

THE LIVING CHURCH



Gary Allen

Episcopalians confer at Student Missions Conference. From left to right are Dr. John Alexander, president-emeritus of Inter-Varsity Christian Fellowship; the Rev. Walter W. Hannum, general secretary of the Episcopal Church Missionary Community; and the Rev. Ian Montgomery, Episcopal chaplain at the University of Massachusetts, Amherst [see page 6].

TLC Says Thank You • pages 12 and 13



THE LIVING CHURCH

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The Ground Hog

The world of space and time within which we live has its beauties and its inspirations, but also its ironic and humorous aspects. As these words are being written in early January, your editor sits at home, snowbound in the Wisconsin winter. Highways, airfields, schools, and post offices are all closed, not to mention the offices of THE LIVING CHURCH. Muffling the earth with its white blanket and festooning the tree limbs with white ribbons, such snow is indeed beautiful.

These pages will reach you, the reader, on the eve of February. In the deep south, all this will seem laughable, for February will bring in the first stages of spring. In the middle part of the country, February will probably inaugurate a month of mud and grey skies. For us in the far north, the end of January will only mean that half of the worst part of the winter is over.

Maybe so, or maybe not. Long ago I read in a medieval book a jingle in Latin, the exact words of which I cannot recall. It was to the effect that if the Feast of the Purification (February 2) was cloudy, good weather would follow, but if it was fair, one should beware — or something of the sort. It was obviously this idea, translated into the thought of Protestant America where the Purification was an unknown holy day, which came to be celebrated on Ground Hog Day.

This worthy beast reputedly awakes from its hibernation on February 3, comes out of its hole, and looks about. If

it sees its shadow (i.e., if it is sunny), it returns to its hole and resumes its sleep for six more weeks for the weather will be bad. On the other hand, if it does not see its shadow (i.e., if the weather is overcast) it stays awake and good weather follows.

For the benefit of city-dwellers, it may or may not enhance the credibility of this form of weather prediction to know what a ground hog is. It is a rotund, short-legged, and short-tailed animal, covered with brownish fur. The body is over a foot in length. Woodchuck is simply another name for exactly the same species. In the more formal language of biology, it is a marmot. The ground hog is common in the eastern half of our country, and some related marmots live in the west. The prairie dog is a smaller and more sociable cousin.

We do not know what the special connection of the group hog was with Punxsutawney, Pa., an esteemed town made famous by the references to it of the late comedian, W.C. Fields. In any case, this community is the site of a formal annual observance of Ground Hog Day. More on this in next week's First Article.

On the Feast of the Purification, or Candlemas, we will go to the altar and celebrate Christ as "the light to lighten the Gentiles." Meanwhile, we will hope it is dark and gloomy outside, and that in Punxsutawney and elsewhere no emerging ground hogs will be dismayed by ominous shadows.

THE EDITOR

Masquerade

Don't despair, masquerader, the Lord knows your needs,
He'll not forsake you, your dilemma he'll heed.
When you come to accept yourself, learn of his love,
He'll melt your facade, with grace from above.
Lord, thank you for showing me you know me best.

Lynn Belding

LETTERS

For Catholic Consent

The well balanced report of the bishops' committee on theology written by Bishop Weinbauer of Western North Carolina [TLC, Dec. 20] is of interest in another area of theology besides the *filioque* controversy which it addresses directly.

The four recommendations and the reasons for suggesting omission of the *filioque* clause, *i.e.* (1) lack of authority from an ecumenical council, (2) lack of catholic consent, (3) need for agreement with the rest of the Anglican Communion and collaboration with other Western churches, and (4) need for sensitivity to the feelings of our Orthodox brothers and sisters, could equally be applied in objection to the General Convention action permitting women to be ordained to the Episcopal priesthood.

The *filioque* controversy has divided Eastern and Western Christians for over a millenium. Will it take Episcopalians, in this house theologically divided against itself, another thousand years before the bishops' committee on theology reaches a decision on the innovation of Minneapolis similar to the orthodox opinions expressed on use of the *filioque* clause?

(The Rev.) HERBERT A. WARD, JR.
St. Jude's Ranch for Children
Boulder City, Nev.

Clergy Housing

"The Case of the Short-sighted Treasurer" moved me greatly [TLC, Jan. 3]. When I was placed in this small mission by the bishop, being the first priest this congregation had ever had, I was confronted with a series of very unpleasant events.

It was first suggested that I live in a small room in the back of the church (I am single and therefore need little space, or so the logic goes). Then it was suggested a small mobile home be rented for me and put behind the church; then it was suggested I put my furniture in storage and move into a furnished room in a friend's house — it was *free*, after all.

I resisted all these suggestions and refused to assume my duties until a suitable house could be found. Two weeks later I was informed that such a place had been found. It turned out to be a poorly constructed house (one could actually see daylight through the walls) ten miles from town, the last two and a half miles down a dirt road. When I told the senior warden the house was unsuitable, I was told that many people had worked hard to find it and that I had better not complain.

Two months later I found a more agreeable dwelling, and I made the move, presenting it to my mission council as a *fait accompli*. The furor over the vicar's housing has now calmed down. I might add that this small church was able to save more than \$10,000 that first year toward a building fund; it could have been much more had the vicar not been so demanding about where he lived!

I would request that you please withhold my name, as I am still in this mission, happily so now that I have a comfortable place to live.

NAME WITHHELD

• • •

The article by the Rev. Eugene Geromel [TLC, Jan. 3] on the short-sighted treasurer is only one of many views. In a sampling of vacancies published by the CDO in New York, I found a trend for vestries to offer clergy a housing allowance in lieu of a rectory.

It seems that vestries are beginning to realize the inequities of an archaic system where the churches have provided rectories in the past for the convenience of the church to keep costs down. The old system is unfair since equity is realized by the church when property values go up, yet the priest is deprived of an accumulation of equity.

Also, Fr. Geromel implies that the part-time ministry is less than the best. I have been a part-time priest for the past 12 years to enable a country mission to have a resident priest. A quality ministry doesn't depend on the hours a priest circulates throughout his parish but on the commitment he and the parish together develop to the Lord Jesus.

(The Rev.) DON VANDEGRIFT
St. Mark's Church
Honey Brook, Pa.

• • •

The January 3 issue has just been read with enjoyment by my wife and me. She was delighted with the article by Nell Mason Barr, a priest's wife who doesn't complain. I found the letter to a young priest by the Rev. William H. Baar and the Rev. James L. Lowery's editorial on compensation awaking memories.

I've just celebrated the 50th anniversary of my ordination to the priesthood. I retired in July, 1975.

Jane and I married in the middle of the depression, and income was \$1,260 a year and an old frame house — no utilities except water supplied; no car allowance. It was a small town, a mission congregation of gracious and generous people. Most of the time I had two other congregations to serve.

On the day before Pearl Harbor, I had accepted appointment to a mission in the deep south. The vestry had hesitated showing me the rectory, being

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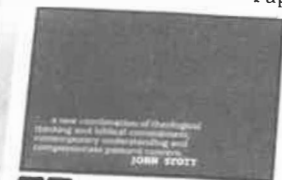
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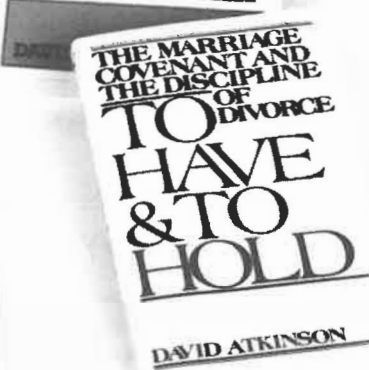
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ashamed of the coldest house in town. I was assured that a more adequate house of my own choosing would be supplied. Just before I left, three and a half years later, the old house was sold and razed. The congregation had become self-supporting, and a new rectory was built.

My next station was in a rapidly growing small city. The people of our church were ready to become a strong community force for good. A good rectory had been purchased for the use of my predecessor. Perquisites were good. A mission was also started in a growing suburban area, and plans were made for another before I left there after nearly 13 years. The salary was nearly doubled for my successor and a curate was provided. The rectory was also enlarged.

The next six years we spent in a "grey area parish" of people who refused to give up. The rectory was a small one and is still in use. Then I moved on to a diocesan job, good house provided, good perquisites. After three years we went to a suburban mission which bought a rectory for our use.

Retirement has been comfortable in a rented duplex near a shopping center and the bus. My church pension and Social Security provide an adequate income. I've never had enough money to make a down payment on a house, and most of the parishes I've served would have found it hard to understand such a purchase.

We live comfortably and have no complaints. It's a good life, and that we have lots of dear friends was evident when the anniversary celebration was held.

(The Rev.) G. RALPH MADSON (ret.)
Orlando, Fla.

Invoking the Saints

This letter is in response to Mr. John Kenison's contention that prayers to saints are improper [TLC, Dec. 27]. I wonder if, during the Christmas season, he was in a parish where hymn 42 was sung: "Mary, Joseph, lend your aid . . . While we raise our hearts in love. . ."

And perhaps his parish never sings hymn 135, the first hymn for martyrs: "Therefore, ye that reign in glory . . . Fellow heirs with Christ on high . . . Join to ours your supplication. . ." Certainly many congregations have sung these hymns invoking the saints and far from finding them improper have found their worship enriched by them.

HOWARD A. WILSON
Galesburg, Ill.

• • •

The letter from John Kenison [TLC, Dec. 27] seems to say that asking the saints for their prayers is an improper procedure. His argument is based on XXII of the Articles of Religion.

Was I led astray both by the faithful

priests who raised me in the Faith and also by the seminary of which I am proud to be a graduate? The article says very clearly that what is a "fond thing" is *the Romish doctrine concerning certain things . . .* in other words, the teaching of a specific branch of Western Christianity as that existed more than 400 years ago.

The blessed Apostle Paul tells his readers often that he prays for them, as some of my contemporaries also say to me that they pray for me. As these persons pass on, am I to believe that they cease to have that intention in their hearts? I hope not.

I remind Mr. Kenison that the hundreds of millions of Roman brethren and Eastern Orthodox brethren are joined many times each day by millions of his fellow Anglicans, for whom the communion of saints is an active fellowship of continuing prayers — intercessions, praises, and thanksgivings. I do hope that some day, in God's time, Mr. Kenison will join us.

NAME WITHHELD

Will the Real Feast Stand Up?

Can any of your readers tell us why our authorities on the church calendar did not include the Feast of Christ the King in the calendar of our new Prayer Book? When observed, this is, of course, the last Sunday after Pentecost.

As far as I can determine, the only reference to this feast or permission for its observance is Collect Nine under those used for various occasions. Also, there is the casual reference by the listing of a Psalm and Lessons for "Of the Reign of Christ."

I do not understand why this feast was not listed in the calendar and a definite time given for its observance. The feast does appear in the new Lutheran calendar, and how very shocked and ashamed I was this fall to see it used also in the bulletin of a local Methodist church!

HARRISON WALKER
Wilmington, Del.

In our church, the Feast of Christ the King is the Sunday closest to November 23. The Collect (BCP pp. 185 and 236) and Bible readings make this clear. Many churches use white vestments on this day (as has been recommended in TLC) The title Christ the King, is not printed with this proper, just as various other terms for special Sundays are not printed, e.g., Stir-up Sunday, Mothering Sunday, or Rogation Sunday. In this case, it should be noted, this title is open to question, because of the regrettable history of this feast in Europe, and because of the conviction of traditionalists that the Epiphany or Ascension Day (or Palm Sunday?) is the real Feast of Christ the King. Ed.

BOOKS

A Private Life

DOROTHY L. SAYERS. By James Brabazon. Scribner's. Pp. 308. \$14.95.

This life of Dorothy L. Sayers is based upon unpublished autobiographical materials and letters, and while Brabazon shows that Sayers made use of her own background and experience in her mysteries, his emphasis is on her private life. He thinks her detective fiction her best work, discounting her plays, poetry, and Dante translation, as well as her role as spokesman for the Church of England.

Beginning his account when she was 28, tall and plain, starting a career as a copywriter and finishing her first Lord Peter story, Brabazon moves backwards to her Edwardian childhood as a clergyman's daughter. He shows her bright and bossy, a bookworm who liked to act out *The Three Musketeers* (she was Athos).

Then, in London, she fell in love with John Cournos, who married another woman, leaving her to become pregnant on the rebound by an unnamed man. Her son's father neither wanted to marry her nor support the child, so Sayers coped, not without anguish.

Brabazon suggests that marriage with her lover might have left her a contented housewife, or allowed her to write "great confessional literature." But he is surprised that she refused a degree of Doctor of Divinity from the Archbishop of Canterbury, only to accept one in literature.

Although his book is interesting and he is well informed [having known Dorothy Sayers personally], Brabazon seems unable to deal with his subject's enduring sense of humor or her perception of herself as a great sinner, so Sayers comes off less well rounded than some of her own characters.

ALZINA STONE DALE
Chicago, Ill.

Great English Mystic

THE FIRE OF LOVE AND THE MENDING OF LIFE. By Richard Rolle. Translated by M.L. Del Mastro. Doubleday. Pp. 280. \$4.95 paper.

The little that is known of the life of Richard Rolle of Hampole is learned from two sources. First, there is what he tells us in his own writing, and second, some events of his life are recorded in the Office for his feast and its octave, written by the Cistercian nuns of the Hampole Priory in preparation for his canonization, which has never occurred.

Some highlights of his life as gleaned from these two sources are that he was born in Thornton in the Diocese of York,

perhaps around the year 1300; that he studied at Oxford and the Sorbonne, preferring theology to all secular studies; and that in an unconventional, unofficial manner he became a hermit and teacher within the church. His spirituality was marked by the performance of miracles, and he had many mystical and psychic gifts.

Rolle's importance for us today is very great. At the present time, the worldwide Christian community is divided over the very meaning of Christianity and over the content of Christian teachings. Amidst this controversy, in which often the intellect is overemphasized in Christian faith and spirituality, Rolle tells us that he is writing "not for philosophers and great theologians, but for those who are trying to love God." And then he recalls us to what ostensibly we already knew, that "God is known in doing and loving and not in arguing."

Again, Richard Rolle recalls us to the profundity and importance of what it means to be in the world, but not of the world. Thus he writes, "Let it be sufficient for you that you despise other things to love God, to praise God, to rejoice in God, not to draw back from God, but to cling to him with inextinguishable desire."

Finally, this very lucid book is the first appearance in modern English of Rolle's *The Fire of Love* and *The Mending of Life* in a single volume.

MARY CARMAN ROSE
Professor Emeritus of Philosophy
Goucher College
Towson, Md.

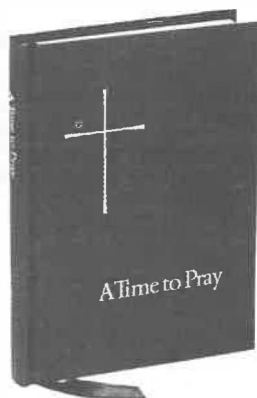
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Convention Presence Changed

The Evangelical Education Society of the Episcopal Church has decided that only two of its officers will formally represent the society at the 1982 General Convention in New Orleans, and that money budgeted for the society's convention presence will be given instead to the Rev. David Birney, overseas personnel officer at the Episcopal Church Center, for a seminary scholarship.

At the society's annual meeting, grave reservations were expressed about the suitability of the Episcopal Church meeting in New Orleans, and society members "agreed that the coming convention could be the costliest one in the church's history," according to *The Evangelical Outlook*, the society's newsletter, which added, "Some estimated that as much as \$8.5 million may be spent to meet for ten days in the Mardi Gras city. The cost and the Bourbon Street environment were felt to present something less than a pleasing image of the Episcopal Church to the nation and to the world.

"In the face of the economic needs of American cities, poverty in the U.S., and widespread hunger abroad, it was felt to be incongruous to see the church meeting in a city which as one said 'is not unlike Vanity Fair in *Pilgrim's Progress*.' Hope was expressed that the convention . . . [will] consider the possibility of meeting in the future in less pretentious surroundings, 'perhaps a college campus or the like,' where the church's work can be done at less cost."

Most Influential

In order to determine the "most influential persons" in the field of religion in the U.S., *Christian Century* magazine recently polled the editors of some of the leading religious magazines in the nation.

Everyone on the list that resulted is a white, male, ordained Christian cleric over the age of 40. The first three names finished "in a virtual dead heat," according to the January 6-13 issue of *Christian Century*. They were: the Rev. Billy Graham, 63, called by one panelist, "the last of the best of the old time evangelists"; the Rev. Martin E. Marty, 53, characterized as "religion's Walter Cronkite, perceptive and usually quite objective"; the Rev. Jerry Falwell, 48, "his religious influence is minimal,"

according to one observer, "but he is a political force to be reckoned with."

Others deemed influential were:

- Pope John Paul II, 61, — "not all agree with him, but he sets standards against which other religions are judged."

- The Rev. William Sloane Coffin, 57 — "one of the finest rhetoricians working in the church today."

- The Rev. Oral Roberts, 63 — "the television evangelist with the highest Arbitron ratings."

- The Rev. Robert Schuller, 55 — "if his Nielsen ratings are correct, when Baptists stay home to watch the electronic church, he's the one they watch the most."

- Archbishop John R. Roach, 60 — "president of the National Conference of Catholic Bishops, who has played a leading role in shaping the bishops' current united front of opposition to the nuclear arms race and advocacy for the poor."

- The Rev. Theodore Hesburgh, 64 — "In surveys of *U.S. News and World Report*, Fr. Hesburgh has on occasion turned up as a most influential figure in two fields: religion and education."

- The Rev. Ronald Sider, 42, author of *Rich Christians in an Age of Hunger* — "he challenges evangelicals to a simpler lifestyle."

- The Rev. Hans Küng, 53 — "it can't be sheer promotional wizardry that turns lengthy theological tomes into best sellers."

- Methodist Bishop A. James Armstrong, 57, new president of the National Council of Churches — his areas of influence were characterized as "theology, social action, and personal devotion."

Failing to Keep Pace

Although donations to mainline churches were up about nine percent in 1980, the increased amount failed to keep pace with inflation, which rose by 12.4 percent, according to statistics compiled by the National Council of Churches.

Because of this, "religious institutions faced considerable strains in stretching dollars to meet higher costs for such things as salaries, equipment, programs, utilities, and maintenance of buildings," said Constant H. Jacquet, Jr., of NCC's office of research, evaluation, and planning.

The Rev. Theodore Hesburgh, presi-

dent of the University of Notre Dame, recently told Catholic Relief Service directors that they must find some way to impress upon Americans the severe hardships under which many people live, and how a "helping hand" can give inestimable help.

He said Americans tend to take for granted such essentials as regular meals, and a roof over their heads. Most spend more on liquor, entertainment, or beauty parlors than they give to charity. Government figures support Fr. Hesburgh's view. In 1980, nearly twice as much was spent on liquor (\$42.8 billion) as for religious and welfare purposes (\$23.3 billion), and clergy calls to American church members to switch to a simpler lifestyle and give more generously to those in need are not heeded widely.

A 1979 Gallup Poll found that while donations to religious causes increase along with household income, the rise in no way equals the biblical ten percent which is approached in some small evangelical churches. The study also showed that Protestant households gave 94 percent more than Roman Catholic households (\$311 to \$160). [No separate figure is available for Episcopalians.]

A study for the magazine *Christianity Today* by the Gallup organization in 1978 showed that one of every six people in the U.S. gave a full tithe. Southern Baptists were found most likely to tithe.

Student Mission Conference in Urbana

According to the Episcopal Church Missionary Community, most of the nearly 200 Episcopal students who recently attended Inter-Varsity's 13th Student Missions Conference in Urbana, Ill., will return to parishes that have little interest in world missions.

"Before Urbana, I felt as if I were the only Episcopalian getting excited about missions," said one student. At the Urbana convention, the students discovered avenues for mission service in the Episcopal Church under the auspices of the South American Missionary Society and the national church's Volunteers for Mission program. They also learned about the training for mission work offered by the Trinity Episcopal School for Ministry and the Episcopal Church Missionary Community.

Dr. John Alexander, president-emeritus of Inter-Varsity Christian Fellowship and a former vestryman of St.

Andrew's Church in Madison, Wis., shares the concern of Episcopal students. He urged them to be both prayerful and thankful.

"As Anglicans, we can thank the Lord for all the blessings in our heritage — the Book of Common Prayer and our liturgical history. And we must ask God to produce some real changes in our church." Deeply committed to renewal in the Episcopal Church, Dr. Alexander encouraged students returning from the Urbana conference to become servants in their churches, "people willing to undertake the jobs no one else wants to do."

Although interest in world missions is believed to be low in the Episcopal Church, the Rev. Walter Hannum, general secretary of the Episcopal Church Missionary Community, and the Episcopal students who attended the Urbana convention, want to revive it. Fr. Hannum's ministry involves awakening largely indifferent parishes nationwide to a new direction in world missions.

"Although my glasses may be tinted a bit, I think there is increased interest in missions in the Episcopal Church," Dr. Alexander said. He added that with the commitment of Inter-Varsity to work as a servant-partner of the local church, the future of missions in the Episcopal Church looks more hopeful than ever.

African Archbishop Dies

The Most Rev. Bezaleri Ndahura, Archbishop of Burundi, Rwanda, and Zaire, suffered a fatal heart attack on Christmas Day in Bukavu, Zaire. He was 51.

Archbishop Ndahura was ordained to the priesthood in 1974 by the Most Rev. Robert Runcie, then Bishop of St. Albans, and later served as Assistant Bishop of Boga-Zaire and Bishop of Bukavu before his election as head of the new Province of Burundi, Rwanda, and Zaire.

As Archbishop of Canterbury, Dr. Runcie traveled to Africa in 1980, and preached at Archbishop Ndahura's installation. He has sent a personal message of condolence to Marjorie Ndahura, the archbishop's widow, and called on Anglicans throughout the world to remember the province in prayer at this time.

Challenge of Sharing Successful

During the first week of the new year, Warren Debus, business manager of THE LIVING CHURCH, reported that the Challenge of Sharing Campaign of 1981 had been successful in meeting and surpassing its goal of raising \$55,000 for The Living Church Fund. This fund represents the annual voluntary giving essential to the publication of this magazine.

BRIEFLY...

Representatives of the Episcopal Church were among those signing a recent letter opposing the **planned repeal of Federal Communications Commission equal employment rules**, an action which they characterized as grossly unfair to minorities and women. "With the current recession and resulting high unemployment of minorities and women, FCC protection of unemployment rights is doubly needed," said the letter, which was sent to all FCC commissioners from the United Church of Christ-led alliance of religious and civil rights groups.

The **Parish Renewal Council**, a new national ecumenical organization, plans to assist clergy and lay leaders in the U.S. to form regional steering committees and area-wide renewal prayer fellowship during the early months of 1982. Organized in Tulsa, Okla., in January, 1981, the Parish Renewal Council is a confederation of charismatic renewal fellowships of the Episcopal, Lutheran, Presbyterian, United Church of Christ, and the United Methodist traditions. The Rev. Roger C. Ames, vicar of Christ Church, Charlevoix, Mich., and the Rev. Charles M. Irish, Episcopal Renewal Ministries, Akron, Ohio, are Episcopal members of the organization's executive committee.

The Rev. Everett L. "Terry" Fullam, rector of St. Paul's Church, Darien, Conn., has completed recording the **Episcopal Series for 1982**, according to Dr. Theodore Baehr, president of the Episcopal Radio-TV Foundation in Atlanta. The 12 talks on "Facets of the Faith" are expected to be heard on over 500 commercial radio stations, and they also are available for National Public Radio.

The Episcopal Peace Fellowship has announced the appointment of **Elizabeth Holmes Vilar** as national executive secretary. Mrs. Vilar was educated at George Washington University, Yale Divinity School, and the Episcopal Semi-

nary of the Caribbean. She is married to the Rev. Jose E. Vilar, vicar in charge of Hispanic ministry in the Diocese of Washington. As EPF executive secretary, Mrs. Vilar succeeds the Rev. Denise Giardina, who plans to return to West Virginia.

In July, the pastor of a Lutheran church near the White House appealed to President Reagan for **leftovers from state banquets**, but he has received no reply. The Rev. John Steinbruck said that shelters for homeless people affiliated with Luther Place Memorial Church (LCA) receive no government funds and rely on food donations to feed 1,500 or so people daily. Although Mr. Steinbruck is a vocal critic of administration cutbacks in social services, he said recently that he is quite serious about the White House food. The idea is nothing new for Luther Place, which often receives banquet leftovers from various organizations. "The food we get is beautiful stuff — buckets and buckets of it," Mr. Steinbruck said. A White House spokesman called the idea "disgusting."

A recent opinion poll indicated that 75 percent of Britain's population support the **ordination of women to the priesthood of the Church of England**. The survey, which was conducted by the National Opinion Poll, also reported that 81 percent of the Anglican respondents approve the priesting of women. Of those who attend church weekly, 69 percent were in favor, and 85 percent of those described as "fortnightly" church attenders supported the idea.

The exchange of information regarding **deacons and deaconesses**, both in the Church of England and other churches, is being coordinated by Sister Teresa, CSA, St. Andrew's House, 2 Tavistock Road, London W11 1BA, England. She is herself a deaconess and is a member of the Community of St. Andrew, a well known sisterhood in the Church of England, all of whose fully professed members are deaconesses. Founded in 1861, the community numbers two dozen at present. Latest available statistics of all deaconesses in the Church of England indicate 198 serving full time and 91 working part time. Some of them perform liturgical and other duties virtually identical to those of male deacons; others are entirely engaged in teaching, social work, and a variety of other activities. It is not yet clear what will be the impact of the recent decision of the General Synod that in the future deaconesses may be ordained in the same manner and with the same intention as male deacons.

The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$50,516.25
Receipts Nos. 24,409-24,433, Dec. 28-31	7,176.97
	\$57,693.22

A Modern Missionary

In Rwanda, Central Africa, change

comes with difficulty and often with humor.

By LINDA KERR

The journey to a mission field is much longer than the actual plane flight. It begins years earlier with the formal and non-formal training of the missionary.

The seeds of my own missionary experience were found in a growing relationship with God in Jesus Christ, a relationship which gained depth and momentum during high school. A love of teaching then led me to work for a degree in French and education at Hobart and William Smith Colleges.

Two years of teaching in a rural school gave me the experience and confidence that would prove valuable in Africa. I also worked with an Episcopal youth group and Sunday school, encouraging discussion and challenging the young people to know God better and to walk with him.

The next step was a master of arts degree in theological studies from the Wheaton Graduate School in suburban Chicago. Eager to be involved with people, I served as a residence hall director, doing student counseling, referrals, and programming.

During these years, many of us were gaining a deepened awareness of global problems, especially those of the rapidly

Linda Kerr recently began her second two year term in Rwanda, Central Africa, working under the Volunteers for Mission program. At home in Illinois, her parish is St. Barnabas' Church, Glen Ellyn, where she has taught adult education and conducted Bible study classes.

growing Third World churches. Because of my knowledge of French, my interest focused on the small, mountainous, equatorial country of Rwanda, a former Belgian territory.

The first Anglican missionaries had arrived in Rwanda in 1921, and the church elected its first Rwandan bishop in 1965. In 1980, Rwanda ended its affiliation with the Church of Uganda and joined with Zaire and Burundi to form a new French-speaking province of the Anglican Communion. (Today Rwanda's young, growing church needs trained priests to nurture God's people.)

Following correspondence with Bishop Justin Ndandali of the Diocese of Southern Rwanda, I was officially accepted as a "volunteer in mission," to teach in the four-year theological college in Rwanda.

As a volunteer, I agreed to raise all of the funds for my overseas ministry, a sum of about 30 thousand dollars. The volunteer program in the Episcopal Church was virtually unknown in 1978, so many hours and months had to be spent getting in touch with various churches and establishing contacts that would lead to steady financial support and a prayerful relationship. I truly learned patience as I faced an occasional lack of response and interest. But the Lord was faithful, many of God's people were generous, and in January of 1979 I was packed and on my way!

Rwanda, with six million people in an area the size of Wales, is beautiful, densely populated, and poor. Small mud

houses with tin roofs, in the midst of well tended banana groves, dot the hillsides.

A woman will walk miles each day on steep paths, balancing a water jug on her head and a baby on her back. The young boys herd cattle and goats, and the girls help their mothers with multiple chores. The family garden of beans and sweet potatoes is hoed by the mother and must feed the large household. Some coffee is planted to provide cash for school fees, sugar, and soap. Rwandans are hard working and are committed to improving their lives, in spite of a weak economy and limited agricultural and mineral resources.

The theological college where I work is located in a small town about two and a half hours from the capital. Founded in 1971, the college has 28 students, with the largest number of them coming from the Episcopal Church of Rwanda and others from several Protestant churches. Many of the students are married; at last count they had, in all, 35 children. The average age of the students is 30. Campus houses have electricity and water (sometimes), and the library has about four thousand books, most of them French.

Students carry 25 hours of classwork a week, plus activities, such as choir, committees for worship, cultural events, sports, and governmental political exercises. Sunday liturgy and the Eucharist are offered twice a month, and students visit local parishes on alternate Sundays. Since many of the wives and children don't speak French, a biweekly service is held in Kinyarwanda, the language of Rwanda. With all this, the students find time for outside ministry as well — hospital or prison visitation or work with children.

My job consists of teaching (systematic theology, liturgy, and counseling) and serving as chaplain (organizing liturgies and retreats and offering personal counseling). My spare time is taken up in visiting friends, working with children, learning Kinyarwanda, and reading Michener novels.

The school's international faculty of

Americans, Africans, Swiss, and Dutch people adds a colorful dimension, but the demands of such a new and different cultural situation are sometimes draining and confusing.

As a new missionary, I fought loneliness and discouragement. Yet, the struggle to adapt and "belong" is somehow worth it when authentic relationships develop or when a young Rwandan couple asks for help with their marriage relationship or when a student begins to see the missionary as a human being and reaches out to offer encouragement or comfort.

In the authoritarian Rwandan culture, students concentrate on memorizing and duplicating the lectures. It isn't easy for them to develop critical thinking and learn to apply theology to their lives. Change comes with difficulty and often with humor.

One example: it was Palm Sunday. The students had never participated in a liturgical procession, complete with branches, and their initial opposition was intense! But after a good deal of patient explanation on the part of the teacher, the students began to understand the meaning of the observance. The resulting celebration was highlighted by a joyful procession of the whole community with drums and branches.

Ephesians 2 speaks of how the cross of Jesus Christ breaks down the dividing wall between peoples and cultures. Wherever Jesus is known and loved, reconciliation and peace become a working reality in the church. And when the barrier is broken, the Spirit of God is free to bring new life and hope. The experiences of cross-cultural missionaries and the breaking of barriers testify to the church's unending concern to reach all people with the Good News of life in God's Son.

Editor's Note: The Rev. Page S. Bigelow, consultant to Volunteer for Mission at the Executive Council of the Episcopal Church, had this to say about the school that Linda Kerr serves: "The Ecole de Theologie de Butare is an interdenominational college about 11 years old. There are students from the Anglican, Presbyterian, Baptist, and Methodist Churches. Their period of study is four years. The faculty is recruited from these churches; each is requested to provide two tutors.

"During a large part of the time Linda has been there, the school has been understaffed. Until recently, the principal was an Anglican priest. I would imagine that Linda Kerr had been asked to serve in the chaplain's capacity because of the shortage of staff and also because of her Episcopal background. The seminary is connected with the Anglican Church in the Diocese of Butare. Since French is the language for teaching, it is not always easy to recruit staff."



Episcopal students and professors. Linda Kerr is bottom right.



Traditional Tutsi dancer



Student's wife, Jeanne, with children.



Student government committee.

Mobility

and Parish Life

**For mobile families, the parish
might see itself
as a valuable way station rather than
a place to concentrate on programs
and long term goals.**

By ANN THOMAS

The time has come for the church to examine the present day mobility of its members and to address the painful and even threatening effects which mobility brings to parish life. I speak of the mobility which I have seen in the Sun Belt region, where migration from unemployment and high heating bills has literally changed the face of suburbia, and where the oil industry and its multifaceted job opportunities have produced a boom for those congregations which equate numbers with church growth.

For six years my husband was rector of a parish which must be like many along the southern Texas Gulf Coast region: it was inhabited by young, middle class families preoccupied with children and professional survival. In those six years, we saw the community population almost double, while the church itself outgrew its classrooms, its parish hall facilities, and its parking lot. My

husband and I, in that period of time, saw ourselves become the "old timers" of the place. We rarely ran into an Episcopalian who remembered the little frame church of 20 years earlier.

As the town boomed, the population of the parish grew younger, and communicants over age 50 abandoned the principal service on Sunday for the quiet anonymity of the 7:30 hour. This handful of long-time Episcopalians turned their backs on the vestry, education, social events, and even the bishop's visitations. In time, we found we had no local traditions, so we started new traditions every two years as the old faces moved on and the new ones took their places.

We bore the loss of our older communicants with the usual talk about progress and how hard it was for the older town-folk to accept change. But then the vestry began to feel the effects of all the coming and going: eager, new people came into the parish and moved on again before they could establish canonical residence; they rarely voted at the annual parish meeting or served as vestrymen.

Leadership in the parish began to suffer, for some parishioners became

leaders by default. Some were elected to the vestry simply because they were recognizable. Others who were genuinely willing to be leaders found themselves teaching in the Sunday School, cleaning the church yard on Saturdays, singing in the choir, and bearing the economic burden of providing air conditioning for 700 others.

It soon became impossible to schedule meetings or services for the men of the church during the week. They were never at home. Once, four members of the vestry reported they habitually saw each other at O'Hare Airport in Illinois, where, if they had a quorum, they might more easily meet! Others telephoned on Saturday nights from Los Angeles and Atlanta to say they couldn't be home in time to read the lessons on Sunday morning. The rector rarely traveled on a plane when he did not visit with one or more of the men of the church.

We slowly began to realize that what we were seeing in our church family was a reflection of a community in pain. We tried some brainstorming to come up with new methods of reaching people: "welcome wagon visits" by women's committees; parish guilds which grouped the entire congregation in small units; dinners and coffees, both at night and during the day. All of our efforts failed miserably. And yet we had as many as three new families entering the narthex each Sunday — while we were saying goodbye to three departing families in the parish hall.

Many families left us after six months. We determined from hospital registration data that as many as a thousand Episcopalians lived in the community and never entered the church.

I came to know some of the wives, and I recognized the suffering they bore as keepers of the nest. Many of these women were restless, depressed, and house-bound with small children. They disliked our community and waged war with local school and government officials. Some would not plant grass, while others never bothered to unpack. All lived in carpeted houses with many bathrooms — what I would call no-risk housing, good for quick resale.

Few of the wives worked or went to school, for they had moved so often that they had lost their own ambitions. Many had the sole responsibility for both buying and selling the family home.

The one pleasure which these mobile wives seemed to have in common was soccer! They transported the game to our community and nurtured it to such a degree that the games themselves became the focal point of the families' weekend activities. Soccer became the sacred idol of our community, the untouchable family event. The outcry of protests from the local churches went unheard. Soccer was *always* played on Sunday mornings.

Ann Thomas is a free lance writer who has a newspaper column about the Episcopal Church in a country weekly published near Lexington, Ky., where she and her husband now live.

A local lawyer told me that the community's divorce rate was growing alarmingly and that a pattern which he called "the Denver syndrome" was emerging. Families, he said, were moving from beautiful Colorado to the hot and unfamiliar Gulf areas, where the men enjoyed an urban life on weekdays and duck hunting on weekends. The wives were falling apart, the lawyer said. They were stuck in the suburbs, wary of city driving, and disoriented by the unstable community life around them. Divorces were resulting.

And yet these same, desperate people were not finding a home in the church. What they were finding was people like themselves — women attending church without husbands; women talking about "going home" for the holidays. And men feeling the financial burden, as well as the guilt of buying houses the family could not afford — men making pledges to Visa and Master Charge.

What is all this talk about church growth? The church growth that I have seen in the suburbs is wreaking havoc in our parishes, destroying our traditions of confirmation instruction, of teacher training, of retreats and renewal weekends. Mobility means we can no longer build community in layers, nor can we develop leadership through lay ministry, using the traditional models.

In our own parish, the nucleus of the faithful grew weary and wounded by an ever increasing sense of abandonment. Yet these people who regularly abandoned us are the very people in need of the church — people whose families are in disarray and whose marriages may be in jeopardy.

I propose that we create a new ministry for communities in flux, inculcating into it some of the same structure and orientation used by our military chaplaincies. The parish might see itself as a valuable way station for mobile families, rather than a place to concentrate on programs and long term goals.

Swamped by great numbers of people, these churches might be supported by the diocese, not only financially but also pastorally. The diocese would be called upon to recognize that these mobile people were not integral members of the local parish but rather members of the Episcopal Church at large — a great Diaspora.

Leadership for such parishes could be vastly improved with the dissolution of the traditional vestry and the creation of a less authoritative bishop's committee, making canonical adjustments for the members' short residency. The parish then might concentrate on providing in-depth counseling and pastoral care, utilizing diocesan resources beyond itself.

(These are just a few of my own ideas for coping with the stress which mobility brings to parish life. What do you think should be done?)

Introducing George Gallup, Jr.

The Gallup Poll is known throughout the world for its pioneering work in ascertaining public opinion on a great variety of topics. Its current president, George Gallup, Jr., has recently been responsible for innovative research in the field of religious opinions and attitudes. A member of The Living Church Foundation, he is also president of The Living Church Associates, and a parishioner of Trinity Church, Princeton, N.J. He was interviewed by our editor during a recent visit to Milwaukee.

Your work, Dr. Gallup, has often been spoken of in our pages. It is a very great pleasure to welcome you to an active role within THE LIVING CHURCH family.

I am very glad to be able to serve in this capacity.

I would like to ask you about the Gallup Organization. I know there is also the Gallup International Research Institute, the Princeton Religion Research Center, and perhaps other units.

My father founded the Gallup Poll in 1935. That is the original organization. Incidentally, Dad is still very active. The work expanded until we are now operating in 35 nations. Gallup International in Princeton, N.J., ties together all these world-wide activities. It is all sometimes spoken of simply as the Gallup Organization.

What about the Princeton Religion Research Center?

I founded that in 1977 together with Miriam Murphy, Ph.D., a Notre Dame sister, as a special part of the Gallup Organization.

I assume this undertakes the religion and church-related polls.

No, the Religion Research Center does not itself conduct polls. It uses the great amount of information relating to religion which is gathered by the Gallup Poll, analyzing it in various ways. It also suggests significant topics to be included in polls.

In other words, it carries out research on the basis of data gathered by the Gallup Poll.

Yes. It is also part of the work of the center to help clergy and lay religious leaders to gain a better understanding of research and learn how to use it in ways which are helpful. We have published a variety of material for this purpose.

I gather you yourself are directly involved in the center.

I am, of course, concerned with many aspects of our organization, but research into religious convictions and attitudes is of special interest to me.

What do you see as the specific direction of your religious research in the future?

I believe we are now able with reasonable accuracy to tell what people believe, but that is not the same as measuring the level of commitment, the depth of belief. There is a great difference between the extrinsically religious person and the intrinsically religious person. I hope we can shed light in the future on these very important distinctions, and I hope our work will be genuinely useful to members of churches and synagogues as they face the challenges of the years ahead.



Mr. George Gallup, Jr.
President, The Living Church Associates

RNS

EDITORIALS

To Our Friends and Benefactors

It is a very great pleasure to express gratitude to the many friends and benefactors who have participated in The Living Church Fund during the past year. Through their support, the Challenge of Giving Campaign has been successful. Through their support, THE LIVING CHURCH continues to provide information, news, and stimulation to the church. Through their support, at a time when so many forces oppose the message of the apostolic and catholic faith which we have received, this witness continues to THE CHURCH as a LIVING force in our lives.

All who have contributed to The Living Church Fund have had a part in reaching the goal, and each gift, of whatever amount, is appreciated. This issue is specifically dedicated to The Living Church Associates, the growing and increasingly important group of individuals, couples, churches, foundations, and other groups who have assumed a major share in making this publication possible.

In behalf of all our readers, we express special thanks to the Associates. In doing so, we are glad to include messages from William Baker, president of The Living Church Foundation, and from George Gallup, Jr., president of the Associates.

From William Baker

I personally wish to thank all of you who have contributed to the support of THE LIVING CHURCH during the past year. All of your gifts, large and small, have helped to reach the goal. I especially wish to thank The Living Church Associates, who have taken a uniquely important part in supporting this magazine. May we all continue to move ahead together in the future to supply a strong and responsible voice in the life of our church.

WILLIAM W. BAKER
President of The Living Church Foundation, Inc.

The Creator

He drenches His brush in the morning
And splashes it purple and golden —
His starriest presence at midnight,
A torrent, impassionate, molten —
He wings in the light on the ocean,
Spiraling, soaring, and bolting.

Great peals of baroque Hallelujahs!
My spirit is loosed from its bands
To flow like a river of music
Wherever His channel expands,
Receiving each day with rejoicing,
Direct as white bread from his Hands.

Belle Rollins

From George Gallup, Jr.

As one who has for many years studied the beliefs and attitudes of the American people, I am deeply aware of the importance of religious faith. But I am also deeply aware of the need so many people have for fuller knowledge and a greater understanding of their faith. In our Episcopal Church, THE LIVING CHURCH fulfills a crucial function in communicating information. I urge other readers to join me in supporting this unique publication. I especially hope the Associates can help this magazine do an outstanding job in 1982.

GEORGE GALLUP, JR.
President of The Living Church Associates

Who Are the Associates?

The Living Church Associates are a fellowship of those who contribute over half of the annual giving received through The Living Church Fund. Individuals or married couples are invited to become Associates by contributing a total of 100 dollars or more during the current year.

Beginning this year, parishes, foundations, and other organizations or agencies will be welcomed as Associates with the contribution of 500 dollars or more during the current year. Beginning in 1982, individuals, couples, parishes, foundations, and other organizations or agencies who contribute 1,000 dollars or more during the current year will be recognized as Patron Associates. Contributions in these categories are respectfully solicited, and Associates' certificates will be sent to these benefactors.

Missionaries and Other Travelers

During the Epiphany season we should continue to think of the missionary commission of the church to preach the Gospel to the whole world. It is interesting that several decades ago, when the overseas missionary enterprise received much attention and emphasis, most Americans never visited what we now call Third World countries. What we heard from returned missionaries and what we read in the *National Geographic* were about all most of us knew about the other side of the earth.

Today, on the other hand, many Americans visit far-away places, either for business or pleasure. We have not yet recognized what an asset for the church this can be. It is important for us, when traveling abroad, to look for our own church, to attend services, and to introduce ourselves to clergy and laypeople there. They need to see living representatives of the church in the United States.

Similarly, in this country we need to hear from people who have recently been abroad and have seen the church in action in a foreign land. In many parishes there are parishioners who have had such experiences but have never had an opportunity to report back and share their experiences with others. Interest in missions throughout the world will not be rekindled until laypeople are given a larger share in developing it.

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CHURCH SERVICES NEAR COLLEGES

CONVENTIONS

Refer to Key on page 16.

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

FLORIDA

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

NEW COLLEGE Sarasota
RINGLING SCHOOL OF ART Sarasota
CHURCH OF THE REDEEMER 222 S. Palm Ave.
 Fr. J. Iker, r; Fr. R. Hooks, ass't
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

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

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
 The Rev. Edward Henley, chap
 Wkdys EP 5:30. Wed HC 5:30

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

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

MARYLAND

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

MASSACHUSETTS

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

OHIO

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

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

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

WISCONSIN

DIOCESE OF EAU CLAIRE, Canterbury Association
 Ashland, St. Andrew's Church
 Eau Claire, Christ Church Cathedral
 LaCrosse, Christ Church
 Menomonie, Grace Church
 Rice Lake, Grace Church
 River Falls, Trinity Church
 Superior, St. Alban's Church

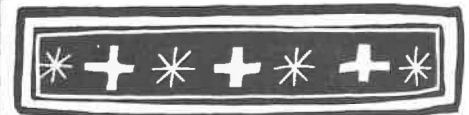
FRANCE

(Junior Year Abroad Programs)
THE AMERICAN CATHEDRAL IN PARIS 23 Ave. George V, 75008
 The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeyton; the Rev. John C. Fisher, hon. ass't
 Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdys: H Eu 12:30

After much discussion, debate, and disagreement, the **Diocese of Chicago**, which met in convention on October 24 for the 144th time, enlisted the aid of a computer to solve questions concerning the 1982 diocesan budget.

The difficulty began when a motion was made and passed to increase the base of apportionment by one percent, in the hope of raising an additional \$80,000 for 1982. It was pointed out that a one percent increase on the basis of apportionment might mean a significant disproportion in dollar amounts among the parishes and missions of the diocese, and the proposal was referred to by some as a "regressive tax."

Following extensive floor debate, the Rt. Rev. James W. Montgomery, Bishop of Chicago, called for and received a mo-



tion to table action on the budget until figures could be fed into a computer, held on an open telephone line outside of Chicago.

The computer's findings were reported to convention after the luncheon recess, and it was discovered that the one percent increase on base would not raise the intended \$80,000. The computer revealed that a five percent increase on apportioned dollar amounts would be needed to raise \$92,000.

After a series of conflicting motions, it was moved and passed to give convention approval to the originally presented 1982 budget of slightly more than \$2 million.

• • •

The 29th convention of the **Diocese of the Rio Grande** was held in Carlsbad, N.M., late in November. Over 300 clerical and lay delegates honored the Rt. Rev. Richard Trelease, III, on the tenth anniversary of his consecration, and voted to give him a sabbatical leave of from four to six months.

By resolutions, the convention addressed the following issues: support for hospice care for the terminally ill; the impact of financial and social cutbacks in programs for the handicapped and the poor; the disbursement of tax savings from the 1981 Recovery Act to the poor; and support for all efforts to make offensive actions by nuclear, biological, and chemical warfare impossible.

In another resolution, the convention decided that the diocese no longer will fund the serving of alcoholic beverages at any diocesan non-liturgical function.

A \$730,781 budget was passed for 1982.

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

PEOPLE and places

Appointments

The Rev. Elizabeth Lilly is deacon-in-charge of St. David's Church, 101 E. National Rd., Vandalia, Ohio 45377.

The Rev. Robert J. McCloskey, Jr. is rector of St. Peter's Parish and Day School, Bay Shore, N.Y. Add: 500 S. Country Rd., Bay Shore 11706.

The Rev. Bernard A. Williams is vicar of St. Luke's Church, Willcox, Ariz. Add: 603 W. Soto St., Willcox 85643.

Schools

The Rev. William H. Petersen, academic officer and professor of church history at Nashotah House, will be serving as acting dean until April, during the sabbatical leave of the Very Rev. John S. Ruef.

Changes of Address

The Rev. Charles E. Berger may be addressed for about the first half of 1982 at 216 E. Putnam Ave., Greenwich, Conn. 06830. He will be pastor in residence at Christ Church, Greenwich, while the parish looks for a new rector.

The Rev. LeRoy D. Lawson, retired dean of the Cathedral Church of St. Peter, St. Petersburg, Fla., has an office at 355 Second Ave. N., St. Petersburg, Fla. 33701.

Mail for the Rev. Earl Sneary and for St. Andrew's School, Saratoga, Calif., where he is headmaster, should be addressed to Box 2789, Saratoga 95070.

Retirements

The Rev. William Ellery Arnold has retired as rector of All Saints' Church, Briarcliff Manor, N.Y., having served as rector for 29 years. He is now rector emeritus and will continue to live in Briarcliff Manor.

The Rev. William Lee Williams, rector of All Saints' Church, Roanoke Rapids, N.C., has retired.

Deaths

The Rev. James Francis Ghastin, a deacon at Trinity Church, Grand Ledge, Mich., died on Dec. 29 as the result of an automobile accident. He also served once a month at St. John's Church, Charlotte, Mich.

A probation officer for the city of Lansing and former president and executive director of the Michigan Corrections Association, the Rev. Mr. Ghastin was very active in community affairs. He is survived by his wife, the former Neva Jean Custer; a daughter, Kathryn; three sons, James, Jr., Richard, and John; his parents; and four granddaughters.

The Rev. Arthur S. Knapp, honorary canon of Christ Church Cathedral, Houston, Texas, died on November 23 at the age of 68. One of his daughters, Varney Knapp, died tragically in September in a theater accident.

From 1945 until 1978 when he retired, Fr. Knapp was the rector of Trinity Church, Houston. A graduate of the Berkeley Divinity School, he served for a few years at Trinity Church, New Haven, Conn., and St. James' Church, New York City, before moving to Texas. He was extremely active in church and civic groups, including several ecumenical organizations in Houston. He is survived by his wife, the former Elizabeth Irish; two daughters, Mrs. James R. Sebesta of Austin, Texas, and Deborah Knapp of Lexington, Ky.; a son, Jeremy, of Richmond, Texas; and two grandchildren.

E. Paul Haynes, II, son of the Rt. Rev. Emerson Paul Haynes, Bishop of Southwest Florida, died on December 9 in Fort Myers, Fla. He was 42 years old.

Born in Indiana, Mr. Haynes was graduated from Rollins College in Winter Park, Fla., and Johns Hopkins University in Baltimore. He formerly worked for International Harvester in Florida and owned and operated a tackle shop in Fort Myers. In addition to his parents, he is survived by a sister, Mrs. William J. Triano of Fort Myers.

Hard A Lee

A Haiku Verse

Abandon, debark
Cast off this befouled mood
Up anchor, sail on.

B.J. Bramhall

CLASSIFIED

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BOOKS

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

FOR SALE

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

POSITIONS OFFERED

CHALLENGING MINISTRIES in the Canadian Province of Newfoundland. Write: St. Paul's, 390 Main St., North Andover, Mass. 01845. (617) 686-6858.

DIOCESAN STEWARDSHIP OFFICER wanted for the Diocese of New York to assist parishes and serve as Development Officer. Contact: The Rev. Beatrice Blair, 2 East 90th St., New York, N.Y. 10028.

SMALL, LIVELY, growing parish seeks rector. Applications due Feb. 15, 1982. For profile and information, contact: Grace Church, Georgetown, 1041 Wisconsin Ave., NW, Washington, D.C. 20007. 202-333-7100.

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

PUBLICATIONS

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

SERVICES OFFERED

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

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HOLY LAND PILGRIMAGES to Israel and related destinations. Itineraries and cost proposals for groups or individuals. Inquiries welcomed by Nancy Gabriela Carroll, Episcopal Tour Planner, 377 Walnut St., Winnetka, IL 60093; (312) 446-4577.

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CHURCH DIRECTORY

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

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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the
Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral
Service & Eu. Church open daily to 6

TRINITY PARISH

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

ST. PAUL'S

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

BROWNWOOD, TEXAS

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,
III; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORT WORTH, TEXAS

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

HURST, TEXAS

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

SAN ANTONIO, TEXAS

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

NORFOLK (OCEAN VIEW), VA.

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

RICHMOND, VA.

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

ST. MARTIN'S

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

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. JAMES 633 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. John Talmage, the Rev.
Rex Perry, assoc; the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP
5:15, Sat Mass 10

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney
C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev.
Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

SANTA CLARA, CALIF. (and West San Jose)

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

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family.
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

WASHINGTON, D.C.

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BOSTON, MASS.

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

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

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

NEWTON, MASS.

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

KEY — Light face type denotes AM, black face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt, appointment; B, Benediction; C,
Confessions; Cho, Choral; Ch S, Church School; c, cu-
rate; d, deacon, d.re., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; hol, holiday, HC, Holy Communion; HD, Holy
Days; HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Inst, Instructions; Int, Intercessions; LOH,
Laying On of Hands; Lit, Litany; Mat, Matins; MP,
Morning Prayer; MW, Morning Worship; P, Penance; r,
rector; r-em, rector emeritus; Ser, Sermon; SM, Service
of Music; Sol, Solemn; Sta, Stations; V, Vespers; v,
vicar; YPF, Young People's Fellowship.

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

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Wed, Fri & HD H Eu 12:10

OMAHA, NEB.

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9:15. Matins 6:45, EP 5:30; C Sat 5

ATLANTIC CITY, N.J. 08401

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

CAPE MAY, N.J.

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Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

NEWARK, N.J.

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The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC
7:15; EP 3:30. Wed HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
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The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30