

# THE LIVING CHURCH

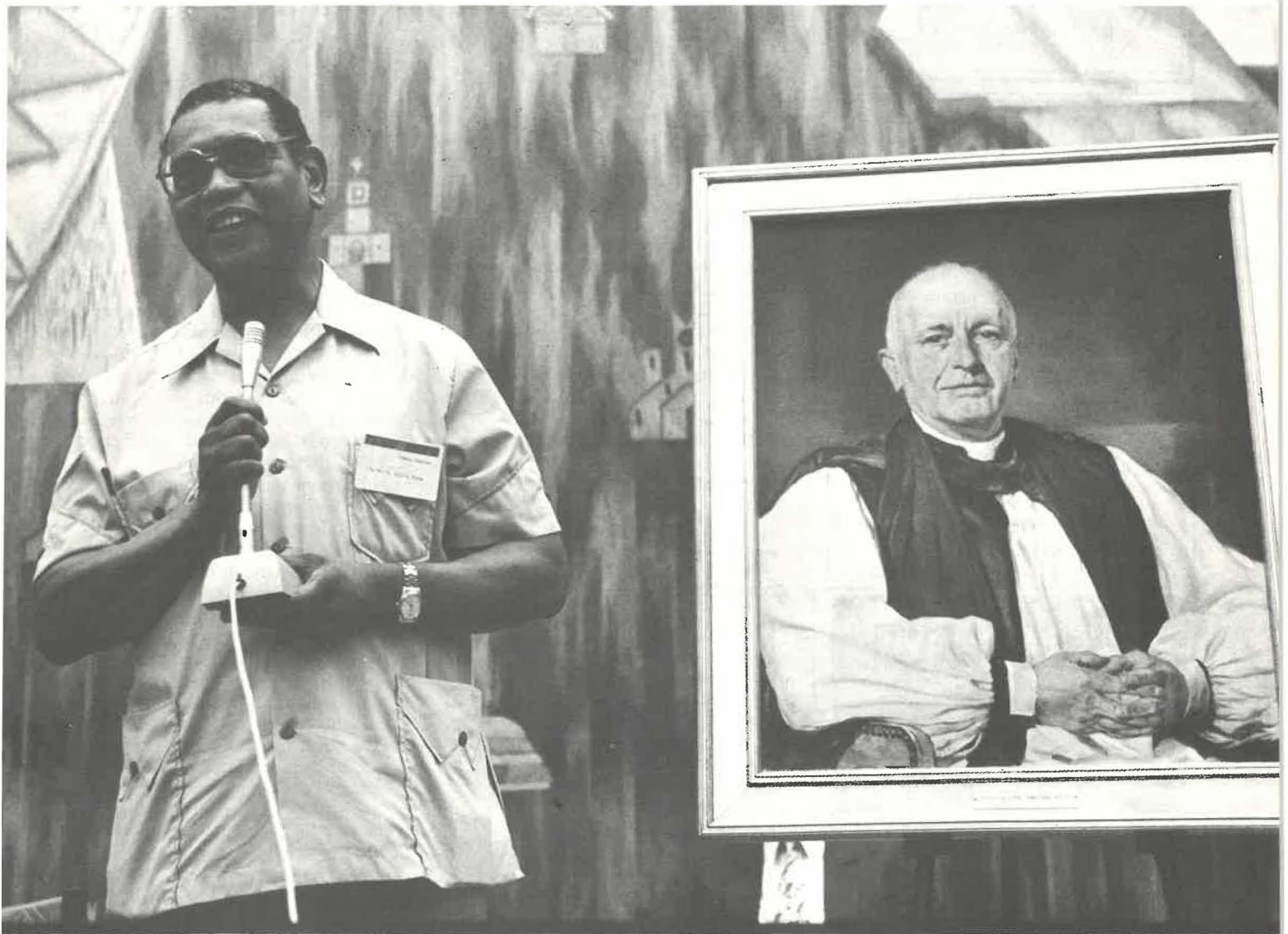


Photo: Marc van Appelghem, WCC

Philip Potter, WCC General Secretary, and portrait of Bishop Sherrill: A ministry guided by a Christ-centered universalism [p. 6].



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## What We Begin With

**A**s regular readers may have learned, this column does not take its title from being first in the magazine. It is named for what is traditionally known as the First Article of the Christian faith, that is, belief in God our Father, who created heaven and earth.

This is what we affirm when we begin the Creed, this is what we find when we begin reading the first pages of the Bible. So in the Prayer Book, the Outline of the Christian Faith commences:

Q. What are we by nature?

A. We are part of God's creation, made in the image of God.

In the doctrine of creation we speak of

things, of the world about us, and of ourselves, as the work of God. This First Article of Christian Faith gives us the foundation for a Christian understanding of human life and affairs. It provides the basis for thinking about all sorts of things, since ultimately all things are God's creatures.

Creation is a proper doctrine to meditate on at the time of the General Convention and the Triennial, when such a wide variety of topics is considered. Indeed it seems that many of the outstanding issues of our own particular period of history are very directly related to our understanding of creation and our attitude toward it.

The urgent basic problems of food, water, air, and energy all obviously involve what God has created and our stewardship of his works. Ultimately there is the matter of whether life itself is to go on existing on this planet, which is the question raised by the prospect of an atomic war. The doctrine of creation involves very big things, as well as the multitude of smaller things, amidst which most of us actually live most of our lives.

This doctrine, this First Article of our belief, not only points down to the importance of God's works, but it also points up, to God the Creator, who in some way has left his imprint on all that he has made. Directly or indirectly, in his creation we are constantly offered opportunities to perceive his work.

Some of us believe that it is vitally important for the life of the church that Christians be able to open their eyes and their hearts to the presence of God in the universe about us. Here the spiritual development of each one of us can be built on solid foundations — not on hearsay or on the second-hand reports of others, but on our own personal experience of the presence of the living God, who makes himself known to us in the creatures large and small.

THE EDITOR

### Bow, Wow!

**T**oday a bishop  
barked at me.

Did you ever know  
the breed can bark?  
Such a surprise.  
I skittered,  
like a kitten up a tree.

Yet it does happen.  
I recall a time, a time.  
One, angrier, growled  
and savaged me  
until I sobbed.  
I carry scars.

Beneath the miters, living men;  
still fallible, still flesh.

God, bless all barking bishops  
now, today?

You know what worries counteract  
or can emulsify  
anointing oils.

Elva McAllister

# THE LIVING CHURCH

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# LETTERS

## New Hymnal

I regret that the publication, *Proposed Texts for the Hymnal 1982*, has not been widely circulated for study and use in the church before bishops and deputies are asked to accept this publication as *Hymnal 1982*. Having been deeply involved in the Prayer Book revision, reading, consulting, and trying, I felt that the trial method of exposing people to new material has much to commend it.

The present Hymnal is 42 years old, and in view of the cost of a new revision and purchasing new books, I feel that another three year delay to insure more widespread and adequate knowledge of the new material is very much justified.

Surely what assisted bishops and deputies in voting for the Prayer Book in 1979 was the fact that the material had been so widely distributed, used, and evaluated, and people were familiar with it and knew what they were getting. I would like to urge that we trust the whole church to become familiar with this material and then ask our General Convention to vote on it on the basis of fuller knowledge and experience.

There are around 145 new texts, not previously published, with no indication of the type of music to be provided. In voting for these, General Convention will really be buying an unknown in many cases.

(The Rev.) HERMAN PAGE  
St. Philip's Church

Topeka, Kan.

• • •

The article by the Rev. Christopher L. Webber [TLC, Aug. 8] forces me to question the principles of revision. To omit stanza two of hymn 467 because God is change ignores the biblical basis of the assertion that the Lord Jesus is the One "who changest not" (Hebrews 13:8).

Where is the theological integrity in this substitution of process thought for the teaching of scripture? As one who was sustained by this hymn as my mother died of cancer, I find it inconceivable that it should be altered for such a flimsy and ephemeral reason.

(The Rev.) WILLIAM F. FRAATZ  
St. Paul's-on-the-Hill

St. Paul, Minn.

• • •

One of the issues which Hymnal revision brings up for me is the question of evil. After a great deal of debate, we decided to retain the traditional threefold understanding of evil in the Prayer Book. We see problems as coming from the world, the flesh, and the devil.

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Common Prayer. Yet there are few hymns that deal with the evil that comes to us when other creatures seek to lead us away from the will of God.

"Christian, dost thou see them" (number 556) is slated for removal, yet, in its words and tune, it is full of Christian joy and trust. It is perfect for the service of All Hallows' Eve in the *Book of Occasional Services*.

(The Rev.) MARK WALDON  
St. Martin's-in-the-Highlands  
Jacksonville, Fla.

I would like the proposed Hymnal to borrow from *The Lutheran Book of Worship* Psalter with the full pointing and the ten chant tunes which are part of that. Clear pointing and a few simple chants would make the Psalms accessible to normal congregations.

(The Rev.) JOHN I. KILEY  
Grace Church  
Clinton, Iowa

I am pained at the tinkering with the texts of accepted hymns of long standing. It's one thing to update translations from other languages and to translate archaic words into contemporary parlance. It's quite another thing to correct, adjust, and accommodate the thoughts, meanings, and words of writers to make them say what we want now to sing.

(The Rev. Canon) J. RALPH DEPPE  
St. Mark's Church  
Downey, Calif.

One of the most spirited and challenging hymns in the *Hymnal 1940*, 519, "Once to every man and nation," is not in the *Proposed Texts* for the next Hymnal. I do not know if the Welsh tune, Ton-y-botel, (Tune in a bottle) is, but the loss of the hymn is tragic.

To be sure, the text is taken from "This Present Crisis," a 90-line poem written in 1845 by James Russell Lowell as a protest against our war with Mexico. His poem, it is believed, expressed the fear that annexation of the southwest could increase the extent of slaveholding territories.

Evidently there is objection from the commission to the line, "some great cause, God's new Messiah," which is simply an example of thoughtful hyperbole, rather than a literal meaning. Lowell is being responsibly cynical about "crises" which receive national and often ecclesiastical support, and then fade away. He is not being doctrinal, but anti-jingoistic.

The poem is also an indigenous piece of writing, native to this country. More importantly, the lyrics place *history in biblical perspective*. I have used the hymn time and time again in moments

of decision and change, in new occasions which "teach new duties," when "time makes ancient good uncouth," and when church and society must move "upward still and onward, who would keep abreast of truth."

(The Rev.) ERNEST E. HUNT, III  
Church of the Epiphany  
New York City

The clergy ought to "stand up, stand up for Jesus," instead of supporting the deletion of that great hymn from the proposed Hymnal and opposing beauty, tradition, and members' preferences in worship. This is yet another slap in the face of the laity who are still the basic source of the church's financial support.

KENNETH H. KERR  
Raleigh, N. C.

**Spanish Prayer Book**

As an answer to the high printing costs of the Spanish edition of the *Book of Common Prayer* [TLC, Aug. 8], substantial subsidies from Venture in Mission undesignated funds could bring the prices of Prayer Books and Bibles down to the two to three dollar range. What better expression of missionary outreach is possible?

(The Rev.) HARRY LEE HOFFMAN  
St. Peter's Church  
Purcellville, Va.

**The Filioque**

No one seems to remember now that the main point behind the *filioque* phrase is to avoid the subordination of the Son. To be specific, the problem in early Christian theology was how to maintain the full divinity of the Son in relation to the Father. If the fully divine nature in Jesus did not participate along with the Father in the sending of the Holy Spirit, then in what sense could one maintain Jesus is fully divine?

This was not and is not an unserious problem. (No one is talking about the human that is and has been clearly established, but the question of Jesus' divine nature.) Subordinationists' attempts at understanding that divine nature have been with us from the very beginning, made most spectacularly subversive by the first great Arian crisis, but they have also been very dangerous ever since as well in Christian history by those who have sought to maintain the doctrine of Jesus as the good man or good teacher but who had no power in himself to save.

Divine nature in Jesus must be authentically of the Father, God from God, Light from Light, very God from very God, as the Creed maintains. The reason for this is only God has power to forgive sins and offer new life. Any lesser or

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therefore created divinity could not do this. The best of men could not do this and angels could not do this, as the Book of Hebrews makes quite explicitly clear.

Surely a great burden is on those who wish to remove the *filioque* phrase. How does this not result in the subordination of the Son to the Father and possibly even to the Holy Spirit? (1) It suggests the Father is related to the Holy Spirit in a way the Son is not; (2) There is no affirmation then of any specific relationship between the Son and the Spirit; (3) A "window of vulnerability" is opened up through which one might maintain the Spirit may not be similar in any way to the Son.

Think for a moment of the disaster of the suggestion that the Lord and Giver of Life, who spoke by the prophets, does not proceed from the Son. It is precisely because all notions of divine inspiration by the Spirit have had to be checked against the powerful personal witness of the Jesus of history as revealed in scripture that the church has been saved from many, many, spiritual heresies.

Again, surely the most serious consequence of all of the removal of the *filioque* phrase would be the possible undermining of our faith that our salvation in Jesus Christ is of God and not some lesser god. All scripture plainly teaches there is only one God. All notions of lesser gods simply are not, because such gods are not. To fall into the subordinationists' danger in relation to the Son is to undermine the great clarity of understanding which the church has delivered to us of worshiping one God in three persons, one in divine being, three in divine activity, manifestations, or ways of appearing.

But isn't the full divinity of the Son well enough established in the Creed without the *filioque* phrase? Full divinity is never well enough established. In fact full divinity is the most difficult thing in this world to both identify and to establish. As a parish rector for over 22 years, I can testify to the fact that the one thing it is most important to be able to know is how to tell whether the various spiritual feelings we have are authentically of God or not. The surest way to do this is to trace them back to the Son and to the Father. I shudder to think what would happen to the church if we traced our understanding of the Holy Spirit back only to the Father, or God as understood in the Old Testament. We would have the Spirit active in creation. We would have the Spirit speaking through the prophets. We would not have the Spirit speaking through the Son. We would not be able to maintain words spoken under the inspiration of the Spirit need be consistent with the words spoken by the Son.

(The Rev.) FREDERICK F. JOHNSON  
St. Paul's Church

Spring Valley, N.Y.

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## Bishop Sherrill Honored in Geneva

On July 27, Presiding Bishop John M. Allin presented a portrait of the Rt. Rev. Henry Knox Sherrill to the 140 members of the World Council of Churches' central committee in the conference hall of the Ecumenical Center in Geneva, Switzerland.

Bishop Sherrill, a pioneer in the ecumenical movement and the 20th Presiding Bishop of the Episcopal Church, died two years ago. He was, recalled WCC General Secretary Philip Potter, "the genius behind the movement to build the ecumenical center in Geneva. His devoted work toward securing the spiritual and monetary resources made this building a reality in 1964."

Bishop Allin described Bishop Sherrill, the first president of the National Council of Churches, as "one of the chief architects of the World Council of Churches. "All his ministry," Bishop Allin said, "was guided by a Christ-centered universalism. He kept the churches awake with a style that was controversial without being confrontational."

Bishop Allin represents the Episcopal Church on the WCC central committee. He was accompanied to the presentation by Mrs. Allin, the Rev. William Norgren, ecumenical officer, and the Rev. William L. Weiler, director of the Episcopal Church's Washington office.

## Church Sponsors Refugee

Etienne Francois, the first of some 1,800 Haitian refugees to be released from federal prisons and Immigration and Naturalization Service sites in the U.S., is being sponsored by St. Paul's Church, Miami, Fla.

Mr. Francois, 42, left the Krome detention center in Miami accompanied by the Rev. Robert Land, who serves as a consultant to the Presiding Bishop's Fund for World Relief. Mr. Francois had been held at Krome for about a year.

The Presiding Bishop's Fund is participating in a contract with the federal office of refugee resettlement which calls for the fund to assist in the processing and interim placement of several hundred Haitians.

"The direct involvement of the fund in the interim sponsorship of Haitian refugees released on parole is one which stems from the fund's total work and ministry of service in providing assist-

ance for disaster relief, rehabilitation, development and refugee/migration affairs," said the Rev. Samir J. Habiby, director of the fund. "The detention, for over one year, of peaceful though undocumented Haitians who have come to our shores without visas, while following the letter of the law, is exceptionally unfortunate and violates the very integrity and compassionate humane framework of the American way of life."

Each released refugee must have an acceptable attorney to handle the petition process requesting asylum and represent the Haitian at forthcoming exclusion hearings, which are part of the process. Sponsors will provide food, clothing, household expenses, and so on where needed for 120 days or until the exclusionary hearing takes place.

## Columbia Honors Bishop Tutu

Because the Rt. Rev. Desmond Tutu, secretary general of the South African Council of Churches, couldn't come to New York to receive an honorary degree from Columbia University, Columbia University, in the persons of its president and other high officials, traveled to South Africa. The university does not award such degrees in absentia.

Bishop Tutu, whose passport was withdrawn by the South African government in retaliation for his protests against apartheid, received an honorary doctorate of sacred theology from Columbia University president Michael I. Sovern in Johannesburg on August 3.

Only twice before in its 228-year history has Columbia awarded an honorary degree away from its New York campus. In 1861, an honorary degree was presented to President Abraham Lincoln in Washington, D.C., when the conduct of the Civil War made a trip to New York impossible, and in 1979 to Supreme Court Justice William O. Douglas because illness left him unable to travel.

Bishop Tutu was to have been honored at Columbia's commencement on May 19. At the ceremonies a chair was left vacant and Mr. Sovern promised that if the university and Bishop Tutu were not allowed to meet in South Africa, the empty chair would be part of Columbia commencements "next year and in future years in confident hopes that one day he and we will stand side by side." He called Bishop Tutu "a beacon of hope and decency in a dark land."

At the awards ceremony held at the University of Witwatersrand in Johan-

nesburg, Mr. Sovern described Bishop Tutu as "a stalwart and fearless advocate of justice, peace, and reconciliation among the peoples of your troubled land."

In his response, Bishop Tutu said he wanted "to assert yet again that apartheid, a system as vicious as Nazism and Communism, must one day bite the dust, for as academics we are all agreed that a lie cannot prevail forever against the truth."

Besides President Sovern, other members of the Columbia delegation included Samuel L. Higginbotham, chairman of the university's trustees; Arthur B. Krim, immediate past president, and the Rev. M. Moran Weston, rector of St. Philip's Church, Harlem, and a former trustee.

## Radio-TV Head Resigns

Dr. Theodore Baehr, president of the Episcopal-Radio TV Foundation in Atlanta, has submitted a "resignation under duress" following disagreements between him and some board members over the foundation's policies.

The Rt. Rev. Harold B. Robinson, Bishop of Western New York and chairman of the foundation's board, reportedly said that they did not like Dr. Baehr's moving the foundation in too much of a "born again" direction.

In a lengthy letter of resignation, Dr. Baehr stated that Bishop Robinson "knew when he hired me that I was an evangelical and, in fact, that was one of the reasons I was hired." Dr. Baehr also blamed "the fact . . . that there is very little relation between the executive committee and the staff," which situation, he said, "always caused problems in non-profit organizations."

Dr. Baehr said that although he has been informed by his attorneys that the board has taken illegal action in the matter, he does not intend to "press" the situation.

"The problem is that it is going to affect severely the work of the Episcopal Radio-TV Foundation at a point when the foundation was clearly doing God's will and going forward under his leadership," Dr. Baehr wrote. He said that both contributions and sales were up significantly.

Along with Dr. Baehr, three other foundation staff members are resigning in stated support of him, including P. James Roosevelt, vice president of development. Wallace Braud, vice presi-

dent of production, also is resigning in accordance with earlier plans.

A diocesan communications officer who has worked with Dr. Baehr and who did not wish to be identified, told TLC, "Ted Baehr is an evangelical, but in an Anglican style of tradition and theology. He is not the fundamentalist or 'born again' type. His capabilities are exceptional, and this will be the Episcopal Church's loss."

Dr. Baehr began working at the Episcopal Radio-TV Foundation as executive director in January, 1981. He succeeded Dr. Caroline Rakestraw, who directed the activities of the foundation even before its inception.

## Episcopal Youth Event

What happened at the Episcopal Youth Event? That's a question being asked — and answered — throughout the Episcopal Church these days. The askers are parents, clergy, lay leaders, and friends who did not participate in the August 2-6 event on the campus of the University of Illinois in Champaign. Answers have been forthcoming from the 750 high school-aged Episcopalians and their sponsors who did attend.

What happened at the Episcopal Youth Event?

There were the expected things — times when the younger participants sat in rows to listen to adult speakers — such as Lydia Lopez, president of the National Urban Caucus, the Rev. Charles Cesaretti, public issues officer at the Episcopal Church Center in New York, and Presiding Bishop John M. Allin, who preached at the opening Eucharist.

Bishop Allin built his sermon around three words beginning with the letter A, pointing out first that A is a high marks report card grade. He used the words affirmation, appreciation and adoration to discuss with his youthful hearers some of the marks of the Christian life. He contrasted these words with three "D" words: deprecate, deny and despair.

"Two classes of people," said the Presiding Bishop, "are those who affirm and those who put down. The Gospel affirms that we are not a mistake, that we have not been abandoned, and that we do have hope." He told the young people that "if you are affirmed in what you can do, you will find strength to do much of what you thought you could not do."

There were other times when the younger ones present had a chance to speak to those who are older. Sometimes the messages were worded strongly and spoken with candor. In a series of short skits, young people used pointed humor to dramatize typical church situations: a youth group meeting where input from members is sought but never heeded; a senior warden who thinks of youth only

as kitchen workers for parish suppers; a priest who thinks youth should plan their own agenda but proceeds to go ahead and plan it for them anyway.

Participants in the event edited a daily newsletter — *The Hookup* — with freedom to use the publication to say what they thought: "On the workshop on sexuality/relationships came the most consistent feelings . . . many people said the leaders were very blunt in asking some rather embarrassing, but worthwhile questions . . . Another workshop offered was on cults . . . it was so intense that many said that in teaching the participants about cults, the leader actually conned them out of their own money . . ."

The strongest single message to come from the event seems to be that young people are tired of being catered to because they are perceived to be "the future of the church." Instead, they want to be accepted as a part of the church of the present and feel they have some contributions to make as members.

This theme of equal partnership between older and younger Episcopalians was given ample recognition in the planning of the event. The planners included young people as well as adult youth ministers from every province, working under the leadership of Bobbie Beville, youth ministries coordinator at the Episcopal Church Center. Adult sponsors who came to the event were expected to be full participants. A highlight of the week was a dialogue address by Maria Ramirez, a recent high school graduate from Abilene, Texas, and the Rev. Gene Robinson of Temple, N.H., youth coordinator for Province I.

Ms. Ramirez urged young people to signify their commitment to God by being a friend to others and by becoming involved in the affairs of the world. Fr. Robinson said that adults who work in youth ministry have a responsibility to be advocates and to "speak out for youth in places where they are not yet welcome."

What happened at the Episcopal Youth Event?

There was worship, including several celebrations of the Eucharist each day. There was lots of singing, utilizing the leadership talents of musicians Jim and Jean Strathdee of Ridgecrest, Calif. There was a warm welcome to the Diocese of Springfield by Bishop Donald Hultstrand, and supportive cooperation from the Rev. Timothy Hallett of the Episcopal Church Foundation at the University of Illinois. There were workshops aplenty — on everything from broken relationships, business ethics, and clowning, to music, healing, the Moral Majority, and prayer life. There were dances and dramas and jokes and pranks — and tons of fast food to supplement the regular menu items.

Was it all worth it? Both leaders and participants would give a resounding "yes" to the question, of course. The Episcopal Youth Event is as hard to measure in terms of effectiveness as any other church gathering. A clue to its worth might be found, however, in the question that seemed to dominate toward the end of the week: "When can we do it again?" That's a question that not every church conclave earns from its participants, to be sure!

(The Rev.) RICHARD J. ANDERSON



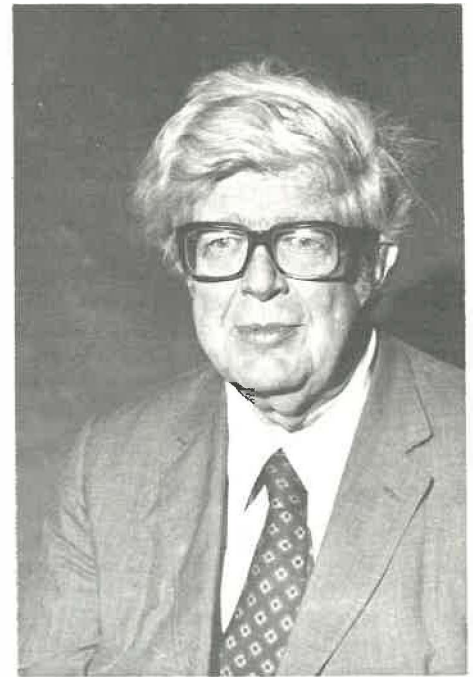
These young people from the Diocese of South Dakota traveled two days to attend the Episcopal Youth Event held on the campus of the University of Illinois in Champaign. Their van was purchased with money provided by the Diocese of Connecticut and is labeled "The Connecticut Connection." Traveling with the group were two adult advisors, Jan Wilner and the Rev. Bob Lambert.

# Christianity Today

**The Bible does give us guidance**

**as to how to follow God's will**

**in our daily lives.**



George E. Reedy

By GEORGE E. REEDY

**M**any years ago, I worked for a man named Lyndon B. Johnson. He was a politician and his speciality was an ability, that at times seemed supernatural, to find working compromises between implacable, political opponents. He was so good at it that he eventually became President of the United States. But the road he walked to the White House was strewn with obstacles that would have tried the patience of St. Francis of Assisi, and he frequently relieved his feelings with colorful language that the good saint would never have employed.

During his leadership of the Senate, there was an occasion (only one of many) in which the liberals were the balky element in a bill involving the immigration laws. A series of harsh restrictions had been passed during an era in which the nation had been paranoid, and Johnson had succeeded in putting together a compromise that relaxed some, though not all, of the exclusions. It was not enough for the more "advanced" Senators. They were holding out for total repeal, even though it was apparent that their stand would mean no bill at all.

"Those (expletives deleted) liberals want to take the affirmative in a debate: 'Resolved, treason and espionage are good for the country,' " he roared at me one morning.

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*Prof. George E. Reedy teaches in the College of Journalism at Marquette University and is on the board of directors of The Living Church Foundation.*

Of course, he knew that was not what they wanted to do, but the language served its purpose of restoring his equilibrium. The problems were resolved, and a sensible law was passed. But the episode taught me an important lesson about human behavior. It is that public debates are usually won or lost according to the manner in which the question that started the argument was stated.

And right now, I wish someone would drive that point home to the Moral Majority and the Creationists. They seem determined to launch a nationwide debate on the proposition: "Resolved: Christian salvation requires the American people to believe and think like the members of a nomadic tribe in a remote province of the Roman Empire 2,000 years ago."

I have no objection to those who identify with Jerry Falwell or to the detractors of Darwin holding such beliefs. There is something admirable about fundamentalism when practiced by the Amish or the Mennonites, who live their creed and do not try to force it on others. But I do arise to a point of order when either the Moral Majority or the Creationists claim to speak for "Christians" and assert that Americans must go along with them. I regard myself both as a Christian and an American, and they don't speak for me.

There is little doubt in my mind that the strength of both groups has been highly exaggerated in the public dialogue. I am not worried about any overwhelming tide of public opinion sweeping them into power where they can make life miserable for the rest of us. I am, however, deeply concerned with the false light they are casting upon the battle between religion and total secularism in the modern world. They are stating

the issue in terms upon which the church simply cannot win. Unfortunately, they have the resources — through television and the printed word — to create the impression that to choose Christianity is to choose them.

That is the nub of the question. In the light of modern experience, there are not very many people who will look at the facts and conclude that the universe and life were something created a few thousand years ago. And there are even fewer who will reject the biological research — based upon the same theoretical floor as evolution — that has produced so much medical relief from physical pain. If that is the price of being a Christian, the price is simply too high for our contemporaries.

Furthermore, there is no need to pay the price. I see nothing incompatible with religion in the scientific research of the past 300 years. I still think that all was created by God and that the physical and biological sciences have merely shed some useful light on how the Almighty did it. Neither do I find that the modern intellectual disciplines invalidate the Bible. To me, it remains the Word of God — but the Word as spoken to a specific group of people at a specific moment of their development.

God still speaks to us today (if we only had the sense to listen), and if we were to write it all down and compare the results with Holy Scripture, we would find that God is still saying the same things, but in different language adapted to modern ears. I do not believe the Almighty is archaic or that exploring the wonders of God's universe will rob us of our sense of reverence.

The real crisis before Christianity centers around an issue that is far deeper. It

*Continued on page 16*



# EDITORIALS

## The Women of the Church

**A**t this time we are glad to recognize and salute the Triennial, which is such an important part of the present gathering of Episcopalians in New Orleans. We extend our prayers and good wishes for the delegates and all who are involved in this meeting. We are pleased to provide copies of this special issue, with the roster of delegates, to all members of the Triennial and visitors. It will greatly add to the interest of the sessions to have the roster at hand.

For visitors at convention time, the Triennial is always a major attraction because of the significant topics presented and because of the eminent speakers and leaders. This year, under the presidency of Betty Thomas Baker, the Triennial will certainly maintain its high standard, and we urge all visitors to New Orleans to plan to spend a substantial portion of their time observing the proceedings of this important body.

## Invitation Still Open

**T**his week we again repeat our invitation to readers and visitors in New Orleans to come to the booth of THE LIVING CHURCH in the main exhibition hall of the convention center. The booth is number R-600. It is always a great pleasure to have friends of the magazine come by for a visit there.

## Labor Day

**F**or many of us, the Labor Day weekend marks the end of summer — a final period of enjoyment with family and friends before the onset of school, of a busy fall schedule, and of cool weather. May we give thanks to God for it, and be refreshed for our activities in the days ahead.

May we also remember the large number of people in our country who would like to be working, but who have no job at this time. Unemployment presents a real crisis to many families and individuals. Assistance to them, and when possible, help in finding a job, can be a very significant act of Christian ministry.

## This Month

**T**his issue, dated for the opening service of the General Convention, is dedicated to the Triennial of the Women of the Church, which meets concurrently with the convention and which contributes so much to the total life of the church.

Next week will be our fall Parish Administration Number. The following week, the issue of September 19, will be an "ordinary issue" of the magazine, with a chance to catch up on the ordinary affairs of the church in this busy season.

Although the issue of September 12, and in many cases the issue of September 19, will have become available to readers during the time of the General Convention, their contents will have been written earlier. The issue of September 12 will already have been mailed out from Milwaukee before the convention began. That of the September 19 will go the printer just as the convention is beginning. Hence, these two issues will not contain convention news. There is simply no way we can mail issues out so that subscribers will receive copies overnight!

Beginning with the issue of September 26, substantial accounts of General Convention and Triennial proceedings will appear, and they will continue in the following weeks. As in previous conventions for a hundred years, THE LIVING CHURCH will endeavor to give its readers a very full and objective account of what happened.

We also offer responsible and independent editorial evaluation. As on previous occasions, we will attempt to correct misinformation and wrong impressions which may circulate through the secular media, and we will try to help our readers and the entire church to understand the meaning of what happens in New Orleans.

## Welcome to Triennial



**T**o everyone fortunate enough to read this issue of THE LIVING CHURCH in New Orleans, *Welcome to Triennial 1982*. How blessed we are — our delegates and alternates, our visitors, the representatives from other denominations and other women's groups — to join in community as part of the Church Assembled for General Convention and Triennial.

As we begin, my prayer is that each of us will take full advantage of the opportunity that is ours: To worship together; to learn and study; to share and find inspiration, as we seek better ways to fulfill our call to serve — and now and then even to relax and reflect, perhaps to play a bit.

And when we finish, when the last gavel sounds, we will all pray, I know, that we have been enabled and empowered to more effectively "Go Forth into the World," to share our experience with others at home, and to claim and affirm our own ministry for our Lord. Peace, and God bless you all.

BETTY THOMAS BAKER  
Presiding Officer  
Triennial 1982

# Delegates to the Triennial

*From a list supplied by the office of Betty Gray, Coordinator for Ministries with Women. In most dioceses, the first person named heads the delegation.*

## ALABAMA

Betty Potts, 3 Diana Hills Rd., Anniston, Ala. 36201  
 Kathleen Banks, P.O. Box 308, Eutaw, Ala. 35462  
 Lucy Ware, Wilson Lake Shores Rd., Route 1, Box 64-D, Sheffield, Ala. 35660  
 Edna Ledyard, 28 Berkeley Rd., Landsdowne, Selma, Ala. 36701  
 Jeannie Self, 4418 Willow Bend Rd., S.E., Decatur, Ala. 35603

## ALASKA

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## ALBANY

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 K. T. Schmidt, 1528 Dorwaldt Blvd., Schenectady, N.Y. 12309  
 Carolyn G. Parker, 66 Paxwood Rd., Delmar, N.Y. 12054  
 Katharine L. Lowe, 2508 McGovern Dr., Schenectady, N.Y. 12309

## ARIZONA

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 Jan Miller, 2009 E. LaMar Rd., Phoenix, Ariz. 85016  
 Florence Maurer, 10324 Willie Low Circle, Sun City, Ariz. 85351  
 Phyllis Hokanson, 4601 Royal View Dr., Phoenix, Ariz. 85018

## ARKANSAS

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 Betty Koeninger, 720 Adams Dr., Jacksonville, Ark. 72076  
 Julie Harris, 315 N. Pine, Harrison, Ark. 72601  
 Patty Anderson, 805 Graham St., Camden, Ark. 71701

## ATLANTA

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 Betsy Tuller, 3072 Arden Rd., N.W., Atlanta, Ga. 30305  
 Carroll Mitchell, 284 Robin Lane, Marietta, Ga. 30067  
 Gini Peterson, 2853 Jordan Forest Trail, Lawrenceville, Ga. 30245

## BETHLEHEM

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 Margaret Bradbury, R.D. 1, Zionsville, Pa. 18092  
 Marge Falzone, 52 Madison St., Wilkes-Barre, Pa. 18705  
 Mary Jane Syle, 55 Lake Ave., Montrose, Pa. 18801

## CALIFORNIA

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 Helen Young, 516 Park Way, Piedmont, Calif. 94611  
 Bernadette MacKenzie, 2136 Whipple Ave., Redwood, Calif. 94062  
 Margaret Anbrey, 20 Arcadia Pl., Hillsborough, Calif.

## CENTRAL FLORIDA

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 Phyllis Smith, PO Box 493, Winter Haven, Fla. 33880  
 Lydia Hollands, 1190 Palmer Ave., Winter Park, Fla. 32790

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 Ida Copenhaver, 1904 Monument Ave., Port St. Joe, Fla. 32456  
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 Elaine Loomis, 1 S. Main St., Bainbridge, N.Y. 13733  
 Corinne Farnham, 304 Lansdowne Rd., Dewitt, N.Y. 13214

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 Nancy B. Kuchka, 105 Park Blvd., Berwick, Pa. 18603  
 Joan Woodings, 12 Elmhurst Rd., Camp Hill, Pa. 17011

## CENTRAL PHILIPPINES

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 Maria Kollin, St. Jude's Episcopal Church, Abatan, Buguias, Beguet, Philippines  
 Mary Miles, Church of the Holy Guardian Angels, Pico, La Trinidad, Benguet, Philippines

## CENTRAL & SOUTHERN MEXICO

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 Frances Epps Brame, 112 Pineridge Lane, Goldsboro, N.C. 27530  
 Dill Lynch, P.O. Box 2207, Washington, N.C. 27889

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Virginia Brown, Route 3, Box 643, Easton, Md. 21601  
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## EL SALVADOR

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## GUAM

No delegates listed at press time.

## GUATEMALA

Gwynne de Barillas, Apartado 58-A, Guatemala City, Guatemala, C.A.

## Betty Thomas Baker Presiding Officer

Betty Thomas Baker was born in Detroit in 1921. A graduate of the Detroit Business School, she attended the University of Michigan and received a degree from the University of Colorado.

For 37 years, Mrs. Baker was married to George W. Thomas, a Kansas City attorney. After his death, she married an old friend, William W. Baker, former president and editor of the *Kansas City Star*, who is chairman of THE LIVING CHURCH board of directors and Province VII representative on the Executive Council.

Community volunteer work led to leadership positions in scouting, hospital guilds, children's theater and the Junior League, which Mrs. Baker served as a career development trainer. She became active in the church outside her parish as a result of serving on the board of Turner House, an Episcopal neighborhood

center, in Kansas City. She has served on the diocesan standing committee and is presently a member of the diocesan board of trustees and the commission on alcoholism. She has been ECW president in her parish and in the Diocese of Kansas, and has participated in Triennial meetings since 1970.

Mrs. Baker was elected by the ECW of Province VII to serve on the Triennial Committee in 1982.

As presiding officer of the 1982 Triennial meeting, she has represented the women of the church with Church Women United and the council of advice for the president of the House of Deputies and served on the planning and arrangements committee of General Convention. She has visited 25 dioceses and eight provinces, given over 50 talks and conducted numerous workshops.

## HAITI

No delegates listed at press time.

## HAWAII

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Frankie Geddes, 1701 Palmyra Ave., Lexington, Ky. 40505  
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**LIBERIA**

*(Part of Province of West Africa — visitors with seat and voice, no vote)*

E. Deweh Wiles, Lischen Shannon, Thelma Nelson, Theodosia B. Cole, ECW of Diocese of Liberia, P.O. Box 277, Monrovia, Liberia

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Eileen Herbst, 5044 Greenfield, Brighton, Mich. 48116  
 Jane Woolverton, 1037 Dunleavy Dr., Highland, Mich. 48031

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 Mari Lou Triebenhach, 16520 30th Ave., N., Plymouth, Minn. 55447

Kay Stickeny, 1016 Madison St., Anoka, Minn. 55303  
 Dorothy Pulido, Route 6, Fergus Falls, Minn. 56537

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 Jo Little, P.O. Box 4596, West Biloxi Station, Biloxi, Miss. 39531

Dabney Dale, River Rd. Extended, Greenwood, Miss. 38930  
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## Ferias, Blocks, Paints, and Plants

BY THE EDITOR

**F**easts we know, and fasts we know (although we don't keep them very often), but what on earth is a *feria*? Well, it is the old Latin word for an ordinary day, a weekday. Taken together, feasts, fasts, and ferias make up our Christian year.

The observance of the church year, the way we deal with our feasts, fasts, and ferias, is a major feature of our worship in our parishes, and it also affects our personal private devotions. What is it supposed to mean? What does it all really add up to?

Often people say that the church year "reminds you of things that Jesus did." Certainly that is true. On the other hand, Christmas, for instance, obviously involves much more than being reminded that Jesus was born. We would not be likely to forget it. After all, every Sunday we say in the creed that he was "incarnate from the Virgin Mary." Christmas means much more than merely being reminded of this. Similarly, commemorating his baptism, his temptations in the wilderness, his entry into Jerusalem, his death, burial, resurrection, and ascension — all of this is obviously much more than not forgetting that certain things happened.

As we instinctively recognize at Christmas, and in a lesser degree at some other times, the church year enables us to enter into an event, in a sense to make it our own. We become sharers in the reality of what happened, we are made companions of those who were there at the time. What took place so long ago comes to have an effect on us and in us.

We can compare this with other experiences in life. We remember as a fact that four times four equals 16. It is a static, true, and eminently uninteresting fact. But try to explain it to a child. Lay out on the floor four rows of four blocks each, in a square, and count them.

The reality of multiplication suddenly becomes vivid and fascinating. One times four, two times four, three times four, and four times four all fall into place, and "squaring" the number really produces a square. No doubt this is a

childish, slow, and inefficient way of doing a multiplication, but it enables both child and adult to grasp what multiplication is, to appropriate it, to make it their own.

Similarly, we know that yellow and blue make green, and yellow and red make orange. Again, as memorized truths, these are static and boring realities. But take a piece of paper and a box of water colors and start painting, and all of a sudden the mysterious vitality and the wonder of color possesses you.

Likewise we know that our food comes from the earth, but to plant a row of vegetables in a garden is very different from buying a frozen block of greens at the supermarket. The latter is quicker and easier. The former makes us, in some modest way, partners with the Creator of heaven and earth.

Knowing the truth of Christianity can be, and too often is, something static, frozen and boring. Apart from the satisfaction of knowing we know it, it has little effect upon us or others. But the church year is not supposed to be like that. It is like multiplying with blocks, mixing colors, and growing plants. It is the slow, childlike, and vivid experience of rediscovering the excitement and power of "those mighty acts, whereby God hast given us life and immortality."

In this column, usually appearing in the first issue of every month, we offer suggestions, criticisms, and comments which may help both worshipers and leaders of worship to recover this vividness.

It is gratifying that some suggestions made in this column have been widely adopted in the Episcopal Church during the past few years.

Sometimes our topic involves big things, like designing a new cathedral, but more often little things — what hymns are chosen, how flowers are arranged, or who sits where in the chancel. It is in dealing with these things, like arranging blocks on the floor or putting paint on paper, that we open the gate into the garden, that mysterious garden of the inexhaustible works of the living God.

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## CHRISTIANITY TODAY

Continued from page 8

is whether human beings should respond to moral and spiritual imperatives laid down by a supreme Creator or whether our conduct in this transitory life should be governed solely by the satisfaction of our individual desires and appetites. If there are no "means of grace" or there is no hope of glory," it behooves sensible men and women to spend every possible minute in the pursuit of pleasure, whether it be playing Pac-Man; smoking pot; or engaging in weekend shack-ups. It is difficult to argue against pure hedonism in a world without God. What we should not forget, however, it is equally difficult to argue for God if we insist that the Creator demands a suspension of all our faculties of critical intelligence.

The problem with fundamentalism is that it regards the Bible as the repository of a series of mystic formulae which, if pronounced properly and with precise accompanying rituals, assure salvation. It is proposed that these incantations be presented in the market — place of ideas to compete with such modern formulae as  $E=mc^2$  or DNA, and that Holy Writ be hawked as the competitor of *The Origin of Species*. Can there be any doubt as to which will ultimately win on those terms?

I am somewhat of a stickler for ritual because it gives me a sense of my origins and my membership in the ongoing mass of humanity. I also regard the Bible as divinely inspired and the true source of all human wisdom. It is not, however, the sole source of all human knowledge, and it has gone through at least three major historic translations and innumerable revisions, all of them performed by men who may have been my intellectual superiors, but whose claims (which most of them did not make anyway) to infallibility were somewhat dubious.

Furthermore, I have spent most of my adult life in professions which involve the use of the English language, the medium in which the scriptures come to most Americans, and I have been deeply impressed by the imprecision of the so-called "mother tongue." I cannot accept the rites as magical or the words as conclusive.

The Bible does, and should, give us guidance as to how to follow God's will in our daily lives. But I do not believe it is God's will that we attempt to recreate the lives of remote ages in the past, and if that is the message we carry to our fellow human beings, we are going to be very lonely — and deserve to be lonely. There is enough to exercise our energies in trying to discern God's will for the present day. Let us not be diverted by joining a public debate on a proposition which does not make any real sense and upon which Christianity can go down.

## BRIEFLY...

The Rev. Samuel Robert D'Amico, headmaster and chaplain at St. James Wilshire School in Los Angeles, has been named network officer for education and communications for the Presiding Bishop's Fund for World Relief. Fr. D'Amico, 64, will be responsible for continuing to develop a network of diocesan representatives and for maintaining communication to promote the fund's work. A graduate of Harvard University and Episcopal Theological School in Cambridge, Mass., Fr. D'Amico has served as director of Christian education and canon of St. John's Cathedral in the Diocese of Rhode Island; rector of St. Athanasius Parish in Los Angeles and director of Christian education in that diocese; and rector of Holy Faith Parish, Inglewood, Calif. From 1963-79, he was rector of St. James Parish.

The sixth annual pilgrimage to Holy Hill, sponsored by the Society of Mary in the Diocese of Milwaukee, was held July 24 at the Roman Catholic Discalced Carmelite Priory near Hubertus, Wis. Over 135 pilgrims from the three Wisconsin dioceses and the Chicago area gathered at noon for a mass celebrated by the Rev. Lewis A. Payne, rector of St. Francis Church, Menomonee Falls, Wis. The Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, preached and presided at the service. An outdoor procession to the shrine, devotions, and a picnic lunch followed the mass.

The Rt. Rev. Robert C. Witcher, Bishop of the Diocese of Long Island, and the trustees of the diocese have announced their commitment to the "Nehemiah Plan" for the restoration and development of a devastated area of East New York. Of the religious bodies active in this area, the Diocese of Long Island has "primed the pump" with the commitment of over five years of a \$1,000,000 interest-free loan to enable private developers to deliver quality private homes to low income families. The project is intended to replace low income subsidized rental housing with low income single family owned housing.

The trustees of **Speak, Inc.**, which administers the Episcopal Book Club and the *Anglican Digest*, have elected two new board members: the Rt. Rev. William C. Wantland, Bishop of Eau Claire, and Kenneth Castleberry, an attorney from Eureka Springs, Ark.



# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 19.

**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.

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**FLORIDA SOUTHERN COLLEGE** Lakeland  
 ST. DAVID'S 145 Edgewood 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**  
**RINGLING SCHOOL OF ART** Sarasota  
 CHURCH OF THE REDEEMER 222 S. Palm Ave.  
 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; Wkdys 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  
 Wkdys EP 5:30, Wed HC 5:30

**ILLINOIS**  
**BRADLEY UNIVERSITY** Peoria  
 ST. PAUL'S CATHEDRAL  
 R. M. George, dean; D. A. Jones, E. J. Tourangeau, canons  
 Sun HC: 8 & 10, 5:30

**LAKE FOREST COLLEGE** Lake Forest  
 HOLY SPIRIT  
 The Rev. J. Clark Grew, r  
 Sun 7:30, 9, 11; Tues 7; Wed 9:30

**NORTHERN ILLINOIS UNIV.** DeKalb  
 CANTERBURY EPISCOPAL COMMUNITY  
 901 J Lucinda Ave.  
 ST. PAUL'S CHURCH 900 Normal Rd.  
 The Rev. Charles H. Brleant, v  
 Sun H Eu 7:30, 9:30, 5:15

**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

**PITTSBURG STATE UNIV.** Pittsburg  
 ST. PETER'S 306 W. Euclid St.  
 Fr. Wayne L. Pontious, r  
 Sun HC 8 & 10; Wed 6:30. C by appt

**KENTUCKY**  
**MURRAY STATE UNIV.** Murray  
 ST. JOHN'S 1620 W. Main St.  
 The Rev. David Robinson, v & chap  
 Sun HC 9:45. Christian Ed 11

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

**MICHIGAN**  
**MICHIGAN STATE UNIV.** East Lansing  
 THE EPISCOPAL MINISTRY AT M.S.U.  
 John L. Mitman, Frederick Erickson & Anne Garrison, chaps. At ALUMNI MEMORIAL CHAPEL (on campus) Sun 5 with supper following. At ALL SAINTS (800 Abbott Rd.) Edward G. Rice, r; M. Isobel Blyth, ass't  
 Sun 8 & 10:30, Tues 10:30, Thurs 7

**MISSOURI**  
**COTTEY COLLEGE** Nevada  
 ALL SAINTS 425 E. Cherry  
 The Rev. C. E. Curtis, r P.O. Box 456  
 Sun 8, 10; others as anno

**NEW YORK**  
**CITY UNIV. OF NEW YORK** Brooklyn  
 CHURCH OF THE NATIVITY 1099 Ocean Ave.  
 The Rev. Edward Batchelor, Jr., chap  
 Sun 8, 11; Adult Forum, 10

**NORTH CAROLINA**  
**EAST CAROLINA UNIV.** Greenville  
 ST. PAUL'S CHAPEL Box 1924  
 The Rev. W. J. Hadden, Jr., chap  
 HC Tues 5:30; supper, program 6:30

**WESTERN CAROLINA UNIV.** Cullowhee  
 ST. DAVID'S & CANTERBURY HOUSE P.O. Box 152  
 The Rev. Sherry R. Mattson, v & chap  
 HC Sun 10:30; HC Wed 5:15

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

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

**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

**OKLAHOMA**  
**UNIVERSITY OF OKLAHOMA** Norman  
 ST. ANSELM CANTERBURY ASSOC. 1017 Elm  
 The Rev. Donald P. Owens, Jr., chap (405) 360-6453  
 Sun & Wed 5:30 H Eu

**OREGON**  
**REED COLLEGE** Portland  
 ALL SAINTS 4033 S.E. Woodstock  
 The Revs. Joseph Tiernan & Arthur Latta  
 HC Sun 8, 9, 10; Wed 9:30; Thur 6:45

**PENNSYLVANIA**  
**DUQUESNE UNIV.** Pittsburgh  
 ST. MARY'S CHAPEL in Trinity Cathedral  
 6th Ave. Downtown  
 The Rev. C. Don Keyes  
 Sun 1 High Mass

**PENNSYLVANIA STATE UNIV.** University Park  
 EISENHOWER CHAPEL  
 The Rev. Dr. Derald W. Stump, chap; The Rev. Tak Y Pong  
 HC: Sun 11:45. Daily Office as anno

**UNIVERSITY OF PITTSBURGH—**  
**CARNEGIE MELLON UNIV.**  
 CHURCH OF THE ASCENSION CANTERBURY COMMUNITY  
 4729 Ellsworth Ave. The Rev. Philip Tierney  
 Sun 11 & 6:30. Shadyside—Oakland

**SOUTH CAROLINA**  
**UNIV. OF SOUTH CAROLINA** Columbia  
 THE E.L.M. CENTER 728 Pickens St.  
 The Rev. David E. Stewart, Jr., chap  
 Sun 11, Wed (HC) 5

**TEXAS**  
**SAN HOUSTON STATE UNIV.** Huntsville  
 ST. STEPHEN'S—Epis. Student Center 1603 Ave. J  
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap  
 Sun 8:30, 10:30; Wed 6:45, Canterbury Tues 5

**WEST TEXAS STATE UNIV.** Canyon  
 CHAPEL OF ST. GEORGE—Episcopal Univ. Center 2516 4th Ave.  
 The Rev. George A. Benson, v & chap  
 Sun HC & Ser 10; Wed 5:30 Student Group Wed 6:30

**VIRGINIA**  
**RANDOLPH-MACON WOMAN'S COLLEGE** Lynchburg  
 ST. JOHN'S Elmwood & Boston Aves.  
 The Rev. George Bean, r; the Rev. Richard J. Jones, campus minister  
 Sun 8, 9, & 11; Wed 11:30 HC in Houston Chapel

**UNIVERSITY OF VIRGINIA** Charlottesville  
 ST. PAUL'S MEMORIAL CHURCH University Ave.  
 The Rev. David Poist, r & chap; the Rev. David Lee, assoc; the Rev. Paula Kettlewell, assoc; the Rev. Samuel Lloyd, ass't to r & chap  
 Sun HC 8 & 10; Wkdys HC 7:45; Tues HC 12:30; Wed 5:30 HC or EP

**VIRGINIA TECH** Blacksburg  
 CHRIST CHURCH—Canterbury Fellowship Church & Jackson Sts.  
 The Rev. G. Donald Black, r; the Rev. John Spicer, chap  
 Sun 8, 9, 11; Tues HC 5:30; Wed HC 10; Fri HC noon (Memorial Chapel)

**WISCONSIN**  
**LAWRENCE UNIVERSITY** Appleton  
 ALL SAINTS' 400 E. College Ave.  
 The Rev. Arthur K. D. Kephart, r  
 Sun 8, 9:30; Tues 7; Wed 9:30 & 5:30; Thur 12:10

**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 OF THE HOLY TRINITY IN PARIS** 23, Ave. George V, 75008  
 The Very Rev. James R. Leo, dean; The Rev. Canon Allan B. Warren, III; The Rev. Claude Parrot, canon missionary  
 Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; MP 11 (2S, 4S). Wkdys; H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Thomas' Chapel, St. Germain-en-Laye, Sun H Eu 10:30

# PEOPLE and places

## Appointments

The Rev. Delbert L. Achuff, Jr., who has been serving as associate rector on the staff of the Pro-Cathedral Church of St. Clement, El Paso, Texas, on a part-time basis, is now working there on a full-time basis. Add: 7900 Viscount Blvd., Apt. 169, El Paso 79925.

The Rev. T. Eugene Bollinger will begin work as supply priest for St. Mark's Church, Roxboro, N. C., on September 1.

The Rev. A. David Douglas is rector of St. Luke's Church, Ft. Collins, Colo. Add: 2000 Stover St., Fort Collins 80525.

The Rev. Ronald W. Forsyth will become rector of St. Paul's Church, 1802 Abercorn St., Savannah, Ga. 31401, on September 1. Rectory: 101 E. 56th St., Savannah 31405.

The Rev. Donald B. Hill is rector of St. Mark's Church, Buffalo, N. Y. Add: 256 Riverside Ave., Buffalo 14207.

The Rev. Terence N. Jordan is rector of Holy Cross Church, Dallas, Texas. Add: 4052 Herschel, Dallas 75219.

The Rev. John S. Keller is priest-in-charge of the Church of the Holy Communion, University City, Mo.

The Rev. Herbert L. Linley will become warden of the Retreat House of the Redeemer, 7 E. 95th St., New York 10028, on September 1. Residence: Washington Lane, Locust, N. J. 07760. He will no longer serve on the staff of St. Paul's Church, Westfield, N. J.

The Rev. Victor C. Mansfield, II is assistant to the rector of St. Peter's Church, Charlotte, N. C.

The Rev. William McInnis, rector of Trinity Church, Scotland Neck, N. C., is now also priest-in-charge of St. Mark's Church, Halifax, N. C.

The Rev. Larry C. Morrison is curate at Trinity Cathedral, Trenton, N. J. Residence: 829 Berkeley Ave., Trenton 08618.

The Rev. Douglas E. Remer is rector of Calvary Church, Tarboro, N. C.

The Rev. Charles R. Summers is an associate at St. Mary's Church, Burlington, N. J.

## Ordinations

### Priests

Milwaukee — Wayne Allan Mionske, priest-in-charge, St. Andrew's Church, Kenosha, Wis. Add: 6603 26th Ave., Kenosha 53140.

Oregon — Noel Joyce Knelange.

Rio Grande — Jonathan Schofield, assistant, St. James' Church, Taos, N. M. Add: Box 1135, Taos 87571.

South Dakota — Edward A. Howell, priest-in-charge, Holy Apostles' Church, Sioux Fall, S. D.

## Deacons

Milwaukee — Robert Louis Chimes, assistant, Trinity Church, Janesville, Wis.

South Dakota — Paul R. Henry.

Vermont — Gordon Alexander Bardos, vicar, St. Mark's and St. Luke's, Castleton, Vt., also serving Fair Haven. Add: Main St., Box 335, Castleton 05735.

Virgin Islands — Richard Kenneth Ames. He is returning to Nashotah House for his last year of seminary.

## Deaths

The Rev. Richard F. Miles, Sr., retired priest of the Diocese of Nebraska and the father of two priests of the Episcopal Church, died on July 22 at the age of 68, after a brief illness.

Before being ordained to the priesthood in 1955, Fr. Miles worked for the Union Pacific Railroad as a travel and freight agent for 17 years. He served churches in Neligh and Kearney, Neb., and Goodland, Kan. Survivors include his wife, the former Ruth Kipling; two sons, the Rev. Richard F. Miles, Jr. of Chadran, Neb., and the Rev. Thomas Miles of Holdrege, Neb.; a daughter, Elizabeth Reeder of Fort Collins, Colo.; and five grandchildren.

# CLASSIFIED

advertising in *The Living Church* gets results.

## 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.

NEW PARISH/NEW CURE. A Job Search Guide for Episcopal clergy has helped clergy and search committees get together. \$5.25 to: Richard K. Martin, 14 Clark St., Belmont, Mass. 02178.

## CHURCH SCHOOL MATERIAL

FOR THE ASKING: Copies, Our Praise and Prayers (75); The Promise (60); Son of God (60); More Than Words (175); We Obey God (65); Christian Heritage (25), etc. Shipping costs appreciated. Reply Box C-532.\*

## FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

## NEEDLEWORK

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

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

## POSITIONS OFFERED

ALASKA — Small established congregation in island lumber/fishing community seeks 3/4-time priest with interest and energy to support and direct a growing church family. Help us to grow in lay ministry, and coordinate Christian education for all ages. For information packet, send resume to: Madelyn Stella, Box 945, Wrangell, Alaska 99929.

SEMINARY seeks to fill two faculty positions by Fall, 1983. Episcopalians only. Ordained or lay. Old Testament professor must have Ph.D. in subject or be finishing dissertation. Homiletics professor sought with primary commitment to teaching preaching but with skill in a collateral pastoral discipline. Reputation as a preacher and group and communications skills required. Also theological competence and ability to integrate theological disciplines. Earned doctorate desirable but not required. An Affirmative Action employer. Send resumes and references to: The Dean, Seabury-Western Theological Seminary, 2122 Sheridan Road, Evanston, Ill. 60201.

HISTORIC CHURCH, midwestern university community, seeks experienced rector. Diversified churchmanship, daily services, active programs. Rector, assistant, deacon, organist, staff. Search Committee, St. John's, 315 N. 6th St., Lafayette, Ind. 47902.

## POSITIONS WANTED

BATTERED AND BRUISED professional church musician, conservatory trained, 25 years' experience, seeks position in parish where rector isn't threatened by another professional on staff, vestry pays living wage and benefits, pipe organ isn't held together with scotch tape, choir sings in four parts, and congregation wants first-class music ministry. Available now. R. Harold Clark, 1724 - 32nd St., San Diego, Calif. 92102. (714) 231-0110.

SHEPHERD, who wills to feed and love, seeks hungry and thirsty flock. Objective: abundant and eternal life in Christ. Reply Box S-530.\*

## RESOURCE GUIDE

YOUTH ADVISORS need help? 3rd printing "Being There: A New Vision of Youth Ministry" 1981. 100 pp. EYC advisor's complete resource book sponsored by Tennessee Diocesan Youth Department, \$4.00 postpaid. St. John's, B. 82, Martin, Tenn. 38237.

## CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

to BUY or SELL

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# 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 indicate projected location of the events.

## September

- 2-5 Convention, Integrity International (New Orleans)  
 5-14 Triennial Meeting of Women of the Episcopal Church (New Orleans)  
 5-15 General Convention (New Orleans)  
 16-18 Annual Board Meeting of A Christian Ministry in the National Parks (Acadia National Park, Maine)  
 30- Oct. 2 Convention, Diocese of Montana, (Billings)

## October

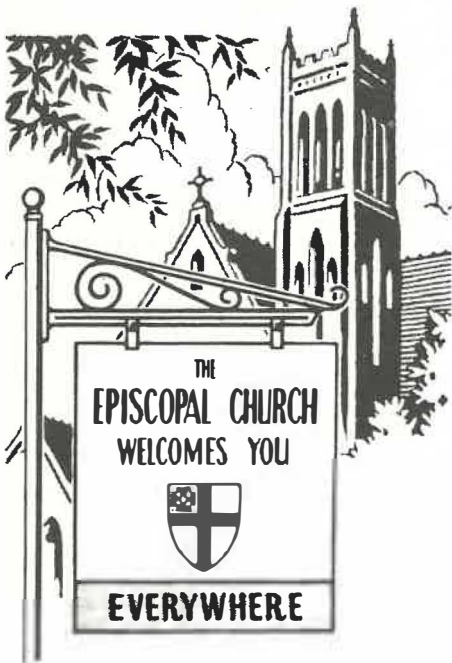
- 1-2 Convention, Diocese of Arizona (Scottsdale)  
 1-2 Convention, Diocese of Dallas (Dallas)  
 1-2 Convention, Diocese of South Carolina (Sumter)  
 6-9 Anglican/Orthodox Theological Consultation (Peekskill, N.Y.)  
 12-13 Annual Council, Evangelical and Catholic Mission (Chicago)  
 15-16 Convention, Diocese of Western Michigan (Kalamazoo)

## October (Cont'd.)

- 15-17 Convention, Diocese of Minnesota (Brainerd)  
 16 Fall Convention, Diocese of El Camino Real  
 21-23 National Episcopal Cursillo Seminar (Orlando, Fla.)  
 21-23 Convention, Diocese of Western Kansas  
 21-23 Convention, Diocese of Southwest Florida (Plant City)  
 21-23 Convention, Diocese of Oregon (Seaside)  
 21-23 Convention, Diocese of Indianapolis (Terre Haute)  
 22 Convention, Diocese of Chicago (Chicago)  
 22-23 Convention, Diocese of Milwaukee (Janesville)  
 22-23 Convention, Diocese of Kansas (Wichita)  
 22-23 Convention, Diocese of Michigan (Detroit)  
 22-23 Convention, Diocese of Southeast Florida (Miami)  
 22-23 Convention, Diocese of California (San Francisco)  
 22-23 Mid-America Liturgy Workshops (Raytown, Mo.)  
 25-29 In House Week, Episcopal Church Center  
 26 Convention, Diocese of New York (New York)  
 28-30 Convention, Diocese of Lexington (Lexington, Ky.)  
 29-30 Convention, Diocese of Eau Claire (Eau Claire, Wis.)  
 29-30 Convention, Diocese of Western New York  
 29-31 Convention, Diocese of Eastern Oregon (Pendleton)

## November

- 5 Mission Service, Diocese of Massachusetts  
 5-6 Convention, Diocese of Iowa (Des Moines)  
 5-6 Convention, Diocese of New Jersey (Lawrence Township)  
 5-6 Convention, Diocese of Western Massachusetts (Worcester)  
 5-6 Convention, Diocese of Central New York (Syracuse)  
 5-7 Annual Conference, National Association for the Self-Supporting Active Ministry (San Francisco)  
 6 Convention, Diocese of Massachusetts, Youth Convocation (Boston)  
 6 Convention, Diocese of Rochester (Hornell, N.Y.)  
 8-11 Conference of Diocesan Liturgical and Music Commissions (Techny, Ill.)  
 11-13 Convention, Diocese of Southern Ohio (Columbus)  
 12-13 Convention, Diocese of Northwest Texas  
 12-13 Convention, Diocese of Maine (Portland)  
 12-14 Convention, Diocese of West Missouri (St. Joseph)  
 13 Convention, Diocese of Maryland  
 13 Convention, Diocese of Pittsburgh  
 17-19 Executive Council Meeting  
 18-21 Convention, Diocese of Rio Grande  
 19-20 Convention, Diocese of Los Angeles  
 19-20 Convention, Diocese of Northwestern Diocese of Pennsylvania (DuBois)  
 25 Thanksgiving Day  
 28 Advent I  
 30- Dec. 1 Church Deployment Board (Chicago)



# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

### BOLINAS, CALIF.

**ST. AIDAN'S** 30 & Brighton Ave.  
 The Rev. G. Peter Skow, v  
 Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other wkdy Masses call 868-1050 or 868-0165. Daily Offices ex Sun & Mon 8:30, 12 noon, 6 & 8

### 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. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad  
 Sun HC 8 & 10; Wed HC & Healing 10.

### WASHINGTON, D.C.

**ST. GEORGE'S** 2nd & U Sts., N.W. (just north of Rhode Island Ave.)  
 The Rev. Richard Cornish Martin, r  
 Sun Mass 7:30, 9, 11; Mass daily

### 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  
 The Rev. Gus L. Franklin, Canon  
 Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
 Mon, Tues, Thurs, Fri. 5:15 Wed

### BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
 The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam  
 Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

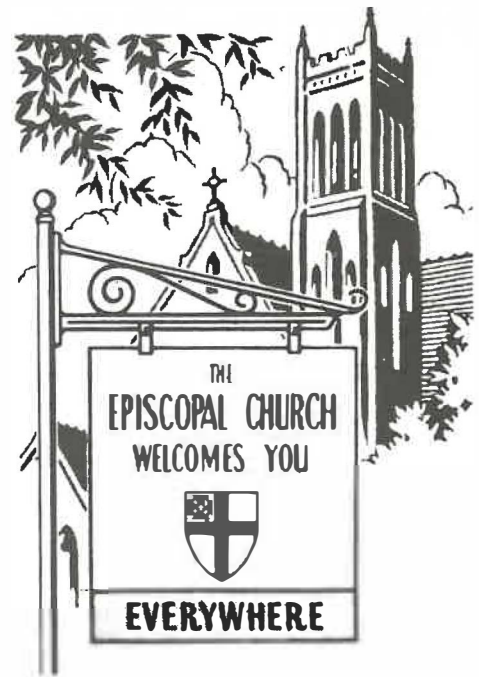
### NEW ORLEANS, LA.

**CHRIST CHURCH CATHEDRAL** 2919 St. Charles Ave.  
 The Very Rev. Richard W. Rowland, dean; the Rev. C. William Ziegenfuss, canon precentor  
 Sun Eu 7:30, 9 & 11. Wkdy Eu Mon 11:45, Tues & Fri 7:30, Wed (also HU) & Sat 9:30, Thurs 5:30  
 Sept. 5: 9 & 11. Bp. Coburn of Mass.  
 Sept. 12: 9 Presiding Bishop; 11 Dr. Charles Lawrence, Pres., House of Deputies

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; 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.

(Continued on next page)

# CHURCH DIRECTORY



## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

**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. Fulton B. Smith  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## CHESANING, MICH.

**ST. JOHN'S** (Opp. Heritage House Restaurant)  
The Rev. Lewis W. Towler, v 602 W. Broad  
Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

## MINNEAPOLIS, MINN.

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

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

## JOPLIN, MO.

**ST. PHILIP'S** 7th and Byers  
Fr. David Patrick, r; Fr. Scott Anderson, assoc  
Sun Eu 7:30, 9:30, 11:30, MP 9. Thurs Eu 8:30. HD Eu 10

## 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

## 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

## 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 (Sung), 5 Sat

## 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

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

**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. Wkdy 12:10 H Eu Tues & Thurs; 8 & 6 H Eu Weds; EP 5:15 Tues & Thurs. Church open daily 8 to 6

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene V. Lowe, Jr., Martha Hedgpeh, 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 PROTESTANT/ecumenical CHAPEL** Center of airport  
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 Sung, 11 Low; wkdy as anno

**ST. MARY THE VIRGIN** 46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

**ST. MICHAEL'S** Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts  
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 8:30 EP & HC; Thurs 12 noon HC & HS

**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. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

**TRINITY PARISH TRINITY CHURCH** Broadway at Wall  
The Rev. Robert Ray Parks, D.D., Rector  
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

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r  
Sun Eu 8 & 11 (1S & 3S), MP 11 (2, 4 & 5S). Wed Eu 10:30

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., 563-1876  
Sun Masses 8, 10 (High), 6:15, Matins, 7:40, Ev & Novena 5:30. Daily: Matins 6:40, Masses 7 & 12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request.

## CHARLESTON, S.C.

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

## KNOXVILLE, TENN.

**ST. JOHN'S** Cumberland & Walnut, Downtown  
The Rev. James L. Sanders, r  
Sun Eu 7, 9; Mon noon Organ Recital; H Eu Tues 10, Wed & Fri 7, Thurs noon with Healing. Noonday Prayers Mon-Fri

## 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. Aitman, 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

## 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 Rea 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. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9820 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 10 (4S MP & HE), Tues 10 HU & HE, Sat 5:30 HE

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)