

# THE LIVING CHURCH



Bea Floyd shows one of the deacons vestments she made for General Convention as a member of the Diocese of Los Angeles Altar Guild.



Dorothy Cutler of the Diocese of Los Angeles works on a vestment rest project for General Convention. The important roles of women in the church be celebrated at the Women's Triennial.

## Triennial Issue



# THE LIVING CHURCH

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An independent weekly record of the news of the Church and the views of Episcopalians

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EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

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## One Creature Among Millions

The doctrine of creation, which is in the first article of the Christian is something the very wise may see or deeply. It is also something that we can contemplate. After all, one of us is a man or woman in the image of God. The things we see in the sights we see, and the days we live through — all are parts of God's creation. The doctrine of creation is all that we are and all that we

The doctrine of creation is a mystery. God made material reality in the world, how he planned the universe, how he sustains its continued existence are questions that have dumbfounded us. Yet the doctrine of creation can in a sense be the things God has made are before us. If our eyes are open, we can see the prints of his hands. This is the great and solemn truths of our world, one we do not have to accept based on the testimony of others. We can live as we behold the wonder, beauty, and magnificence of the universe of which we are a part.

Unfortunately, not everyone sees it. Not all Christians see it. Not all thoughtful or sensitive people see it. Yet the mind of God in his works remains for us to admire. To learn how to perceive it is the basic step in the spiritual life, a step we can learn to take.

We do not need to be spiritually gifted to joy in the call of a bird outside the

window in the morning, but how many people today will take two or three seconds of their time to hear it repeated? You do not need to be an unusual person to enjoy the green of a leaf, or the smell of a sidewalk after a rain, or the sight of the nighthawks high in a city sky on a late summer evening. But to be willing to heed such things, to allow the creative world to speak to you, to be willing to stop the blind rush of human business and open one's mind to the created world about — this seems to separate a person from the rank and file of men and women today.

In this column, in one way or another, week after week, we invite our readers to stop what they are doing in order to be: to be a child of God, to be a part of his world, his universe, one creature among millions and millions of others, enjoying the extraordinary gift of life. To contemplate the reality of creation, to know God as our maker, to know ourselves as one of his beloved creatures, this is not to leave the world or undo ourselves. Rather it is, for the first time perhaps, to be our real selves, to know the universe of which we are really a part, and to recognize the eternal One from whom all being, all good, and all life truly comes. This is the One whom Jesus makes known to us, this is the One whose Spirit enters our hearts, this is the One in whose presence is our everlasting home.

H. BOONE PORTER, Editor

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### Where the River Flows

I wonder where the winding river flows,  
Knowing not necessity,  
Only gravity,  
Taking what is given easily

I wander where the willful spirit knows  
Growing searches ability,  
Risking obstinacy,  
Praying for heavenly charity!

Mark Lawson Cannaday

# LETTERS

Letters from readers are welcome by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and those selected may be abridged as we see fit. Letters are sometimes printed without the author's name, but we ask those who wish to be anonymous to still send their name and address to the editor. We urge writers to limit the length and confine themselves to one topic.

## Thank You

Some weeks ago I read a letter to you [TLC, July 7] from Bishop Rose, retired Bishop of Southern Virginia who is a close personal friend and sometime visiting bishop in the Diocese of Southwest Florida, writing about the election of the Presiding Bishop at General Convention.

We don't need to be promoting our next Presiding Bishop from those already proposed nominees or from any others whom any of us might have in mind. In the four episcopal elections in which I have participated I did not know until I went into the church and after the celebration of the Eucharist which candidate would receive my vote. I felt keenly the importance of being open to the Holy Spirit's guidance and as free as I could be up to the last minute.

This gives me an opportunity to say one thing further and it is to pay tribute to the present Primate and Presiding Bishop, my good friend John Maury Alin. He's not my good friend because of

all the favors he has done for me since his election to this high office. I have not been singled out for any special attention or responsibility, which is neither here nor there. I have found him to be the epitome of that kind of leadership which the church has needed in this time.

I have stood with him resolutely on several significant issues. I rejoice in the way he has maintained the deposit of faith as we have received the same but, at the same time, remaining open to those timely renewal efforts and approaches to the church's work that have been part of his encumbency. I thank God for all that he has meant to the church in the past 12 years.

(The Rt. Rev.) E. PAUL HAYNES  
Bishop of Southwest Florida  
St. Petersburg, Fla.

## Smells and Bells

I feel very sorry for Jim Mc Crea [TLC, Aug. 4] in his disappointment with the Anglican spirituality as he found it in California. However, as one swallow does not a summer make, one congregation does not make the Episcopal Church.

I have been a member of St. Peter's parish for 25 years, in which the blue collar, lower middle class communicants predominated the membership, and this parish has ministered to the less fortunate for the greater part of its 130 years of existence here on the coast of Maine.

Calling on shut-ins, nursing homes, healing services, carrying the sacraments to the offshore islands are just part of the normal activities of this grand old parish. Further, we pride ourselves on our Anglo-Catholicity with our

bells and smells that the writer speaks of.

I pray that he will find what seeking. He left the Roman faith a unhappy both with the Episcopal and the inter-denominational church that he is attending.

GEORGE A. VANT  
Rockland, Maine

• • •

To the writer of the letter "Where Practiced?": The "rather tony" par are still with us but I would like to know a little of our parish.

We are blue collar and lower middle class with some professionals. We have racial minority members but nics have not been seen in these parts for at least two generations.

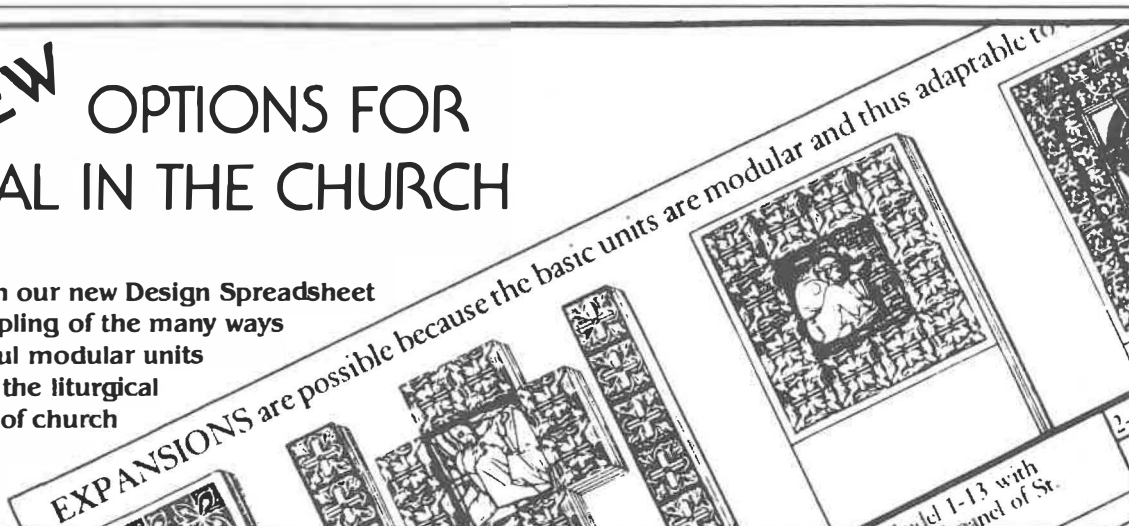
Our liturgics are sloppy. Our hymns are certainly stodgy but we are vigorous singers. The sermons cannot be scribed in theological terms; they happen like our services.

Everyone who comes here is welcomed enthusiastically and the parish would be delighted to share with their spiritual lives, humble as they received them to be, over a cup of coffee a brunch after the service. C. S. Lewis would find himself among people whose lives he has had a powerful influence. He and some recent theologians have fed and flamed the converts members of our congregation who from a variety of backgrounds.

Superficially we seem very far from the parish you have attended in Francisco but we would be just putting to some people. It is only and if you get to know us that you

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whether or not Anglican spirituality is alive. parishioners appear to think that ality is something for which we rays searching and we often see it life of the parish more vividly than liturgical prayers.

NAME WITHHELD

### Rite I

d with great interest yet little surhat there is a movement to change rking of portions of Rite I [TLC, 3]. Perhaps we need to recall that words as *human* and *mankind* do er to gender although words such a or men may — or may not — ing to their use in a sentence. To he word *men*, for example, in the “for us men and for our salva-would serve only to weaken the us implied, that it was for our n and shared humanity that God is Son into the world. Thomas er had both a sense of liturgy and lerstandng of the English lan-which many of us today seem to ng. Therefore, I add my plea to f Arthur W. Machen, Jr. — *Leave alone.*

(The Rev. Canon) GRANT S. CAREY  
Trinity Cathedral Church  
sento, Calif.

# BOOKS

## Experiences of Confession

**BLESS ME FATHER, FOR I HAVE SINNED: Catholics Speak Out About Confession.** By Quentin Donoghue and Linda Shapiro. Donald I Fine, Inc. Pp. 303. \$17.95 hardcover.

The subtitle of this book points to both its value and its limitations. At best, it gives the reader strong and lively statements on what confession feels like, and what it means to a great variety of Roman Catholics. At its worst, it tends to be an exposé, a popularized attack on abuses of the sacrament by their church.

The heart of *Bless Me Father* is what the authors call “oral history,” portions of 281 interviews about reconciliation with priests and laypersons, lapsed and practicing. Their words are, by turns, inspiring, appalling, thoughtful, angry, devout, and perceptive. This material is neither data nor theological reflection, but gives vivid human evidence as to the effect of a powerful religious experience, an experience which can be either very healing or very wounding.

The authors handle their witnesses respectfully, and present their testimony fairly, letting it speak for itself most of the time. When they add editorial com-

ment, it is only intermittent.

Unfortunately, the first quarter of the book is a history of the sacrament of reconciliation that tends toward the sensational and is inaccurate in places. The authors have not consulted the standard reference works, and it shows.

The best part of this section is probably a sociological analysis of the place of confession in the “fortress Catholicism” during the first half of this century in America. The work concludes with a glossary which is adequate but lacking in theological depth and precision.

It is the middle section of this book, the first person material, which is valuable as oral history and which puts a human face on the theology and liturgy of the rite of reconciliation. For this, those interested in sacramental and pastoral theology will be grateful to Donoghue and Shapiro.

(The Rev.) CLARK HYDE  
St. Peter's Church  
Delaware, Ohio

## Books Received

**SONGS IN THE NIGHT: Fresh Grace for Each Day.** By Vreni Schiess. Person to Person Books. Pp. unnumbered one for each day of the yr. \$7.95. Paper.

**CHRISTINA'S WORLD.** Twyla Lubben. Zondervan. Pp. 156. \$5.95 paper.

**EERDMANS' BOOK OF CHRISTIAN CLASSICS.** Edited by Veronica Zundel. Eerdmans. Pp. 125. \$12.95.

**YOUR CHURCH HAS PERSONALITY.** By Kent R. Hunter. Abingdon Press. Pp. 128. \$6.95. Paper.

**THE PAULINE CIRCLE.** by F. F. Bruce. Eerdmans. Pp. 106. \$4.95 paper.

**BRINGING OUT THE BEST IN PEOPLE.** By Alan Loy McGinnis. Augsburg. Pp. 191. No price given.

**A PIECE OF CLOTH: The Turin Shroud Investigated.** By Rodney Hoare. Aquarian Press. Pp. 144. \$12.95.

**IN SEARCH OF CHRISTIANITY.** By John Guest. Regal Books. Pp. 166. No price given.

**BEYOND POSITIVE THINKING: Mind-Power Techniques for Discovering How Extraordinary You Really Are!** By Patricia L. Mischell. Prentice-Hall. Pp. xi, 144. \$6.95 paper.

**WORSHIP IS A VERB.** By Robert E. Webber. Word. Pp. 224. \$12.95.

**A MARTYR FOR THE TRUTH: Jerzy Popieluszko.** By Grazyna Sikorska. Eerdmans. Pp. xv, 134. \$6.95 paper.

**FORGIVENESS A GUIDE FOR PRAYER.** By Jacqueline Bergan and S. Marie Schwan. St. Mary's Press. Pp. xi, 166. \$6.95 paper.

**SPIRITUAL WARFARE: Winning the daily battle with Satan.** By Ray C. Stedman. Multnomah. Pp. 155. \$6.95 paper.

**THE TENDER SHEPHERD.** By John Killinger. Abingdon. Pp. 208. \$9.50 paper.

**GETTING READY FOR MARRIAGE.** By David R. Mace. Abingdon. Pp. 128. \$5.95 paper.

**PROCLAIMING JUSTICE AND PEACE: Documents from John XXIII 1-1 John Paul II.** Edited by Michael Walsh and Brian Davies. Twenty-Third Publications. Pp. xxii, 345. \$12.95 paper.

**WHAT EVERY CHURCH MEMBER SHOULD KNOW ABOUT CLERGY.** By Robert G. Kemper. Pilgrim Press. Pp. xv, 159. \$7.95 paper.

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# Short & Sharp

By TRAVIS DU PRIEST

**THE CROSS: Meditations on the Seven Last Words of Christ.** By Morton Kelsey. Paulist. Pp. 117. \$2.95 paper.

Originally published as *The Hinge*, these meditations, as readers of Morton Kelsey might suspect, are colorful and imaginative. It is delightful to have the last words illuminated by one who knows depth psychology and who himself has lived the inner journey.

**WITH OPEN HANDS: Bring Prayer into Your Life.** By Henri J. M. Nouwen. Ballantine/Epiphany. Pp. viii and 87. \$1.95 paper.

Well known writer and Harvard Divinity School teacher sets forth prayer as a joyful, spontaneous reaction to the world and people. The elements of prayer which he illustrates are silence, acceptance, hope, compassion, and revolution. Would that all seminaries had such teachers and that more Christians were invited into the world of deep prayer.

**LAY VOICES IN AN OPEN CHURCH.** By Celia A. Hahn. The Alban Institute (4125 Nebraska Ave., Washington, D.C. 20016). Pp. 66. \$7.25 plus \$1.50 handling, paper.

Director of publications for the Alban Institute and editor of *Action Information*, Celia Hahn asks the essential question: Where in the world is the church? In her scheme, the closed church is a world in itself; the church in the world is open to the world it exists to serve. A challenging and fascinating study charged with new concepts and data, which plays a variation on "Christ for the world we sing!"

**WHY IT MATTERS: A Popular Introduction to the Baptism, Eucharist and Ministry Text.** By Michael Kinnamon. World Council of Churches Publications (475 Riverside Dr., Rm. 1062, New York City 10115-0050). Pp. 72. \$3.95 paper.

A professor at the Christian Theological Seminary in Minneapolis briefly, clearly, and precisely makes a case for the World Council of Churches' document on baptism, Eucharist and ministry, so often discussed and referred to in TLC, being of real importance in the lives of Christians and their churches. For example in microcosm, a marriage in which one spouse has been excluded

from communion in the other spouse's church will benefit from reading such a document.

**WHAT CAN WE SHARE: A Lutheran-Episcopal Resource and Study Guide.** Compiled by William A. Norgren. Forward Movement. Pp. 98. \$2 paper.

Ecumenical officer William Norgren pulls together for our study and reflection the theological sections of the various reports from joint discussions between Lutherans and Anglicans. A handy pamphlet with brief reading lists.

**GOD'S REIGN AND OUR UNITY: The Report of the Anglican-Reformed International Commission 1981-1984.** SPCK (available from Forward Movement). Pp. vi and 90. \$6.50 paper.

This report results from a 1978 international gathering which reviewed Anglican and Reformed traditions not in technical and specific perspective but in viewing unity against the reign of God inaugurated through Christ. The wider perspective suggested here makes for more interesting reading and discussion than normally found in commission documents.

**JOY IN THE NEW TESTAMENT.** By William G. Morrice. Eerdmans. Pp. 173. \$8.95 paper.

A tutor and librarian at the University of Durham, England, gives us an interesting introduction to the theme of joy in the New Testament. The study is approached through careful vocabulary consideration of such concepts from the Greek as optimism, gladness, courage, hilarity, boasting, and blessedness. The sort of academically respectable yet accessible study that British scholars excel at.

**PERSONAL MARK.** By Alec McCowen. Crossroad. Pp. 236. \$9.95 paper.

Broadway actor Alec McCowen, whose one-man play, *St. Mark's Gospel*, has been quite successful, here gives a line-by-line interpretation of Mark's Gospel, interweaving personal questions and observations with paraphrases from standard commentaries. The rhapsodic prose is at times intriguing, at times overdone.

**THE IMITATION OF CHRIST.** By Thomas à Kempis. Translated by P.G. Zomberg. Dunstan Press (30 Linden St., Rockland, Maine 04841). Pp. xvi and 250. \$12

Dunstan Press, which supports spirituality in the classical Christian tradition, is to be congratulated for giving us this handsome edition of the *Imitation*. Its design, printing, and binding are striking, as is appropriate for this well known devotional book which the translator calls "a tonic for pilgrim souls."



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## Decade for Women: Episcopal Perspectives

From October 10 to July 26 marked the end of a decade for many women. It began in 1975 in Mexico City with the Decade for Women Conference and culminated in the 1980 meeting in Copenhagen. The World Conference of the Decade for Women reassembled 10,000 delegates this summer in Nairobi, Kenya. They were there to assess the progress of the past ten years and to plan strategies for the next 15.

The groups made up the Nairobi meeting were the U.N. conference of government-appointed delegates from 140 countries, the larger gathering of 150 non-governmental organizations and their representatives, called Forum '85.

They assembled to attend a variety of sessions and to hear speakers from all over the world, and they learned that there have been positive changes in the conditions of women since the forum in 1975. Women's literacy and life expectancy rates are up in many U.N. member states, and many nations have ratified provisions calling for the elimination of sexual discrimination. There are still only 90 countries with equal pay laws out of 28 in 1978.

The Decade set up a U.N. Development Fund for the Women which dole out \$3.5 million annually to self-help projects for Third World women. An additional \$4 million fund is available for special educational needs of female entrepreneurs through Women's World Fund. But there is much work left to be done.

The number of women representing the Anglican Communion at the Decade for Women Conference was the following is an account of the experiences by TLC correspondent Fay Campbell.

• • •

The appointment of a delegation from the Anglican Communion to the Decade for Women Conference was the culmination of two years of effort on the part of the Decade for Women, coordinator for Women in the Church and Ministry at the Episcopal Church Center in New York. Knowing that the Church had no official representation at the 1975 conference in Mexico City or the mid-decade meeting in Copenhagen, Mrs. Smith began working in 1983 to bring a delegation to Nairobi this year. The publication of the Anglican Consultative Council to the U.N. as a non-governmental organization with a con-



Decade for Women delegates Ann Smith (left) and Marion Dawson: positive changes for women.

Photo by Fay Campbell

sultative status was conferred earlier this year, permitting a delegation, the first Anglican one ever to have observer status at a U.N. conference.

Seven Americans appointed included Betty Connelly and the Rev. Sandra Wilson from the Executive Council; Nell Gibson, member-elect of the Executive Council; two Episcopal Church Center representatives, Ann Smith and Owanah Anderson, staff officer for American Indian Ministries; Marion Dawson, assistant director for migration affairs and deputy for famine coordinator of the Presiding Bishop's Fund for World Relief; and Sylvia Corey, president of the Episcopal Church Women (ECW) and chair of the 1982-1985 Triennial Committee.

Mrs. Smith and Mrs. Dawson also served as members of the official ecumenical Church World Service delegation. Five women from the Church of the Province of Kenya (CPK) completed the group of official representatives of the Anglican Communion at the conference.

Four other women were official representatives at the Non-Governmental Organizations Forum. Marcia Newcombe was sent by the commission on social and specialized ministries of the Episcopal Church Center, Nina Soto represented the church's Hispanic community and Province IV, and Eleanor Taft Hall represented Province VIII. The other Americans and the five women from Kenya were also representatives at the NGO Forum.

Between sessions of the U.N. conference and workshops, Mrs. Smith took advantage of the opportunity to follow up on women's leadership training ses-

sions she had conducted earlier this year in partnership with the CPK. Accompanied by Betty Connelly, she traveled to the Diocese of Mount Kenya East and the Diocese of Eldoret to visit a number of projects begun by Kenyan women who had completed the training.

"The exciting thing about visiting projects in rural areas," Mrs. Smith said, "is seeing the women's movement in Africa alive and well."

Mrs. Connelly, a former member of the board of the Presiding Bishop's Fund for World Relief and a new appointee to the board of the Church Army, sees an interrelation between leadership training programs like those conducted by Mrs. Smith and women's cooperatives through which that training is implemented to further help women, families and communities.

One cooperative she visited had been organized by the local Mother's Union. The women had been taught how to build better houses for themselves and to sell surplus bricks to generate income. With the money earned, the women built a bakery which enabled them to make and sell bread. The women's efforts thus increased the economic base of the village and improved the standard of living for the entire community.

Another delegate who traveled extensively in Kenya was Ms. Wilson, who is rector of St. Mark's Church, Bridgeport, Conn. When the Rt. Rev. David Gitari, Bishop of the Diocese of Mount Kenya East, visited St. Mark's in 1983, he extended an invitation to Ms. Wilson to visit his diocese. Responding to that invitation, she accompanied him to one of



his parishes where she preached and he confirmed 85 candidates. At St. Andrew's Bible College in Kabare she shared theological reflections with a group of men and women students on the status of women in the church. She was invited by the Provost of All Saints Cathedral, Nairobi, to preach at Evening Prayer.

At Forum '85 Ms. Wilson turned her attention to the plight of oppressed women and attended workshops dealing with women's issues and politics. "What is most apparent," she commented, "is that there is no simple solution to any of the problems plaguing the world. The best we can do is to listen with open hearts."

As Ms. Wilson saw parallels in the problems of underdeveloped countries of the world and underdeveloped neighborhoods in the U.S., Owanah Anderson noted links between the poverty of the Third World and the poverty of Indian reservations. She attended workshops dealing with basic needs of Third World women and came away from Nairobi convinced that her constituency of native Americans could benefit from innovative development programs in Kenya and other developing countries.

In her work in specialized ministries, Marcia Newcombe deals with issues of family, the disabled, the aged, substance abuse, and many other social problems. In Nairobi she selected workshops which dealt with these same issues.

She observed that such problems are virtually identical in every society, though some countries have problems she does not have to deal with, such as polygamy. "It's the same everywhere," she commented. "The disabled receive the lowest income, the elderly have more problems, and economic factors influence the magnitude of all social problems."

*Continued next week.*

## Grace Church Completes Break

Grace Church in Louisville has completed its break from the Diocese of Kentucky by joining the Diocese of Christ the King of the Anglican Church of North America [TLC, March 10 and May 5].

Grace congregation members cited the hiring of a homosexual to head the diocesan department of religious education and other theological differences for their decision. The Rt. Rev. David B. Reed, Bishop of Kentucky, had expressed hope of reconciliation after meeting with the parish several months ago.

Still pending is a lawsuit initiated by the church against the diocese and Liberty National Bank over use of income from a trust fund left to the church. Grace members said they were denied monthly payments of \$2,600 from the

fund because the Diocese of Kentucky intervened.

Diocesan officials questioned Grace Church's claim to the trust fund since it no longer considers the congregation a member of the Episcopal Church, but Grace officials contend that the term "Episcopal" is not the exclusive property of the diocese.

## Married Priests Cause Resentment

The Rev. James Parker, assistant to Cardinal Bernard Law of Boston, and in charge of processing married Episcopalians into the Roman Catholic priesthood, is careful to clarify that these new clergy "are not an offence to the norm of celibacy."

But such exceptions to celibacy "are a

source note to swallow," admits Fr. R. Golini, of the Melkite Catholics in U.S., since his order is pressuring to abandon its 1500-year tradition of ried clergy.

Fr. Golini cited the case of the Daniel Munn of Maine, a married copal priest who wanted to join Melkite Catholics but was prohibited from ordination by a 1929 Vatican. Instead, he had to join the Roman Catholic Church through Cardinal Law's office.

Bernie Swain is a married Roman Catholic deacon. Mr. Swain says he has many friends among the thousands of men who left the priesthood in the to get married.

The married ex-Episcopalians probably much hurt in the Roman Catholic priests who had to leave, Mr. Swain. To further the frustration, the p

## BRIEFLY...

The Rev. Eugene Carson Blake, who headed the Presbyterian Church for 15 years and led the World Council of Churches for six years, died July 31 in Stamford, Conn., at the age of 79. He was Stated Clerk of the Presbyterian Church U.S.A. from 1951 to 1958, and following a merger, held the same post in the United Presbyterian Church in the U.S.A. from 1958 until 1966. From 1954 to 1957 he was president of the National Council of Churches in the U.S.; he then served as top executive of the World Council of Churches in Geneva from 1966 to 1972. Mr. Blake preached an historic sermon in 1960 at Grace Episcopal Cathedral in San Francisco; it was the impetus for the formation of the Consultation on Church Union, a nine-denomination council engaged in a long-term process toward union of Christian churches.



The Rev. Eugene C. Blake

The Anglican Consultative Commission (ACC) has announced that its Anglican Theological and Doctrine Commission, set up five years ago, completed its work ahead of schedule but without achieving complete agreement. The commission, which is based in London, is made up of 14 members from Anglican Churches from North America, the Pacific, Africa, Asia, and Europe. The ACC said that after the final report, which was just completed in Dublin, Ireland, was thought likely that findings from the work will be published early in 1988. The report is under revision this fall. The findings will be considered by member churches of the Anglican Communion worldwide. The commission expects the document to be considered fully by the bishops at the 1988 Lambeth Conference in Canterbury, England.

A cottage industry sponsored by the Washington, D.C. parish is providing jobs and income to 6,000 people in the Diocese of Masasi, Tanzania, while developing programs in other countries as well. According to the *Washington Post*, the Diocese newspaper, St. John's Parish in Pikesville, Md., has sold African palm crosses throughout the U.S. to raise increasing amounts of grants which are distributed to projects in East Africa. So far, 1,197,000 palm crosses have been sent to 4,625 groups to create a net profit of \$36,500 for grants. Three trips to Tanzania make four million crosses available worldwide consumption. The cottage industry originated in 1965 when a Church of England missionary priest, the Rev. John Talbot, wanted to provide supplementary incomes to subsistence farmers.

hose to have their status permanently suspended in order to get married second-class citizenship," he said. "They can't be deacons, they can't be priests. They're looked on as traitors, liars or unfaithful members who have defected."

Rt. Rev. John Coburn, Bishop of the Episcopal Diocese of Massachusetts, said that "it is an appropriate step for the Roman Catholic Church to have taken. The Roman Catholic Church ought to be commended for letting them respond to God and understand him."

The Episcopal Church is not being normally hurt by the defectors, as Bishop Coburn points out that more Roman Catholics become Episcopalians vice versa. Dr. Constant H. Jacobson, research director for the National Council of Churches, New York, said that the Episcopal Church leads the way among denominations that clergy are hurt by the defectors.

Bishop Coburn cautioned that the Episcopalians are being re-ordained and should be studied soon. Ordaining clergy again implies that their previous ministry was not valid. "I believe that there will be no future of institutional cooperation of any great significance," he said, "until that is dealt with."

## Triennial Speakers

Some of the church's outstanding speakers will give major addresses at the Triennial meeting, September 7-14 in Anaheim, and each will develop the theme of "One Body, One Spirit."

Dr. Lou Bagnignus, who is an authority in theological studies for the laity, will give the sermon at the 9 a.m. Eucharist, Monday, September 9. He will stress the need for spiritual growth and suggest means of attaining it.

Bagnignus taught religion at the Alpha-Macon Woman's College, Macon, Ga., and at the College of Theological Studies, Columbia University, New York, N.Y. She left teaching to become the church's first associate secretary of adult education, later working in the lay ministry department of the National Council of Churches, Geneva, Switzerland. She taught theology at the Episcopal Divinity School for seven years, then joined an ecumenical seminary in Washington, D.C.

Bagnignus is the author of several books and pamphlets and is a consultant on the board of the Episcopal Society for Ministry on Aging.

Virginia Wedel will speak on the needs of the world and suggest ways in which some of those needs can be met. One of the best known Episcopal women in the United States, she is also one of the staunch supporters of ecumenicity. She will address the Triennial following

the Hunger Litany on Wednesday morning.

Mrs. Wedel was one of the first two women to be elected president of the National Council of Churches, a post she held from 1969 to 1972. Until last August, she served as one of six presidents of the World Council of Churches. She is a former president of Church Women United, and was one of three women to attend the fourth session of the Vatican Council at the invitation of the Secretariat for Promoting Christian Unity. Mrs.

## Letter from London

By DOROTHY MILLS PARKER

Developments in the Church of England in regard to the ordination of women are closely watched by the other provinces of the Anglican Communion and by other denominations. Consequently its recent passage of the Deacon's Measure, giving final approval to the ordination of women to the diaconate [TLC, Aug. 4 and 25] is of significance for its future implications. It may indeed pave the way for the ordination of women to the priesthood when that issue comes up again in a few years.

The measure, passed by a large majority in all three houses, was the most important action of the final session of the Third General Synod, July 2-5. Any further developments in this area will be in the hands of the new synod to be elected for a five-year term this fall.

The Most Rev. Robert Runcie, Archbishop of Canterbury, voted for the measure, with the Archbishop of York, the Most Rev. John Habgood, as its next high-ranking advocate. "The anomalous position of deaconesses must be clarified," he charged. "The main issue is our credibility as a Synod. If we reject it now, after all this time and discussion (it has been on the agenda for 18 years), we would be saying to the world that we have lost confidence in our own judgment."

John Smallwood of the Southwark diocese and presenter of the motion emphasized that "at no point have its proponents said it represents a step toward priesthood. That idea was put forth by advocates of women priests."

Opposition was equally strong. Fr. Peter Geldard of the Church Union was concerned that it meant the altering of a matter of principle, and not because of any new insights. He pointed out that both the B.C.P. and the *Alternative Service Book* provide only for male ordinations, "so what is it that demands such a fundamental change?" he asked. "Is it

Wedel is a popular lecturer on voluntarism, the changing roles of women, and the ecumenical movement.

Virginia Ramey Mollenkott will emphasize the need of women for self-expression and development. A professor of English at William Paterson College of New Jersey, she chaired the department for four years. She is a prolific writer, having published more than 40 articles, and seven books. Her most recent book is *The Divine Imagery of God as Female*.

new scholarship, new insights into the early church, or is it to ingratiate some of our ecumenical friends?"

A woman from Chichester said there would have to be urgent reasons to justify such damage to the church. "The synod owes it to the whole church to plainly state the reasons for ordaining women, and for doing it now, independently of Catholic Christendom. The reasons must not be human or sociological, but theological."

It was generally acknowledged by both sides that advocates of women priests would undoubtedly promote it, given the impetus of the passage of this measure. At an ordination at Coventry Cathedral the previous week, representatives of MOW (Movement for the Ordination of Women) passed out leaflets, and Provost Colin Semper invited those in the congregation who supported their cause to stand with them in silent prayer at the baptism during the service.

As an established church, the Church of England must have the confirmation of Parliament. In order to legalize the measure, both houses must amend the Act of Uniformity, an action that will alter the B.C.P. for the first time since 1662.

Parliament cannot override the synod vote, but can demand that any law passed have the expectations of positive and beneficial results. It may contend that such a law would not stand up in the courts if the women resorted to the Sex Discrimination Act, by which they could demand admission to higher orders as well as to the diaconate.

Parliament is aware that the Rt. Rev. Graham Leonard, Bishop of London, a strong opponent of women priests, voted for the measure as a completely separate issue. If it becomes apparent that it is going to be used to press for women's ordination to priesthood, Parliament could fail to affirm it.



# The Church's Women: Their Changing Structure

By SALOME BRECK

In the earliest days of the church, women, though having no structural authority, nonetheless stood firm in the faith. Dr. Joan Gundersen, historian at St. Olaf's College in Northfield, Minn., learned of this faith by reading diaries of Virginian women from the 18th century: wives and mothers would resolutely read Morning Prayer to the family when there were no clergy. Women on the western frontier, with their own hands, helped to build a church before building their own homes.

As the American church grew, small groups of women kept right on raising money for missions, in spite of the fact that no women were on the Board of Missions to help determine how that money would be spent, according to Avis E. Harvey, author of *Every Three Years*, a history of the Triennial.

Women gained a more prominent position in the church when in 1871 the Board of Missions, at General Convention in Baltimore, acted to "mature" an organization of women, which came to be known as the Woman's Auxiliary. Soon after, the board reported success "in securing a Christian woman, admirably qualified to undertake the work of secretary" of the organization.

That woman, Mary Abbott Emery, became part of the all-male establishment of the Episcopal Church, whose headquarters were located in Bible House, New York City.

When 1874 General Convention met in New York, 65 women representing five states came together for the first Triennial. The secretary suggested this agenda: "Prayers, Roll Call, Reports from Societies, Comparison of Plans, Offering of Resolutions, Prayers." It is interesting to note that later Triennials have followed much the same pattern (as will the one at Anaheim), adjusting and expanding it to conform to the times.

Four years after Mary Abbott Emery's appointment, her sister, Julia Chester Abbott, took over as secretary of the Woman's Auxiliary to the Board of Missions, and continued until 1916.

In 1883 diocesan officers met the day

before the Triennial began and that practice developed into the Triennial business meeting as we now know it.

The opening service always included Holy Communion; the offering was taken and the amount announced that same day. Officers decided how the money should be spent; this was the beginning of the United Thank Offering. The UTO committee grew as conference officers took more responsibility for decisions, and by 1910 committees were appointed. Women's work in the church was expanding.

Minneapolis became headquarters for the Woman's Auxiliary in 1895, and three years later at General Convention in Washington women had their first exhibit. They displayed products from their mission work and served tea to the visiting missionaries and bishops. Thus, the tradition of the "Missionary Tea" was born.

By this time women in great numbers were attending Triennial meetings, taking part in the UTO presentations and attending the huge missionary meetings arranged by the Board of Missions. Free time was spent in classes; it was a time of learning and inspiration with subjects ranging from Bible study to how to deal with violence in our cities.

## Diocesan Branches

By 1907 there were branches of the Woman's Auxiliary in every diocese and missionary district, and in the convocation of the American Churches in Europe, notes Miss Avis Harvey. Often wives of bishops and missionaries were the delegates. By 1910 the number of delegates was set at no more than five from each jurisdiction.

Miss Avis Harvey tells us that "in 1916 there were 66 diocesan educational secretaries, and the Board secretary credited the women with 99 percent of the educational work being done."

In 1919 the National Council had been established, headed by the Presiding Bishop. This was the year a constitution for the Woman's Auxiliary was prepared.

By 1922 women had decided they wanted to share more in the decision making, and a committee on women's place in the church made this report: "It

is obsolete and out of all reasonable consideration for women to help carry the church's work and have neither nor vote in parish, diocese and prov

The 1943 Triennial asked the Executive Board to study women's participation in General Convention. They found that the word "laymen," as used in church documents, be interpreted to include lay women. A joint committee of General Convention reported to convention between 1955 and 1967 seating women in the House of Deputies; each time, the resolution was defeated.

At last, in 1967 at Seattle, the Triennial meeting unanimously passed a resolution requesting that the 62nd General Convention give them a favorable vote on seating women. That they did.

In the following quote, Mary Susan Donovan, one of the founders of Episcopal Women's History Project, describes the response of the women at that Triennial as they listened to Presiding Bishop John E. Hines challenge the church to face the inequities and distant from violence in the cities:

"As I watched the debate, I realize that the women had heard the bishop and were, through careful and courageous debate, reshaping their already prepared agendas to support his vision. I have never, ever seen anyone preside with such competence and grace as did Churchwomen's president, Mrs. J. Bailey, in those debates. And I rarely see delegates work so hard to understand and to hear each other's points of view."

However, that Triennial can also be viewed as a setback, for at this 50th Triennial, the women of the church voted on reestablishing organizational power which they had given up in 1967.

At Seattle, the national organization of Episcopal Church Women voted out of business, along with the executive women's division of the central office in New York City. Separate definitions of church work for men and women were less favored at the time, becoming somewhat out of date. Instead, it was believed women should stop promoting the concept of "churchwoman" and side-by-side with men.

"It was a grand gesture of misgendering idealism, one of the architects of historic decision has said," commented Ms. Joanna Gillespie, another founder of the history project.

At Anaheim, women will vote on laws which will again bring them the they lost — a legal organization with a full set of officers.

"It is both humbling and moving to trace our foremothers in the Episcopal Church," said Ms. Gillespie. "... we can learn about their involvement in the work of caring helps us hollow out and gives us the vision to continue the tradition."

## Triennial of the Women of the Church

It is a pleasure to salute the Triennial of the Women of the Church. We hope this issue will give readers a full view of the Triennial, as well as providing a word of the delegates.

The Triennial always provokes questions. While General Convention carries out the business of the church, it includes many women within it, why does the Triennial continue its separate existence? The answer is to be found not in some theory of church government, but rather in the fact of what actually happens.

Year and again, the Triennial has brought some of the most outstanding speakers to the convention, and the most inspiring services of worship, and been the center of thoughtful and searching debate and discussion of important issues. The United Thank Offering, as presented by the women of the church present, is a major source of funding for missionary activities, and it is conducted with exemplary care and responsibility. For the most part, attendance at one or more sessions of the Triennial is a most stimulating part of the convention experience as a whole.

Whether the Triennial is primarily a channel for exchanging opinions, or an educational experience, or an expression of faith and devotion, or a means for focus and action, or whether the Triennial be seen in a number of other possible terms, this may be endlessly debated. Yet it has been, and will continue to be, a most

important element in the great gathering of Episcopalians which occurs every three years.

## The Altar Guilds at Anaheim

The National Association of Diocesan Altar Guilds is one of several important bodies meeting at the time of General Convention in Anaheim, and we are pleased to include a partial roster of participants.

We wish to express our respect and gratitude to the altar guilds of the church. Without their patient, quiet, and often unseen activity week after week, the dignity, beauty, and reverence which we so greatly value in our churches wouldn't be there. Diocesan guilds support, stimulate, and provide leadership for the local parish guilds, and the diocesan guilds are in turn upheld by the national association.

The national president, Mrs. John Hayden of La Crosse, Wis., has served the church well, as have her predecessor, Mrs. Frederick Sturges of Old Lyme, Conn., and others who have been faithful workers. Special tribute is due to the Los Angeles Altar Guild, members of which have for months been working hard to prepare for the services of worship at the convention. As at previous conventions, there will be an exhibit of ecclesiastical art, which visitors will find interesting and stimulating. This too has been arranged by the Los Angeles Guild. We are all indebted to them.

## New Hymn Text of the Month

### HYMNAL 1982

- 1 Creating God, your fingers trace the bold designs of farthest space; let sun and moon and stars and light and what lies hidden praise your might.
- 2 Sustaining God, your hands uphold earth's mysteries known or yet untold; let water's fragile blend with air, enabling life, proclaim your care.
- 3 Redeeming God, your arms embrace all now despised for creed or race; let peace, descending like a dove, make known on earth your healing love.
- 4 Indwelling God, your gospel claims one family with a billion names; let every life be touched by grace until we praise you face to face.

*This feature each month gives a sample from the Hymnal 1982 which was adopted at the last General Convention and will be published soon.*

"Creating God, your fingers trace," a paraphrase of Psalm 148 in strong and vivid language, is the hymn for September. The author is Jeffery Rowthorn, professor of pastoral theology, Berkeley Divinity School at Yale. This text is wed to the tune, "Wilderness," which has melodic contours that admirably fit the verbal stress of the poetic lines.

Words: Jeffery Rowthorn (b. 1934), alt.; paraphrase of Psalm 148.

Music: "Wilderness." Reginald S. Thatcher (1884-1957), *Hymnal 1940*, No. 574.

Meter: LM.

Theme: praise to God.

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# Triennial Meeting Delegates

## ALABAMA

Lucy Ware, Rt. #1, Box 64-D, Sheffield, AL 35660  
Betsy Elliott, 32 Cross Creek Park, Birmingham, AL 35213  
Sissy Richardson, 70 The Highlands, Tuscaloosa, AL 35404

## ALASKA

Helen Rodgers, Box 7068, Nikiski, AK 99635  
Annie Demming, Box 675, Palmer, AK 99645

## ALBANY

Katherine Lowe, 2508 McGovern Dr., Schenectady, NY 12309  
Mamie Meyers, 150 Lake Ave., Rouses Point, NY 12979

## ATLANTA

Carroll Mitchell, 467 Guilford Circle, Marietta, GA 30067  
Betty Lou Brittain, 2220 Piedmont Forest Dr., Marietta, GA 30062

## ARIZONA

Florence Maurer, 10324 Willie Low Circle, Sun City, AZ 85351  
Dorothy Evans, 10131 Sutters Gold Ln., Sun City, AZ 85351

## ARKANSAS

Mandy Alford, #1, Idylwood, Pine Bluff, AR 71603  
Kay Tippet, 1632 Cartwright Circle, Springdale, AR 72764  
Tandy Cobb, #1 Pine Manor, Little Rock, AR 72207

Betty Vaughan, 3215 Carter Hill Rd., Montgomery, AL 36111  
Cecil Williamson, Box 1, Gallion, AL 36742

Veva Richmond, 2563 Riverview Dr., Fairbanks, AK 99701

Mona Ehlenberger, RD #1, Box 160, Schenevus, NY 12155  
Gay Gamage, RD #1, Box 174, Saratoga Springs, NY 12866

Georgia Moore, 2086 West Mercer Ave., College Park, GA 30337  
Lucy Perry, 4320 Farmington Court, NW, Atlanta, GA 30339

Eileen Hardin, 8607 Rancho Circle, Tucson, AZ 85715  
Patsy DeLong, 3811 E. Solano Dr., Paradise Valley, AZ 85253

Rivers Shaw, 419 Lee St., Heber Springs, AR 72543  
Sandra Finkbeiner, 5510 Edgewood, Little Rock, AR 72207

## BETHLEHEM

Margot Bradbury, P.O. Box 68, Zionsville, PA 18092  
Mary Anne Rodriguez, 506 N. 5th St., Allentown, PA 18102

## CALIFORNIA

Helen Young, 516 Park Way, Piedmont, CA 94611  
Betty Brunner, 130 Emerald Dr., Danville, CA 94526

Mary Jane Syle, 55 Lake Avenue, Reading, PA 18801  
Polly Sunderman, 827 Leisz's Rd., Reading, PA 19605

Linda Daniel, 2305 Cedar St., rito, CA 94530  
Nella Berry, 435 Santa Rita Park, CA 94025

## CENTRAL FLORIDA

Doris Glenn, 9405 E. River Moon Ct., Inverness, FL 32650

Margaret Simonds, 649 Balmo Winter Park, FL 32789

## CENTRAL GULF COAST

Jill Monroe, 18 Higdon Ct., Ft. Walton Beach, FL 32548  
Bess Norman, 1701 Brookwood Dr., Brewton, AL 36426

Mary Ann Wiley, 312 Flavia Troy, AL 36081  
Sally Boom, P.O. Box 303, McAL 36559

## CENTRAL NEW YORK

Clareice Bennett, 4841 Country Club Rd., Binghamton, NY 13903  
Mildred Bowman, RD #3, Box 3281, Windsor, NY 13865

The Rev. Lauren Gough, 1 S Bainbridge, NY 13733

## CENTRAL PENNSYLVANIA

Esther M. Miller, 1545 Longs Gap Rd., Carlisle, PA 17013  
Kathy Plumb, 11628 Taneytown Pike, Emmitsburg, MD 21727

Rose Kerney, 301 Chestnut S, mechanicsburg, PA 17055

## Triennial Profile

### Sylvia B. Corey

Sylvia B. Corey of St. Petersburg, Fla., is chairwoman of the Triennial committee. Born and educated in England, she is a member of St. Thomas Church in the Diocese of Southwest Florida where she has been since 1951. She is married and has two children.

Her numerous parish responsibilities have included being superintendent of the church school, president of ECW, membership on committees for the companion diocese, Venture in Mission, and three two-year terms on the diocesan council. She represented ECW at the provincial synod, and was sent as a representative of ECW to Panama.

"I see Episcopal churchwomen responding to the change that has been occurring in women's participation in the mission and ministry of the church," she said. "Change is reflected in the attitude of women in ECW. It has been a great growing process."



**CENTRAL PHILIPPINES**

adaoan, 39 Upper P. Burgos Remedios Cawis, 9 Tacay Rd., Guisad,  
Division, Baguio City, Baguio City, Philippines 0201  
Philippines  
Daeoy, Easter Road Guisad, Ruth Yu, 106 10th St. Broadway, New  
io City, Philippines 0201 Manila Quesan, Philippines

**CHICAGO**

Weaver, 810 Meadow Lane, Jo Ann Larkin, 3200 N. Lake Shore  
more, IL 60178 Dr., Apt. 2310, Chicago, IL 60657  
Barby, 435 S. Cleveland, Apt. Ruth Nern, 221 Homestead Rd., La  
Arlington Heights, IL 60005 Grange Pk., IL 60525

**COLORADO**

cks, 1075 Edinboro Dr., Boul- Joan Lamb, 1921 W. Briarwood Ave.,  
CO 80303 Littleton, CO 80120  
e Pote, 4801 E. Florida Ave., Mary Fisher, Long's Peak Route, Estes  
er, CO 80222 Park, CO 80517

**COLOMBIA**

choa, Apartado Aereo 4298,  
Colombia, S.A.

**CONNECTICUT**

Iva, 80 Prospect Hill Dr., East Susan Pople, 22 Golden Hill St.,  
Isor, CT 06088 Bethel, CT 06801  
Wilson, Cheshire Rd., Bethany, Sylvia Baxter, 394 Nepas Rd., Fair-  
6525 field, CT 06430  
Inge, 21 Tory Lane, Trumbull,  
6611

**COSTA RICA**

uper, Apartado 2773, 1,000 San Kathleen Dailey, Apt. 2773, San Jose,  
CR CR  
Plummer, Apartado 680, Renita Earle, Apt. "M," Puerto Limon,  
to Limon, CR CR

**DALLAS**

Veber, 11212 Fernald, Dallas, Vicki Dooley, Rt. #2, Box 317 B2,  
'5218 Frisco, TX 75034  
Atken, 3831 Shenandoah, Dal- Winnie Hamlin, 3412 Southwestern  
TX 75205 Blvd., Dallas, TX 75225

**DELAWARE**

Ioffman, 2401 Marilyn Dr., Jane Hardesty, 102 Dexter Rd.,  
Wilmington, DE 19810 Wilmington, DE 19803  
Jones, 10 Glover Circle, Sally Messick, Rt. #5, Box 4, George-  
Wilmington, DE 19804 town, DE 19947

**DOMINICAN REPUBLIC**

Beltre, Avenida Santa Rosa  
20, La Romana, Republica  
Dominicana

**EAST CAROLINA**

Wraft, 1725 Futch Creek Rd., Jean Ladehoff, 403 Wayberry Dr., Fay-  
Wilmington, NC 28405 etteville, NC 28303  
Weatherly, 2131 Rivershore Rd., Nancy Broadwell, 5407 Summerduck  
Wethersville, NC 27909 Rd., Fayetteville, NC 28304

**EAST TENNESSEE**

Boyle, 67 Carriage Hill, Signal Matti Campen, 821 Kempton Rd.,  
Mountain, TN 37377 Chattanooga, TN 37404  
Cragh, 301 Ridge Ave., Chatta- Nancy Gideon, 1215 Watauga Ave.,  
anooga, TN 37404 Kingsport, TN 37660

**EASTON**

Hairston, 313 Elm Ave., Eas- Patricia Tolan, Rt. #3, Box 127-B,  
MD 21601 Cambridge, MD 21613  
Hook, 806 Camden Ave., Salis- Virginia Brown, Rt. #6, Box 166, Eas-  
MD 21801 ton, MD 21601

**EAU CLAIRE**

Wlenson, 500 Meadow Hill Dr., Rosalee Wade, 373 1st Ave. W., Clear  
Wausau, WI 54751 Lake, WI 54005  
Braun, 5624 Iona Beach Rd., Virginia Herrick, 1912 Webster Ave.,  
Eau Claire, WI 54703 Eau Claire, WI 54701

**ECUADOR**

Isabel Saa de Salguero, Apartado Betty Garcia de Caceres, Apartado  
3108, Quito, Ecuador 353-A, Quito, Ecuador

**EL CAMINO REAL**

Sue Brown, 3415 Victoria Ave., Santa Clara, CA 95051  
Janis Jepson, 2243 Kenwood Ave., San  
Jose, CA 95128  
Cam Pierce, 125 Torrey Pine Terrace, Santa Cruz, CA 95060  
Liz Pinkerton, 2387 Mazzaglia Ave.,  
San Jose, CA 95125

**EL SALVADOR**

Eleonora De Garcia, 49 Av Sur Pasaje  
Los Heroes No. 8 San Salvador, El  
Salvador

**FLORIDA**

Geetsie Crosby, Star Rt. 32, Box 315, Kristi Alvarez, 609 Stanly Dr., Fernan-  
Crescent City, FL 32012 dina Beach, FL 32034  
Christine Johnson, 2321 Cedar Shores Peg Perkins, 222 Blairmore Blvd., #9,  
Circle, Jacksonville, FL 32210 Orange Park, FL 32073

**FORT WORTH**

Judy Mayo, 6805 Springhill Rd., Fort Elizabeth Amis, 3816 Harlanwood Dr.,  
Worth, TX 76116 Fort Worth, TX 76109  
Chris Mullen, 473 Fairway Dr., Gran- Marge Dugan, 6308 Genoa Rd., Fort  
bury, TX 76048 Worth, TX 76116  
Van Cox, 464 Meadowhill Dr., Fort  
Worth, TX 76126

**GEORGIA**

Edith Wrangofski, 924 Beachview Dr., Joanna Dean, 727 N. Main St., Blakely,  
St. Simons Island, GA 31522 GA 31723

**GUATEMALA**

Amparo Pinto de Limatu, Apartado Nilah W. Tripp, Apartado 58-A, Guate-  
960, Guatemala City, C.A. mala, C.A.  
Silvia Palacios de Ovando, Apartado  
161, Quezaltenango, Guatemala,  
C.A.

**HAITI**

Germaine Roi Garnier, Casier 1309  
Port-au-Prince, Haiti

**HAWAII**

Dora Kraul, 4709 Moa St., Honolulu, Cancey Hanley, 562 TRR #1, Piihohu  
Hawaii 96816 Rd., Makawao, Maui, Hawaii 96768  
Annette Jim, 2812-A Puuhonua St., Nancy Ghali, 3156 Huelani Pl., Hono-  
Honolulu, Hawaii 96822 lulu, Hawaii 96822  
Barbara Vlachos, 2367A University  
Ave., Honolulu, Hawaii 96822

**HONDURAS**

Carmen Frade, Apartado Postal 764, Alicia Francis, Apartado Postal 28, La  
Tegucigalpa, D.C., Honduras C.A. Ceiba Atlantida, Honduras C.A.

**IDAHO**

Julia Godsey, 1983 S. Curtis, Boise, ID Gloria Cole, 100 Ranch Dr., Pocatello,  
83705 ID 83201  
Celia Lyon, 1585 Cassiopeia, Idaho Virginia Biladeau, 3276 Whitman Dr.,  
Falls, ID 83402 Boise, ID 83705

**INDIANAPOLIS**

Joan S. Porter, 2014 Schwier Dr., Indi- Harriet Thompson, 3904 Rookwood,  
anapolis, IN 46229 Indianapolis, IN 46208  
Dene Roberts, 307 E. Jefferson St., Mardi Ponader, 11407 Forest Knoll,  
Crawfordsville, IN 47933 Noblesville, IN 46060

**IOWA**

Barbara Rohwer, Rt. 3 Box 684, Mus-  
catine, IA 52761

**KANSAS**

Elaine Norman, 7706 Oakland, Kansas Marcia Wilder, 9122 Lakepoint Dr.,  
City, KS 66112 Wichita, KS 67226  
Betty Baker, 110 W. Terrace Trail, Bertha Milbank, 1633 Womer, Wichita,  
Lake Quivira, KS 66106 KS 67203  
Karen Street, 1521 Spring Dr., Wi-  
chita, KS 67208

**KENTUCKY**

Gloria McElearney, P.O. Box 384, Ed-  
dyville, IL 62928

Martha Harrison, Rt #4, Box 223 B,  
Scottsville, KY 42164

**LXINGTON**

Kay Slone, 349 Melbourne Way, Lex-  
ington, KY 40502

Beth Jett, 9 Deepwood Dr., Lexington,  
KY 40505

Ewing Cantrill, 324 E. Jackson St.,  
Georgetown, KY 40324

Frankie Geddes, 1701 Palmyra Ave.,  
Lexington, KY 40504

**LONG ISLAND**

Joyce Hogg, 165-17 65th Ave., New  
York, NY 11365

Jane Ames, 21 Melanie Lane, Syosset,  
NY 11791

Birdie Blake, 499 E. 23rd St., Brook-  
lyn, NY 11226

Laura O'Reilly, 24-20 90th Pl., East  
Elmhurst, NY 11369

**LOS ANGELES**

Jenny Ladefoged, 2111 Kress St., Los  
Angeles, CA 90046

Charlotte Deshazo, 406 Adelaide Dr.,  
Santa Monica, CA 90402

Julia Rae Walz, 155-A West Ave.,  
Palizoda, San Clemente, CA 92672

Marjorie Strawbridge, 1220 Johnson  
Dr., #8, Ventura, CA 93003

**LOUISIANA**

Cecile Morgan, 222 Legendre Dr., Sli-  
dell, LA 70460

Elizabeth Leake, 521 Seyburn Dr., Ba-  
ton Rouge, LA 70808

Ann Ball, 3024 41st St., Metair  
70001

Marian Toups, P.O. Box 11,  
doux, LA 70302

**MAINE**

Elizabeth Miller, 72 Walton St., Port-  
land, ME 04103

Barbi Tinder, RFD#1, Box 1130, East  
Stoneham, ME 04321

Linda Roebuck, 63 Lincoln St.,  
Foxcroft, ME 04426

Shirley Kozldvich, 67 Rhode  
Ave., Millinocket, ME 04462

**MASSACHUSETTES**

Marjorie A. Burke, 120 Simonds Rd.,  
Lexington, MA 02173

Ann S. Pike, Rosilla Rd., Box 115, East  
Orleans, MA 02643

Linda L. Pierce, 1959 Bay Rd., S  
MA 02067

Suzanne Mullett, 45 Beach St.,  
set, MA 02025

**MARYLAND**

Fran Randall, 6301 Jefferson Blvd.,  
Frederick, MD 21701

Helen Martien, 1409 Locust Ave., Bal-  
timore, MD 21204

Phyllis Yetter, 6301 Dogwood D  
timore, MD 21220

Susan Beares, 242 Gaywood Rd.,  
more, MD 21212

# Triennial Profiles

**Marylyn Adams**

Marylyn Adams, vice president and presid-  
ing officer for the Triennial meeting, is from  
Miami, Okla. She has been married 35 years  
and has four children. A member of All  
Saints' Church in Miami, she has filled most  
parish jobs, has had 14 years on the diocesan  
ECW executive board, is a member of the  
diocesan executive council, chairs the youth  
division and the bishop's search committee,  
and has been elected to the standing commit-  
tee. Mrs. Adams was a delegate to triennial  
meetings in 1973 and 1976, a member of the  
Action Subcommittee for 1982, editor and co-  
editor of *Action Newsletter* 1978-1982, com-  
munication coordinator for 1979, and will be  
assistant chair of dispatch of business for  
this Triennial.

Of the meeting she commented, "My vision  
for the 1985 Triennial is that it will become an  
inclusive 'open forum,' one at which all of the  
people of God may have an opportunity to  
relate to each other, nationally, internation-  
ally and ecumenically."

**Eleanor Smith**

Eleanor Smith of Tulsa, Diocese of Okla-  
homa, is vice president in charge of communi-  
cation for the Triennial. She is married and  
has two children. Graduate work at Boston  
University, Dayton Art Institute and Cran-  
brook Academy of Art led her to a job as co-  
editor of *Action Newsletter* and art editor for  
the *Journal of Women's Ministries*. A found-  
ing member of her parish, St. Dunstan's, she  
was the first director of the altar guild and  
has been a member delegate to diocesan con-  
ventions many times. She has been active in  
ECW since 1971 and was a delegate to the  
Triennial in 1983.

"My vision of the 1985 Triennial meeting is  
that it is a culmination and bringing together  
of the gifts of each woman present . . . that  
the concerted prayers and efforts of women,  
trained and directed and sent forth commit-  
ted to Christ, can make a visible difference  
toward peace, toward the right stewardship  
of our earth, and Christian example," Mrs.  
Smith said.

**Marcy Stone Walsh**

Marcy Stone Walsh is from Summ-  
er diocese of South Carolina, and chairs f  
for the Triennial. She and her husband  
four children. Presently a communicant  
Paul's, Summerville, she has been ac  
two other parishes, where responsi  
have called for skills in organization,  
ing at meetings, budget and finance

Walsh is a layreader and chalice bear-  
er  
In her parish and on a diocesan level  
involved in youth work and Christian  
tion. She was president of the diocesan  
board for two years, chairs its commun-  
committee, and is a member of the ec-  
staff for the diocesan newspaper. In ad-  
dition, Mrs. Walsh has been secretary of the  
pal Retirement Home since its foundi-  
ng years ago.

Of the Triennial she said, "My str-  
ong hope and interest is the spiritual dimen-  
sion of our life and work together as a com-  
munity. I trust God's promises to empower us  
and calls us."

**CENTRAL AND SOUTH MEXICO**

Laria Gomez, Diocese of Central Mexico, Ave. San Jeronimo  
 Nancy Underwood, Col. San Angel, Deleg. A. Obregon, 01000 Mexico D.F. Mexico

**NORTHERN MEXICO**

P. Cespedes, Avenida Rio San #15, Entre 12 y 14, H. Matamoros Tamps., Mexico  
 Nelly Wheelwright, Simon Bolivar 2005 NTE., Col. Mitras Centro, C.P. 64460 Monterrey, N.L. Mexico

**WESTERN MEXICO**

Argas, Apartado #32-88 Guadara 6, Jalisco, Mexico  
 Karen Guillen, Apdo. Postal 34, 45100 Zapopan, Jalisco, Mexico

**MICHIGAN**

Daniels, 4176 Minnetonka, Lincoln, MI 48451  
 Mary Spence, 12 Iota Pl., Saginaw, MI 48603

**MILWAUKEE**

Olesen, 740 Browning Circle, Kenosha, WI 53148  
 Yvette McCoy, 2241 W. Southland Dr., Oak Creek, WI 53154

**MINNESOTA**

Tickney, 852 Charlotte Dr., Minneapolis, MN 55303  
 Marge Austin, 231 Maple Ave., Sauk Centre, MN 56378

**MISSISSIPPI**

Johnson, 375 Beechcrest Dr., Jackson, MS 39211  
 Marti Williams, 1304 Hemmingway, Greenwood, MS 38930  
 Wilkins, 507 Broad St., Columbia, SC 29204  
 Suanna Smith, 38 Tally Arms, Gulfport, MS 39501

**MISSOURI**

By N. Gantt, 108 W. Teal Lake, Mexico, MO 65265  
 Judith Herzog, 2 Van Crest Lane, Florissant, MO 63033  
 Susac, 105 Meadow Brook, Springfield, MO 63801  
 Marguerite Bowman, 4800 Potomac, St. Louis, MO 63116

**MONTANA**

Wicks, Box 336, Ennis, MT 59729  
 Sandy Williams, 525 N. 11th St., Searles, 34 Lakeview Village, Livingston, MT 59047  
 Johnson, MT 59860

**NAVAJOLAND**

Charles, P.O. Box 13, Monument, UT 84536  
 Mrs. Tom Jim, P.O. Box 720, Farmington, NM 87499-0720

**NEBRASKA**

Lughson, Rt. #2, Mitchell, NE 68577  
 Karen Ibach, P.O. Box 511, Columbus, NE 68601  
 Branch, 408 N. 27th St., Norfolk, NE 68701  
 Ardis Anderson, Rt. #2, Box 233-A, Elwood, NE 68937

**NEWARK**

De Bustamante, 408 Washington, Montclair, NJ 07042  
 Susan Hirner, 15 Midland Terrace, Summit, NJ 07901  
 Kittross, 21 Northern Trail, Jersey, NJ 07446  
 Elizabeth McFarland, 75 S. Fullerton, Montclair, NJ 07042  
 Obermann, 65 Windsor Way,keley Heights, NJ 07922

**NEW HAMPSHIRE**

Chaplin, RFD 1, Box 668, Centerville, NH 03225  
 Barbara Arnold, 374 Pickering St., Manchester, NH 03104  
 Stebbins, P.O. Box 28, McIn Falls, VT 05050

**NEW JERSEY**

Cora M. Gaines, 1586 Park Blvd., Camden, NJ 08103  
 Doris Boileau, 18 Sunnyside Ct., Ocean City, NJ 08226  
 Barbara Davis, 553 Pennsylvania Ave., Elizabeth, NJ 07201  
 Mary Ellen Daggett, P.O. Box 411, Millington, NJ 07946

**NEW YORK**

Jane S. Freeman, Creek Rd., Pleasant Valley, NY 12569  
 Carol Toombs, 350 Stuyvesant Ave., Rye, NY 10580  
 Ann Russell, 2289 5th Ave., Apt. 8N, New York, NY 10037  
 Judith Allen, 24 Metropolitan Oval, Apt. 2C, Bronx, NY 10462

**NEVADA**

Mary English, 990 Ralph Ct., Sparks, NV 89431  
 Johnnie Heyliger, 930 W. 7th, Reno, NV 89503  
 Ann Dent, 636 Ave. H., Boulder City, NV 89005  
 Karen McCurry, 601 Winnie Ln., Carson City, NV 89701

**NICARAGUA**

Cora Gill, Apartado #1207, Managua, Nicaragua  
 Doreth Martinez, Apartado #1207, Managua, Nicaragua  
 Crisibel Rankin, Apartado #1207, Managua, Nicaragua  
 Thelma Wilson, Apartado #1207 Managua, Nicaragua

**NORTH CAROLINA**

June Gregory, 5601 Westfield Dr., Greensboro, NC 27401  
 Phyllis Barrett, P.O. Box 1343, Chapel Hill, NC 27514  
 Carol Reed, P.O. Box 21871, Greensboro, NC 27420  
 Susan Swanson, 15 Dartford Ct., Chapel Hill, NC 27514

**NORTH DAKOTA**

Judy Moline, 3621 37th St. NW, Mandan, ND 58554  
 Carolyn King, 700 6th St. NE, Minot, ND 58701  
 Nancy Hopkins, 3614 Evergreen Rd., Fargo, ND 58102

**NORTHERN CALIFORNIA**

Marzene Gunther, 21 Oak Crest Dr., Oroville, CA 95965  
 Estella Callison, Box 18893 Hwy 36, Carlotta, CA 95528  
 Carol Curry, P.O. Box 273, Susanville, CA 96130  
 Peggy Day, P.O. Box 70, Junction City, CA 96048

**NORTHERN INDIANA**

Wilma Pratt, 6442 Covington Rd., Fort Wayne, IN 46804  
 Gwen Black, 215 N. 7th St., Gas City, IN 46933  
 Delores Bada, 3512 Clermont Ave., Fort Wayne, IN 46806  
 Nancy Wiese, 107 W. Plymouth Ave., Goshen, IN 46526

**NORTHERN MICHIGAN**

Carol Clark, 10401 V.05 Rd., Rapid River, MI 49878  
 Ginger Van Duesen, 320 Calumet St., Laurium, MI 49913  
 Dorothy Kopera, 214 East Ave. A., Newberry, MI 49868

**NORTHERN PHILIPPINES**

Elizabeth Longid, All Saints Mission, Bontoc, Mt. Province, Philippines 0608  
 Helen Uy, St. Thomas Parish Tabuk, Kalinga-Apayao, Philippines 1401  
 Cecilia Lamen, St. Mary Parish, Sagada Bontoc, Mt. Province, Philippines 0608

**NORTHWESTERN PENNSYLVANIA**

Enid Bishop, 1415 Atkins St., Erie, PA 16503  
 Floss Willis, 821 Dutch Rd., Fairview, PA 16415  
 Dorothy Farone, 136 Leasure Ave., New Castle, PA 16101  
 Lois Tamplin, 1411 Tamplin St., Sharon, PA 16146

**NORTHWEST TEXAS**

Valerie Pickett, 1610 Bedford, Midland, TX 79701  
 Margaret Hollowell, 2301 Gilmer, Abilene, TX 79606  
 Jean Rodgers, 2735 E. 21st St., Odessa, TX 79761  
 Vera Threewit, 248 Juniper, Hereford, TX 79045



**OHIO**

Polly Stannard, 1795 Thornapple Rd., Akron, OH 44301  
 Annie Chadwick, 912 State St., Vermilion, OH 44089  
 Jean Parke, 1528 Clark St., Niles, OH 44446  
 Rosemary Shumaker, 2440 Applewood Dr., Stow, OH 44224

**OKLAHOMA**

Evelyn Bibens, 449 Thorton Dr., Norman, OK 73069  
 Beverly Bradley, 1330 Lowrie Ln., Oklahoma City, OK 73159  
 Ella Overfield, 10131 E. 23rd Pl., Tulsa, OK 74129  
 Lois Clark, 3828 NW 24th, Oklahoma City, OK 73107  
 Mary Gail Ruark, 235 S. Miller, Vinita, OK 74301

**OLYMPIA**

Dorothy Jean Gailey, P.O. Box 664, Oak Harbor, WA 98277  
 Alice Nelson, 1517 Lake Washington Blvd. S., Seattle, WA 98144  
 Sandy Mathis, P.O. Box 89, Vashon Is., WA 98070  
 Sharon Monks, 10243 NE 22nd Pl., Bellevue, WA 98004

**OREGON**

Margot R. Miller, 1836 NE 116th Pl., Portland, OR 97220  
 Barbara Strickland, Rt. #4, Box 593, Hillsboro, OR 97123  
 Irene Hufford, 9885 S.W. Regal Dr., Portland, OR 97225

**PANAMA**

Winifred Thomas, Apartado 5150, Panama 5, Panama  
 Euthedra Junier, Entrega General Zona 3, Panama, Rep. of Panama  
 Sybil Josiah, Apartado 2022 Paraiso, Dist. of Ancon, Rep. of Panama

**PENNSYLVANIA**

Karey B. Smith, 1215 N. 58th St., Philadelphia, PA 19131  
 Bette Potts, 4014 Hartel St., Philadelphia, PA 19136  
 Dorothy Villante, 3504 Nottingham Ln., Philadelphia, PA 19114

**PITTSBURGH**

Louie-Dean Wooldridge, 619 Whitney Ave., Pittsburgh, PA 15221  
 Jane Banning, RD#1, Ridge Rd., Natrona Heights, PA 15065  
 Joyce Butler, 156 Siberian Ave., Leechburg, PA 15656

**PUERTO RICO**

The Rev. Nilda De Anaya, P.O. Box 7044, Ponce, Puerto Rico 00732  
 Nilda Esterrich, G.P.O. Box G-2337, San Juan, Puerto Rico 00936

**QUINCY**

Patricia Eddy, 1725 11th Ave., Moline, IL 61265  
 Marie Butler, 1605 NE Madison St., Peoria, IL 61603  
 Patricia Tourangeau, 2306 N. Atlantic, Peoria, IL 61603  
 Ruth Clanton, 1240 Park Pl., Quincy, IL 62301

**RHODE ISLAND**

Elizabeth Bolles, 45 Dearruda Terrace, Portsmouth, RI 02871  
 Avis Marden, 11 George St., Warwick, RI 02888  
 Elinor Peckham, 34 Stella Dr., dale, RI 02911  
 June Peters, 9 Plymouth Dr., rington, RI 02806

**RIO GRANDE**

Mary Caroline De Groat, 1216 Meadowview, El Paso, TX 79925  
 Geri Herren, 10652 Janway, El TX 79935

**ROCHESTER**

Carolyn Belvin, 370 St. Clair St., Geneva, NY 14586  
 Jean Hart, 222 Kusak Rd., Henrietta, NY 14467  
 Margaret Van Hall, 21 Palm Dr., W. Henrietta, NY 14581  
 Beth Faubel, 1619 Murray Rd., NY 14564

**SAN DIEGO**

Gloria Roetter, 6250 Branting St., San Diego, CA 92122  
 Geri Nelligan, 16355 Oak Springs Dr., Ramona, CA 92065  
 Sateen Bagessen, 2870 Davis Way, Palm Springs, CA 92262  
 Janice Edmunds, P.O. Box 1 Jolla, CA 92038  
 Jean-Marie Ruebel, 5128 Don I Dr., Carlsbad, CA 92008

**SAN JOAQUIN**

Nancy Salmon, 3113 Valley Ave., Visalia, CA 93277  
 Eleanor Pearson, 6359 N. 10th, Fresno, CA 93710  
 Margaret MacCollom, P.O. Box Oakhurst, CA 93644  
 Virginia Linscott, 924 Terrace I desto, CA 95350

**SOUTH CAROLINA**

Frankie Herring, 6 San Marks, Antigua, 82nd Pkwy. Myrtle Beach, SC 29577  
 Butler Dargan, 215 Medway Pl., Pawleys Island, SC 29585  
 Julia Puckette, 821 River Rd., Island, SC 29455  
 Sarah Lumpkin, Rt. 2, Bo Georgetown, SC 29450

**SOUTH DAKOTA**

Joan Newcomb, 1701 N. Kline, Aberdeen, SD 57401  
 Marie Rogers, 659 N. Maple, Rapid City, SD 57701  
 Sherry Maule, Box 1831, Win 57580

**SOUTHEAST FLORIDA**

Betty Melfa, 7215 SW 61st St., Miami, FL 33143  
 Charlene Guthas, 18320 SW 224th St., Goulds, FL 33170  
 Louise Bradley, 1311 NE 12th #205N, Miami, FL 33161  
 Sue Duffield, 681 Camellia Ct., tion, FL 33317

**SOUTHERN OHIO**

Linda Loveless, 35 S. Cassingham Rd., Columbus, OH 43209  
 Henrietta Stabler, 247 Melbou Worthington, OH 43085



## Triennial Profile

### Lillian M. La Porte

Lillian M. La Porte of Severna Park, Diocese of Maryland, is vice president administration for the Triennial Committee. She is married and has five children. F her parish, St. Martin-in-the-Field, Mrs. La Porte instituted an intergenerational church school, had two three-year terms on the vestry, served as junior warden and is a reader and chalcist. She has chaired Christian education in her diocese, served on the evangelism committee, was vice president of the diocesan council and chaired the commission on the ministries of women. She is a member of the Province III EC board.

"Triennial meeting," she said, "should be a time when women can hear Christ speaking through us all, and a week in which delegates can learn to know Christian women all sorts."

## SOUTHERN PHILIPPINES

Moendeg, South Upi, Maguidan, Philippines  
la Belleza, Holy Trinity Church, Iboanga City, Philippines  
Alicia Cabanban, c/o PEC Nat'l Office, St. Andrew's Seminary, Quezon City

Elizabeth Araneta, 21331 Greenhaven, Covina, C.A. 91724  
Azucena Teodoro, Holy Trinity Church, Zamboanga City, Philippines

## SOUTHERN VIRGINIA

John Bernart, Nassawadox, VA 13  
John Williams, 7900 North Shore, Norfolk, VA 23505

Iris Hanson, 1523 Lafayette Blvd., Norfolk, VA 23509  
Rosamond Carter, Rt. #2, Box 20, Temperanceville, VA 23442

## SOUTHWEST FLORIDA

Logan, 1540 Grand Blvd., Sarasota, FL 33582  
Barroll, 13111 Ridge Rd., Largo, FL 33544  
Tolbert, 133 NW Salem Ave., Charlotte, FL 33952

Celeste Conn, 7945 9th Ave. S., St. Petersburg, FL 33707  
Edna Jane Peebles, P.O. Box 519, Punta Gorda, FL 33951

## SOUTHWESTERN VIRGINIA

John Hopkins, 1102 Oakwood Dr., Roanoke, VA 24015  
Barret Moore, Rt. 6, Box 19, Arlington, VA 24450

Jackallen Arthur, 1238 Timberlake Dr., Lynchburg, VA 24502  
Mary Ann Chapman, 409 W. Main St., Marion, VA 24353

## SPRINGFIELD

John Meloen, 45 Circle Dr., Central IL 62801  
Dennis, Rt. #1, Box 395, Springfield or Lake, Carbondale, IL 62901

Nancy Golwitzer, 28 Tam-O-Shanter Circle, Lincoln, IL 62656  
Sue Casebeer, Rt. #6, Heritage Hills #15, Carbondale, IL 62901

## SPOKANE

John Wing, E. 13515 27th Ave., Spokane, WA 99216  
John Olson, 821 S. Gargield, Kenick, WA 99336

Dottie Leland, S. 4208 Crestline, Spokane, WA 99203  
Joan Sharrow, P.O. Box 259, Bayview, ID 83803

## TENNESSEE

John Ewan, 2220 Woodmont Blvd., Nashville, TN 37215  
Cook, 2421 Bellevue Manor, Nashville, TN 37211

Ellen Farrell, 4107 Estes Rd., Nashville, TN 37215  
Penny Ezell, 5004 Bonnahill Dr., Hermitage, TN 37076

## TEXAS

John Hall, 3417 Ella Lee Ln., Houston, TX 77027  
John Neff, 1708 Cedar Dr., Richardson, TX 77469  
John Osborn, 755 Sunny Ln., San Antonio, TX 77802

Gloria White, 17 Willow Herb Ct., The Woodlands, TX 77380  
Wanda Sinclair, 1100 Coleman Dr., Longview, TX 75601

## UPPER SOUTH CAROLINA

John Kean, 5001 Trenholm Rd., Columbia, SC 29206  
John Hincow, 103 Rockingham Rd., Greenville, SC 29607

Mrs. Lynne Muir, 1643 Willow Creek Dr., Columbia, SC 29210  
Pauline Gregory, 1504 Parkins Mill Rd., Greenville, SC 29607

## VIRGINIA

John Lee, 9806 St. Julians Ln., Richmond, VA 23233  
John High, 1000 Abbey Way, Lean, VA 22101

Nancy Fries, Box 1832, Front Royal, VA 22630  
Ursula Baxley, Rt. 2, Box 43, Marshall, VA 22115

## VIRGIN ISLANDS

John Francis, 29 E. Bordeaux, P.O. Box 957, St. Thomas, V.I. 00801

Mrs. Erin Parson, Box 579 Cruz Bay, St. John, V.I. 00830

## VERMONT

John Park, Rt. #3, Box 269, Grafton, 05146 (GC Deputy)

## WASHINGTON

Doris Attridge, 22512 Robin Ct., Gaithersburg, MD 20879  
Beatrice Henson, 620 Quebec St. NW, Washington, DC 20010  
Pat Greenhorn, 7308 Mason St., N. Forestville, MD 20747

Jane Baer, St. Albans, Mt. St. Alban, Washington, DC 20016  
Janet Clark, St. Albans, Mt. St. Alban, Washington, DC 20016  
Wilhelmina Walden, 1200 45th Pl. SE, Washington, DC 20019

## WEST MISSOURI

Ruth Lewis, Box 395, Osceola, MO 64776  
Dorothy Frazell, 1211 W. 69th Terrace, Kansas City, MO 64113

Ellen Yates, 3315 E. Meyer Blvd., Kansas City, MO 64132  
Kay Somerville, 1424 Forest Dr., Chillicothe, MO 64601

## WEST TENNESSEE

Jane Clarke, 4165 Park Ave., Memphis, TN 38111  
Elizabeth Ramsay, 3614 Waynoka Ave., Memphis, TN 38111

June Wilcox, 1031 Marcia Rd., Memphis, TN 38117  
Anne Plyler, 3614 Northwood Dr., Memphis, TN 38111

## WEST TEXAS

Betsy Markland, P.O. Box 957, Wimberly, TX 78676  
Betty Morris, P.O. Box 66, Comfort, TX 78013

John Shafer, P.O. Box 693, Cuero, TX 77954  
Joan Mitchell, 206 Rockhill Dr., San Antonio, TX 78209

## WEST VIRGINIA

Rosemary Allinder, 210 Hillcrest Dr., Wellsburg, WV 26701  
Bea Paine, 324 North St., Bluefield, WV 24701  
Florence Churchill, Box 580, Northfork, WV 24868

Patricia Leigh, 113 Larkspur Dr., Huntington, WV 25705  
Betty Carr, 1535 Stewart St., Welch, WV 24801

## WESTERN KANSAS

Barbara Ehrlich, 109 S. Douglas, Lyons, KS 67554  
Anne Graner, 401 Morris, Larned, KS 67550  
Audrey Reilley, Box 125, Bennington, KS 67422

Pat Fischer, 2300 N. Van Buren, Hutchinson, KS 67502  
Sally Bradenberry, 956 E. 1st, Russell, KS 67665

## WESTERN LOUISIANA

Alice Herrmann, 1402 St. John, Ruston, LA 71270  
Hattie Limbocker, 1604 Moss, Apt. 19, Lake Charles, LA 70601

Pat Parsons, 365 Beverly Blvd., Opelousas, LA 70570  
Susan Hardtner, 910 Ockley, Shreveport, LA 71106

## WESTERN MASSACHUSETTS

Barbara Divoll, 115 Hill St., Leominster, MA 01301  
Gladys Haber, 65 Renee Dr., Dalton, MA 01226

Rena Pleau, 64 Superior Ave., Indian Orchard, MA 01151  
Virginia Chase, 73 Federal St., Greenfield, MA 01301

## WESTERN MICHIGAN

Valerie Ambrose, 567 Central Ave., Holland, MI 49423  
Diane Roush, 6855 W. Monroe, Pentwater, MI 49449

Jane Morrison, 116 N. Clay, Greenville, MI 48838  
Mae Patten, 2331 Chelsea Rd., NE, Grand Rapids, MI 49505

## WESTERN NEW YORK

Ingrid Dobrovolny, 601 W. Center St., Medina, NY 14103  
Dorothy Hass, 6288 Charlotteville Rd., Newfane, NY 14108

Gladys Hill, 521 S. Academy St., Medina, NY 14103  
Ruth Waddicor, 134 Village Park Dr., Williamsville, NY 14221

## WESTERN NORTH CAROLINA

Silda B. Burns, Rt. #1 Box 481-A, Granite Falls, NC 28052  
Candy Grooms, 405 W. 5th Ave., Gastonia, NC 28052

Kay Levine, 302 Appalachian Dr., Boone, NC 28607

## WYOMING

Amanda Smith, P.O. Box 6094, Cheyenne, WY 82003  
Anne Coffrey, 1620 Yellowstone, Worland, WY 82401

Barbara Edwards, 1512 Coburn, Worland, WY 82401  
Cinde Pfisterer, 214 Cascade, Riverton, WY 82501



# NATIONAL ASSOCIATION OF DIOCESAN ALTAR GUILDS MEMBERS AND OFFICERS

*(The following list was supplied by the National Association of Diocesan Altar Guilds.)*

**ARIZONA:** Eileen Harden, 8607 Rancho Circle, Tucson, AZ 85715  
**ATLANTA:** Gini Peterson, 2853 Jordon Forest Rd., Lawrenceville, GA 30245  
**CALIFORNIA:** Joan Chloupek, 1048 Leo Way, Oakland, CA 94611; Nancy Grandfield, NADAG 1st vice-president, 575 Vista Dr., San Carlos, CA 94070  
**CENTRAL FLORIDA:** Carol Cann, 315 Jessamine Blvd., Daytona Beach, FL 32018  
**CENTRAL GULF COAST:** Sally Boom, P.O. Box 303, Montrose, AL 36559  
**CHICAGO:** Joan Zandbergen, 26 W. 320 Menomini Dr., Wheaton, IL 60817; Virginia Michael, 4829 Montrose Ave., Chicago, IL 60641; Mary Lou Tombaugh 423 Homestead Rd., La Grange, IL 60525  
**CONNECTICUT:** Dorothy Albertson, 116 Seventy Acres Rd., West Redding, CT 06896; Barbara Gent, NADAG 2nd vice-president, 88 Westway, Wethersfield, CT 06109; Betty Sturges, NADAG Board, RR 3, Beaverbrook Rd., Box 348, Old Lyme, CT 06371  
**EL CAMINO REAL:** Sue Mack, 20295 Franklin Ave., Saratoga, CA 95070  
**EAU CLAIRE:** Phyllis Hayden, NADAG President, 4260 Coulee Spgs. Ln., La Crosse, WI 54601  
**IDAHO:** Virginia Biladeau, 3276 Whitman Dr., Boise, ID 83705  
**IOWA:** Mary Moore, NADAG Board, P.O. Box 3394, Davenport, IA 52808  
**LONG ISLAND:** Dorothy Vollmuth, 224 Fillmore St., Massapequa Park, NY 11762  
**LOS ANGELES:** Nancy Kemp, NADAG Board, 4716 Cerrillos, Woodland Hills, CA 91364; Annie Lou White, NADAG Board, 885-5 S. Orange Grove Blvd., Pasadena, CA 91105  
**LOUISIANA:** Ruth Sickle, 12047 Oak Haven Way, Baton Rouge, LA 70808  
**MAINE:** Shirley Kozlovich, 67 Rhode Island Ave., Millinocket, ME 04462  
**MASSACHUSETTS:** Lou Smith, 28 Powers, Concord, MA 01742  
**NEWARK:** The Rev. Mother Superior Suzanne Elizabeth, CSJB; Sr. Mary Lynn, CSJB, Convent of St. John Baptist, Box 240, Mendham, NJ 07945  
**NEW HAMPSHIRE:** Jeanne Higgins, 18 Thomsen Rd., Hampton, NH 03842; Tucker Overton, NADAG secretary, 5 Benjamin Rd., Stratham, NH 03885  
**NEW JERSEY:** Susan Harnischfeger, 515 Otto Ave., Edgewater Park, NJ 07820  
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**NORTHWESTERN PENNSYLVANIA:** Audrey Tunney, 1409 Summer Dr., Erie, PA 16505  
**OKLAHOMA:** Mary Welsh, 1915 Huntington, Oklahoma City, OK 73116  
**OLYMPIA:** Mrs. George German, 1021 NE 90th St., Seattle, WA 98115  
**OREGON:** Eva Child, 322 SE 61st Ave., Portland, OR 97215  
**PENNSYLVANIA:** Freida Johnston, 103 E. Cliveden St., Philadelphia, PA 19119; Mrs. Harry May, Cathedral Village, 600 E. Cathedral Rd., Philadelphia, PA 19128  
**RHODE ISLAND:** Eileen Newall, 9 Arnold St., Barrington, RI 02806  
**SAN DIEGO:** Dorothy Gillis, 3006 A Sylvia St., Bonita, CA 92002  
**SAN JOAQUIN:** Pat Corrigan, 2261 Alabama St., Atwater, CA 95301  
**SOUTHERN OHIO:** Hobey Hinchman, 3555 Hershel Way, Cincinnati, OH 45208  
**SOUTHWEST FLORIDA:** Alice Huppinger, 4840 Golf Club Court #7, N. Fort Myers, FL 33903  
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Refer to Key on page 20.

**CALIFORNIA**  
**OSCEOLA STATE UNIV.** San Jose  
 St. John Street at Second on St. James Sq.  
 David A. Cooling, r (408) 293-7953  
 8, 10, 30; Wkdy H Eu 12:10 Mon-Wed-Fri

**SOUTH CALIF.-SANTA CRUZ** Santa Cruz  
**ST. JOHN'S CHURCH** Center and Lincoln  
 Judith Aln, chap  
 8, 10; Thurs HC & HS 10; Wkdys ex Thurs MP 8:30

**SIERRA COLLEGE** Whittier  
**ST. THOMAS** 7056 S. Washington Ave.  
 C. H. Howe, r; the Rev. A. Richardson, the Rev. M. O. the Rev. J. Lilly; the Rev. A. Jenkins, r-em  
 8 & 10, Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, Wed 7

CHAPEL—Campus: Sun 5

**DELAWARE**  
**UNIVERSITY OF DELAWARE** Newark  
**ST. THOMAS'S PARISH IN NEWARK**  
 Robert Wm. Duncan, Jr., r; the Rev. Jack W. v, TSF, Univ. v  
 5:30, EP daily, Mon 7, Wed 12:10. Anglican Student p Wed 7

**FLORIDA**  
**FLORIDA SOUTHERN COLLEGE**  
**COMMUNITY COLLEGE**  
 J'S 145 Edgewood Dr., Lakeland  
 Robert B. Cook, Jr., r; the Rev. James P. Coleman, Rev. Dr. John Santosuosso, d  
 12:30 HC. Tues & Fri 7 HC; Wed 10 & 7:30 HC and

**GEORGIA**  
**CLAYTON UNIV. CENTER** Atlanta  
**BURY CENTER** 791 Fair St., S.W. 30314  
 Vincent P. Harris, chap  
 Wed 6

**EMORY UNIVERSITY** Atlanta  
**ST. HOLOMEW'S** 1790 Lavista Rd., N.E.  
 J. Chester Grey, r; the Rev. Nancy Baxter Sibley,  
 6, Wed 10:30, 7. Fri 7

**GEORGIA TECH, AGNES SCOTT COLLEGE,**  
**EMORY STATE UNIV.**  
**ST. JOHN'S CHURCH** 634 W. Peachtree, Atlanta 30308  
 John Bonell, chap  
 Canterbury, Tues 6 (404) 881-0835

**ILLINOIS**  
**CHARLESTON ILLINOIS UNIV.** Charleston  
**ST. AL CAMPUS MINISTRY**  
 Donald J. Schroeder, chap  
 week & holidays as announced. 345-8191

**DEKALB ILLINOIS UNIV.** DeKalb  
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 cinda Ave.  
 Charles E. Hoffacker, chap  
 3 as anno. Full-time active program

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

**IOWA**  
**UNIVERSITY OF IOWA** Iowa City  
**EPISCOPAL UNIVERSITY CHAPLAINCY**  
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 Ms. Susanne Watson, coordinator  
 Services and other activities as announced

**KANSAS**  
**KANSAS STATE UNIV.** Manhattan  
**ST. FRANCIS AT KSU** 1402 LeGore Lane  
 The Rev. Ron Clingenpeel, chap  
 Sun H Eu 9:30 at Danforth Chapel; 5 St. Francis House. Wed  
 12:10 Danforth. HD 7:30 House

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

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

**U.S. NAVAL ACADEMY** Annapolis  
**ST. JOHN'S COLLEGE**  
**ST. ANNE'S** Church Circle  
 The Rev. R. Landis, the Rev. R. Friend, the Rev. J. Gordon  
 Sun 7:30, 8:45, 11:15. Wed 7:30

**MASSACHUSETTS**  
**BOSTON UNIVERSITY** Boston  
 The Rev. Jep Streit, chap  
 HC Sun 7:30, Marsh Chapel  
 HC Wed 7, 40 Prescott St.

**WHEATON COLLEGE** Norton  
**ALL SAINTS'** 121 N. Main, Attleboro  
 The Rev. John D. Crandall  
 Sun 8, 10

**MICHIGAN**  
**MICHIGAN STATE UNIV.** East Lansing  
 The Rev. John L. Mitman, chap  
 800 Abbott Rd., East Lansing 48823

**MISSISSIPPI**  
**JACKSON STATE UNIV.** Jackson  
**ST. MARK'S** 903 W. Pearl St.  
 The Rev. Hayden G. Crawford, r; the Rev. Walter A. DuVall,  
 Jr., chap  
 Sun HC 11; Wed HC 12:05

**UNIV. OF MISSISSIPPI** Oxford  
**ST. PETER'S** 9th and Jackson  
 The Rev. Paul E. Stricklin, chap  
 Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdys as anno

**NEW YORK**  
**SKIDMORE COLLEGE** Saratoga Springs  
**BETHESDA CHURCH** Broadway at Washington St.  
 The Rev. Thomas T. Parke, r & chap  
 Sun 6:30, 8 & 10. Tues 6 Wilson Chapel

**OHIO**  
**MIAMI UNIVERSITY** Oxford  
**HOLY TRINITY** Walnut & Poplar  
 The Rev. John N. Gili  
 Sun 8, 10:30. Wkdys as announced

**OHIO WESLEYAN UNIVERSITY** Delaware  
**ST. PETER'S** 45 W. Winter St.  
 The Rev. Clark Hyde, r; the Rev. Donna Ross, c  
 Sun H Eu 8, 10:30; Wed 7:15

**OKLAHOMA**  
**OKLAHOMA STATE UNIV.** Stillwater  
**ST. ANDREW'S** 516 N. Third  
 The Rev. William V. Powell, r; the Rev. David Ottson, chap  
 Sun: HC 8, 10:30, 5. Wed 10

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

**TEXAS**  
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 Fr. J. Gerald Johnston, r; Fr. Mitchell Keppler, chap  
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Tues Canterbury 6.  
 Fri 12:05.

**SMU** Dallas  
**CANTERBURY HOUSE** 3308 Daniel  
 Norman J. Amps, chap  
 Sun 9, 11, 5. Wkdys 5. Chapel open 24 hrs

**TEXAS SOUTHERN UNIV.** Houston  
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 assoc & chap  
 Sun 8, 9, 11; Thurs 10 & as anno

**UNIV. OF VIRGINIA** Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH** 1700 University Ave.  
 The Rev. David Poist, r & chap; the Rev. David Lee, assoc;  
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 Sun HC 8 & 10; Wkdys HC 12:15 daily; Wed 5:30 HC or EP;  
 Student Fellowship Tues 5:30

**WASHINGTON AND LEE UNIV.** Lexington  
**VIRGINIA MILITARY INSTITUTE** The Rev. Peter J. Bunder  
**R.E. LEE CHURCH** 123 W. Washington St.  
 Sun 8:30 & 10:30. Wed 4. Sun Even. 6:30

**WEST VIRGINIA**  
**MARSHALL UNIVERSITY** Huntington  
**CAMPUS CHRISTIAN CTR.**—Canterbury Fellowship  
 Fifth Ave. & 17th St. 25701  
 The Rev. Philip G. Browne, chap

**WEST VIRGINIA UNIV.** Morgantown  
**CAMPUS MINISTRY CTR.**—Canterbury Fellowship  
 293 Willey St. 26505  
 The Rev. George D. Moses, chap

**WISCONSIN**  
**UNIV. OF WISCONSIN-PLATTEVILLE**  
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 Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C  
 by appt; open wkdys 9-12:20, 2-5

# PEOPLE and places

Paul, 101 E. Vermilion, Abbeville, La. 70510.

The Rt. Rev. Charles T. Gaskell, as the Bishop of Milwaukee on May 24; add: 5442 N. Iroquois, (C) Dale, Wis. 53217.

## Appointments

The Rev. Arthur F. McNulty is now rector of Calvary Church, Pittsburgh, Pa. Add: 315 Shady Ave., Pittsburgh.

The Rev. John Raish has been for some time rector of Holy Trinity, 1700 Maplewood Dr., Sulphur, La. 70663.

The Rev. Joseph T. Rivers will become a rector of St. Andrew's, Glenmoore, Pa. on Aug. 25.

The Rev. Edwin T. Shackelford is now rector of Our Merciful Saviour Church, 5521 McGlashan St., Sacramento, Calif. 95820.

The Rev. William A. Smith will become the rector of St. John's, 45-319 Deglet Noor, Indio, Calif. 92201 as of Sept. 1.

The Rev. James A. Sox becomes vicar of Good Shepherd and Emmanuel Churches, Philadelphia, Pa. on Aug. 1.

The Rev. Robert Tiling as of July 1 is clergyman-in-charge, St. Katherine's, Rt. 1, Box 234, Owen, Wis. 54460; he will be farming as well.

The Rev. C. Barry Turner is now rector of St. Paul's, 1430 Pine St., Oroville, Calif. 95965.

The Rev. Richard Waggener is rector of St. Andrew's, Box 427, Ashland, Wis. 54806.

The Rev. John D. Walker is now vicar of Polk Memorial Church, Box 1546, Leesville, La. 71496.

The Rev. Edwin A. Watts became rector of St. John's, 1190 Forbes Ave., Lakeport, Calif. 95453, on May 1.

The Rev. John M. Wilcox is rector of Good Shepherd, 1445 N. Frankwood, Reedley, Calif. 93654.

## Ordinations

### Priests

Chicago—Ernie C. Sumrall, curate, St. Anskar's, Rockford, Ill. David C. Sweeney, curate, St. Mary's, High Point, N.C. Carl B. Winter, curate, St. John's, Naperville, Ill.

Northwest Texas—John Hayes Park (for the Bishop of Pittsburgh), interim curate, Church of the Heavenly Rest, 602 Meander, Abilene, Texas 79605, awaiting assignment in the overseas mission field.

Olympia—Michael Bennett Jarvis, associate rector, St. Stephen's, 7163 70th Ave. N.E., Oak Harbor, Wash. 98277.

San Joaquin—Jackie Otto Koonce, non-stipendiary assistant, St. John's, 2431 Floral Ave., Chico, Calif. 95926.

Western Michigan—Phillip D. Boeve, curate, St. Thomas, 529 Fairfield, Battle Creek, Mich. 49015.

## Changes of Address

The Rev. Laura Edwards-Jenks is now at 302 River Rd., Newport News, Va. 23601.

The Rev. H.E. Perret-Gentil (ret.) has changed his box number and should now be addressed at R.F.D. 1, Box 17, Clifton Forge, Va. 24422

The Rev. Joseph Trimble is now at Carlton House, Apt. 8F, 510 Deal Lake Dr., N., Asbury Park, N.J. 07712.

## Receptions

The Rev. Robert J. Critelli has been received as a deacon from the Roman Catholic Church; add: 126 Oakmont Rd., Cherrywood, Clementon, N.J. 08021.

## Deaths

The Rev. Pauli Murray, the first black woman ordained to the Episcopal priesthood, lawyer, writer, and civil rights activist, died July 1 of cancer at her home in Pittsburgh, Pa. at the age of 74.

A native of Baltimore, Dr. Murray held degrees from Hunter College, Howard University, the University of California at Berkeley, and Yale Law School, at which she earned a doctorate of jurisprudence. She was admitted to the bar in California in 1945 and New York in 1948; in 1946 she became deputy attorney general of California. She was admitted to practice before the U.S. Supreme Court in 1960. Active in political and racial issues, Murray was jailed after a personal challenge against racial segregation on an interstate bus in Petersburg, Va., in the 1930s. In the 1960s and 1970s she served on the civil and political rights committee of the president's commission on the status of women, a member of the national board of the American Liberties Union, and as a charter member of the rights group of the National Organization of Women. She was priested in 1977 after graduating from General Theological Seminary; subsequently served St. Stephen and the Incarnation and Church of the Atonement in Washington, D.C. Holy Nativity, Baltimore, and Holy Cross Church in Pittsburgh. The granddaughter of a slave, Dr. Murray was awarded 10 honorary degrees and was author of *Proud Shoes* and *Dark Testament: Other Poems*.

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The Rev. Maurice Parscomb, r; the Rev. Samuel Fleming, r-em; the Rev. Nutt Parsley, the Rev. Kent Belmore, c  
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs HU & Eu 9:40; Sat Eu 9

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The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon, Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

**ST. CHRISTOPHER'S** 2600 Westminster, 75205  
at Exit 11, North Central Expwy.  
The Rev. Lawrence C. Bowser, priest-in-charge  
Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

**FORT WORTH, TEXAS**  
**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. William A. Crary, Jr., r  
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

**HURST, TEXAS**  
**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76054  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
Sun Masses 8 (Mat & Low, I), 9:30 (Cho, II), 11:30 (Sol, I), V 6. Daily Mat 6:45, Mass 7, V 6:45. Sat Mat 10, Mass & HU 10:15, V 6

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The Rev. Sudduth Rea Comings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M. Scott Davis, the Rev. John F. Daniels, parish visitor  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

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

**MILWAUKEE, WIS.**  
**ALL SAINTS CATHEDRAL** 818 E. Juneau  
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Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

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Sun 8, 10, 5:30; MP, HC, EP daily

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The Rev. Henry Solem, c  
Our 150th Year 9818 Fort Hamilton Parkway  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service 10. Eu scheduled with all services

**ST. PAUL'S** 199 Carroll St. (at Clinton St.)  
The Rev. Samuel O. Cross, r  
Sun Sol High Mass 11, Wed EP 7, Mass 7:30

**CLIFTON PARK, N.Y.**  
**ST. GEORGE'S** #912 Route 146 West  
The Rev. Michael F. Ray, r  
Sun H Eu 8, 9:30, 11

**LONG BEACH, LI., N.Y.**  
**ST. JAMES OF JERUSALEM** Est. 1880  
West Penn and Magnolia  
Marlin Leonard Bowman, v  
Sat EP HC 5. Sun MP HC 9, Education 9, HC 11. Wed HC 7:30

**MORRISTOWN, N.Y.**  
**CHRIST CHURCH** Near 1,000 Islands  
The Rev. Dan Herzog, parish priest  
Mass Sat 5, Sun 9:30, Tues 7:30

**NEW YORK, N.Y.**  
**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

**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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

**DIEGO, CALIF.**  
**ific Beach)**  
**DREW'S-BY-THE-SEA** 1050 Thomas Ave., 92109  
v. Robert D. Kelsey, r  
7:30 & 10; Wed Eu 10 & 6:45

**TTIER, CALIF.**  
**TTIHAS** 7056 S. Washington Ave.  
etor for deaf at 10 Sun Services (213) 698-9741  
v. C.H. Howe, r; the Rev. A. Richardson; the Rev. J. H. Rev. M. Magodoro; the Rev. A. Jenkins, r-em  
Sun 8 & 10; Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, :P Wed 7

**HINGTON, D.C.**  
**UL'S** 2430 K St., N.W.  
v. Canon James R. Daughtry, r  
sses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & /P 6:45, EP 6; C Sat 5-6

**ONUT GROVE, MIAMI, FLA.**  
**EPHEN'S** 2750 McFarlane Road  
P & HC 8, HC 10 & 5; Daily 7:15

**ANDO, FLA.**  
**DRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
ry Rev. Harry B. Sherman, dean; Robert J. Vanderau, omas A. Downs, canons; Ronald F. Manning, Gloria yeler, Ashmun N. Brown, deacons  
un 8, 10 & 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP P 5:15

**ANTA, GA.**  
**CH OF OUR SAVIOUR** 1068 N. Highland Ave.  
id B. Rudd, Jr.  
sses 8:30, 10:30, 6:30. Daily call 872-4169.

**INGFIELD, ILL.**  
**UL'S CATHEDRAL** 2nd & Lawrence  
ry Rev. R. A. Pugliese, dean  
sses 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex

**ANAPOLIS, IND.**  
**TR CHURCH CATHEDRAL**  
ent Circle, Downtown  
1 8 & 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8). HD

**TON, MASS.**  
**CH OF THE ADVENT** 30 Brimmer St.  
v. Donald R. Woodward, priest-in-charge  
sses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

**INTS** 209 Ashmont St., Ashmont, Dorchester  
mont Station on the Red Line (436-6370; 825-8456)  
v. J.F. Titus Oates, r; the Rev. Jay James, c  
0 Low Mass, 10 Solemn Mass. Daily Mass 7

**HN THE EVANGELIST** 35 Bowdoin St.  
v. Emmett Jarrett, v; the Rev. Margaret Rose, c  
l Eu 10:30. Daily as announced

**G BEACH, MISS.**  
**TRICK'S** 200 E. Beach  
v. William R. Buice, v  
sses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st Fri 7

— Light face type denotes AM, black face PM; add, s; anno, announced; A-C, Ante-Communion; appt, intment; B, Benediction; C, Confessions; Cho, Cho-; h S, Church School; c, curate; d, deacon, d.r.e., tor of religious education; EP, Evening Prayer; Eu, arist; Ev, Evensong; EYC, Episcopal Young Church- ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy munion; HD, Holy Days; HH, Holy Hour; HS, Healing ce, HU, Holy Unction; Instr, Instructions; Int, Interce s; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; orning Prayer; MW, Morning Worship; P, Penance; r, r, r-em, rector emeritus; Ser, Sermon; SM, Service of c; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; Young People's Fellowship.