address

The address for Christ Church, 223 Sassafras St., Millville, N.J. 08332, should include Box 364.

The Rev. Walter Hurley, who recently retired as rector of Christ Church, Harwich Port, Mass., may

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.

# CLASSIFIED

## BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

BISHOPS AT LARGE by Anson. \$50.00. Contact: Father Anderson (Traditional Catholic), P.O. Box 1211, Racine, Wis. 53405.

## CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

LIFT UP YOUR HEARTS and LET US KEEP THE FEAST, for congregational singing of Rite 2, and anthem, "Brother Sun, Sister Moon," for use during St. Francis Octocentennial. Sample packet \$3.00. University of Evansville Press, P.O. Box 329, Evansville, Ind. 47702.

## FOR SALE

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## NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted on single-mesh canvas cut to measure. Wools supplied with order. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## POSITIONS OFFERED

EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Box 2247, Austin, Texas 78768, invites applications for a tenure-track position in Old Testament. Earned doctorate required. Special interest in O.T. theology and interpretation desirable. Address correspondence to: Harold H. Booher.

OPENING for assistant, preferably married: age range 25-35. Main ministry to youth with pastoral calling. Sharing of other duties. Housing allowance plus usual emoluments. Reply: P.O. Box 10057, Clearwater, Fla. 33517.

DEAN, School of Theology, University of the South, Seawee, Tenn. Send recommendations and applications to: The Rt. Rev. Duncan M. Gray, Chairman, Search Committee, P.O. Box 1636, Jackson, Miss. 39205.

\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

be addressed at Box 659, South Harwich, Mass. 02661.

The Rev. George Jenkins, rector of Holy Trinity Church, South River, N.J., may now be addressed at 90 Leonardine Ave., South River 08882.

The Rev. J.G. Colin Mainer, retired priest of the Diocese of New Jersey, may be addressed at Washington Manor 6-J, 325 Ocean Blvd., Long Branch, N.J. 07740.

The Rev. Robert W. Mikol, formerly rector of St. Andrew's Church, Port Isabel, Texas, may be addressed at Box 450, Port Isabel 78578.

The Rev. James Palacios, who is licensed to minister in the Diocese of New Jersey, may be addressed at 4 Wheeler Way, Princeton, N.J. 08540.

The Rev. Alwin Reiners, Jr., formerly executive director of the Educational Center at St. Louis, Mo., may be addressed at 7456 Cornell Ave., University City, Mo. 63130.

The Rev. W. James Walker, formerly rector of All Saints' Church, St. Louis, Mo., may be addressed at 4932 Maffitt Pl., St. Louis 63113.

The Rev. Joseph Wildsmith, priest of the Diocese of New Jersey, may be addressed c/o Ryan, 208 W. Mahoning St., Danville, Pa. 17821.

The Rev. James E. Wynn, executive secretary for the department of Christian social relations and urban ministry of the Diocese of New Jersey, is living at 829 W. State St., Trenton 08618. Mail should be sent to 808 W. State St., Trenton 08618.

The Rev. Hugh McGlaslon, Jr., rector of the Church of the Holy Spirit, Lebanon, N.J., may be addressed at Haytown Rd., R.R. 4, Box 16-B, Lebanon 08833.

The Rev. Albert C. Walton, assistant at St. Andrew's Church, 186 E. Commerce St., Bridgeton, N.J. 08302, may be addressed at the church.

## Retirements

The Rev. Frederick M. Brooks, rector of the Church of the Saviour, Philadelphia, has retired.

The Rev. Canon Edward Daley is retiring as executive director of the Evergreens Home for the Aged in the Diocese of New Jersey on January 31.

The Rev. John R. Logan, Jr., rector of the Church of St. Simon the Cyrenian, Philadelphia, will retire on June 1.

## Deaths

The Rev. John B. DeForest, who entered the priesthood at age 69 after retiring as a professor at the University of Vermont, died on November 22 at the age of 98. His most recent ministry was as assistant at St. Paul's Church, Burlington, Vt.

Dr. DeForest was graduated from Yale University in 1905 and later taught there and at Oberlin College in Ohio. He served Calvary Church, Underhill, Vt., and All Saints' Church, South Burlington, Vt. A garden at Calvary Church was named in his honor, as was a 1976 addition to All Saints' Church. Affectionately known as "Father John," Dr. DeForest was a familiar figure in Burlington, where he took daily walks even when he was in his 90s. His wife was the former Hazel Felty. They had three children.

The Rev. William Huntington Thompson, of South Tamworth, N.H., retired priest of the Diocese of New Hampshire, died on November 19 at the age of 78. He taught school for 23 years and was assistant headmaster of the Rectory Schools in Pomfret, Conn., before entering the Episcopal Theological School. He was ordained priest in 1954.

After a short time as chaplain director of the Seaman's Club of Boston, he became minister in charge of the Church of the Good Shepherd, Boston, and chaplain of the Public Health Service Hospital in Brighton, serving both from 1954 to 1962. Then until retirement in 1971, he was vicar of St. Luke's Church, Woodsville, N.H., serving the Church of the Epiphany in Lisbon, N.H. For two years he was managing editor of the *New Hampshire Churchman*. Survivors include his wife, the former Elizabeth Allen, a son, Peter, and a grandson.

# CLASSIFIED

## POSITIONS WANTED

ORGANIST/CHOIRMASTER, 15 years experience, doctorate, desires new parish (2/3 to full-time). Can lead traditional and/or contemporary liturgical music, concerts, etc. Service on liturgical and music commissions. Location open. Tapes and references. Available 1982! Reply Box B-514.\*

PRIEST AVAILABLE. Applying spiritual renewal and outreach skills to advantage while interim rector in growing, rural town. Worship, Bible groups, lay development, home visiting and community outreach. Enjoyed recent successful ministries in urban and suburban parishes. Ordained 15 years. Seek rector or assistant post needing my advanced training in church growth. (201) 459-4012. Relocate Provinces 1, 2, 3. Reply Box S-512.\*

## PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

YOURS CAN BE A CHRISTIAN FAMILY. Easily read instructions, \$5.00. The Rt. Rev. C.B. Persell, Box 11670, Loudonville, N.Y. 12211-0670.

## SERVICES OFFERED

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. P.O. Box 204, Pepperell, Mass. 01463.

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

TOUR TO ENGLAND. Second Annual ANGLICAN HERITAGE TOUR (July 23 to August 8, 1982). Rectors: Write for information about Clergy Incentive Program. Albion, 605 Garrett Place, E25, Evanston, Ill. 60201.

## TRAVEL

RUTH HARPER'S TOUR of S.W. England. English lady now resident in California is taking a group to England, April 21 to May 9, 1982. Itinerary includes London, Oxford, Worcester, Bath, Exeter, Chichester, and some beautiful unspoiled country. Write for Details to: Ruth Harper, 467 Cedar Hill Dr., San Rafael, Calif. 94903. Tele. (415) 479-0409.

## WANTED

BREVIARIES/PRAYER BOOKS of Anglican Communion and Religious Orders to form research collection. All editions. Send titles, condition, price information. Donated books welcome. The Rev. Robert Norton, 3312 Descanso Dr., Los Angeles, Calif. 90026.

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# CHURCH DIRECTORY

## SANTA CLARA, CALIF. (and West San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meahger, Dr. Brian Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

## WASHINGTON, D.C.

**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 & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 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  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

## BOSTON, MASS.

**CHURCH OF THE ADVENT** Beacon Hill and Back Bay  
The Rev. Richard Holloway, r 30 Brimmer Street  
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the Rev. Richard Kilfoyle  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45, Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat 5

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

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:10:30, Fri 6-7

## NEWTON, MASS.

**GOOD SHEPHERD OF WABAN** Waban Square 244-4028  
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the Rev. Henry M. Palmer, the Rev. Richard Cromwell  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## TROY, MICH.

**ST. STEPHEN'S** 5500 Adams Rd., Opposite Westview  
The Rev. Dr. Carl Russell Sayers, r  
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 Bible study. Holy baptism by appt, reconciliation of a penitent by appt, Confirmation as anno. HD as anno

## MINNEAPOLIS, MINN.

**GETHSEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. William J. Winterrowd, priest-in-charge  
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy as anno

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon, Wed, Fri & HD H Eu 12:10

## OMAHA, NEB.

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

## 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

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E. Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints' Days as anno

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 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 Sat 10; 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 4. Daily MP & HC 7:15; EP 3:30. 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 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

**CALVARY, HOLY COMMUNION & ST. GEORGES**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
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The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

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

## NEW YORK, N.Y. (Cont'd)

**ST. MARY THE VIRGIN**  
48th St. between 6th and 7th Avenues  
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 & 8:15, EP 6. C Fri 5-8; 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. Gordon-Hurst Barrow  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral Service & Eu. Church open daily to 6

**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

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off interstate 70)  
American Shrine of Our Lady of Walsingham  
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan, d  
Sun Masses 8:30, 11. Daily: as announced

## 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 THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Choi); Wed Eu 6:30; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.  
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

**ST. LUKE'S** 5923 Royal Lane, 75230  
The Rev. Richard J. Petranek, r  
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

## FORT 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

## HURST, TEXAS

**ST. STEPHEN'S** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP; 12:10 HC, 4:45 EP. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H Eu

## 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

**ST. MARTIN'S** near Parham & Broad  
The Rev. W. Frisby Hendricks, III, v  
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno