

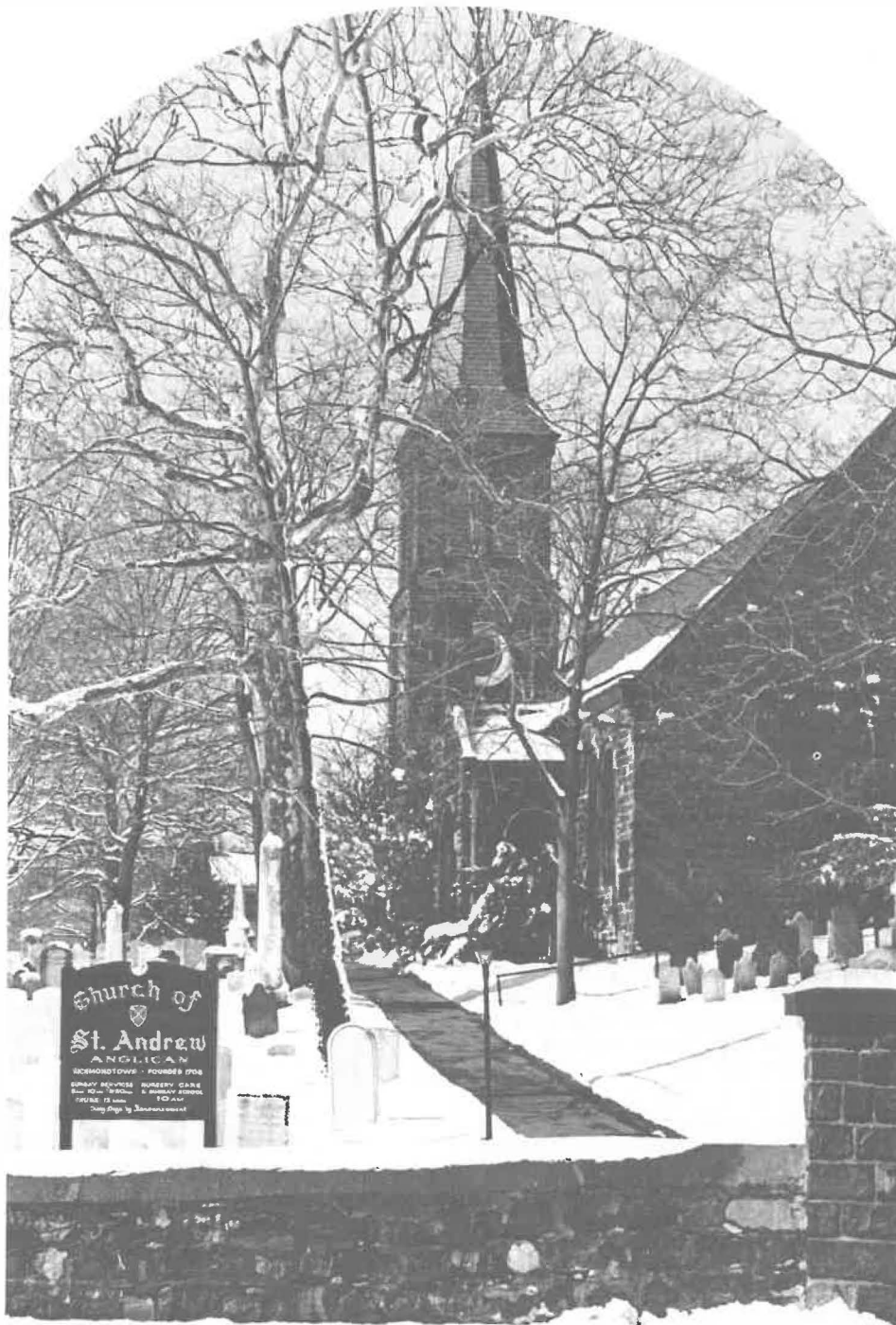
# THE LIVING CHURCH

## Executive Council Report

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## “Do We Want You?”

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St. Andrew's Church, Staten Island, N.Y.: A year to celebrate [p.7].



## The Holy Name

When we hear of a baby being born, our first questions are usually whether it is a girl or boy, and what its name is to be. So it is, after celebrating our Lord's birth, we soon honor his Holy Name, the name Jesus, conferred on him, according to Jewish practice, a week after birth at his circumcision. This turns out to be appropriate on January 1 in a civilization which counts its years as B.C. ("before Christ") and A.D. (*Anno Domini*, "in the year of the Lord").

What is in a name? We all know the question, and the difficulty of answering it. A newborn baby can hardly be given a name which expresses its personality or achievements in life, since these remain to be seen in the future.

Most names given to babies are not original — thousands of them get the same name every year. Our Lord's name, derived from the Hebrew Joshua, was probably common enough: several other people in the Bible have it; see Colossians 4:11, Acts 13:6, and Ecclesiasticus or the Wisdom of Jesus, the Son of Sirach, the title of the book in the Apocrypha. The Greek-speaking writers of the New Testament also use this same form of the name when referring back to Joshua in the Old Testament; see Acts 7:45 and Hebrews 4:8.

Even though a name is shared with many others, it still provides the individual with a label which can be spoken and used in speech and writing. Animals can recognize specific individuals of their own species or others by sight, or more often by smell. It seems to be unique to human beings that we use individual names which can be spoken, called, recorded, and remembered for years, or even thousands of years. We

also confer names on other creatures, both the names of their species and, with domesticated animals, individual names. The latter can recognize their names, in many cases, when we call, but it is we humans who both bestow and use the name.

It is very difficult for us even to imagine life without individual names. When we tell or write stories about animals, we often invest the characters with imaginary names — Peter Rabbit, Donald Duck, Moby Dick — because it is hard to think of personalities without names. In the creation story, the giving of names to other creatures is one of the

first human acts (Genesis 2:19-20).

In the course of life, people may acquire other names or titles which describe things about them or their achievements. Christ is such a title, meaning the Anointed, or the Messiah. So too, of course, are other terms used of Jesus, such as Lord, Savior, Redeemer, and so forth. For him, as for us, it is the given name which remains more personal, for it points to his identity as a unique human individual, coupled irreversibly with his identity as the eternal Son of God. In honoring his Holy Name we honor him.

THE EDITOR

### A Mother's Christmas

Do you ever wonder how Mary felt  
as she held the baby Jesus  
in the cradle of her arm?  
A swaddle of perfect humanity lay  
breathing soft and warm —  
ten sculptured toes  
his face a rose.  
Do you ever wonder how Mary felt  
in the season of the first birthday?  
The shepherds had come with the star  
in the night; the gifts of the Magi  
lay at his feet.  
Do you ever wonder — you who have labored  
and opened for birth  
glimpsed the immensity of the earth  
felt life was sweet?  
Surely it must have seemed on that day  
all fulfillment had come *her* way.

Emily Blake Vail

# THE LIVING CHURCH

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# LETTERS

## On the High Wire

The picture on the cover which shows Phillipe Petit on the high wire carrying a silver trowel to Bishop Moore is truly astonishing and almost unbelievable [TLC, Oct. 31].

Presumably Bishop Moore approved and sponsored this circus-type activity, and it is amazing that the New York City authorities permitted it. One shudders at the foolhardy and unnecessary risk and the consequences if the aerialist had fallen.

It is "way out" things like this that have done much harm to our church. If this is typical of the judgment (or lack of it) that one can expect from some of the leaders of our church, the future is indeed dismal.

SIDNEY A. WOOD

Delray Beach, Fla.

*How does one help build a cathedral except by contributing what one has to give?* Ed.

## Distinguished Goat

My family's business is the breeding of pure-bred dairy goats and the operation of commercial goat dairies. You will understand my delight at seeing a pure-bred Nubian dairy goat on your front cover [TLC, Nov. 28] along with Bishop Bennison.

There are many Anglicans along the eastern seaboard who raise goats. I hope that many of them will see and enjoy this cover. Somehow I feel vindicated when I see that photo, just as I felt vindicated to learn that the Archbishop of Canterbury raises pure-bred hogs for a hobby.

(The Rev.) H. JAMES CONSIDINE  
Trinity Church

Logansport, Ind.

## Which Book Is Authorized?

The members of the Prayer Book Society would do well to read what the framers of the 1789 Book of Common Prayer stated in the book's preface (a statement carried in all subsequent revisions):

"It is a most invaluable part of that blessed liberty wherewith Christ hath made us free . . . that in every church, what cannot be clearly determined to belong to doctrine must be referred to discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, according to the various exigency of times and occasions."

The entire preface calls for thorough study, and I believe such study would

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give the members of the Prayer Book Society pause to consider exactly what it is they stand for. The whole thrust of the preface is that it is within the authority of the church, acting in General Convention (which admirably qualifies as "common consent and authority") to make any changes in our forms of worship as are deemed necessary.

Worship is two-fold: it glorifies God, and it also edifies the people of God. The problem with the 1928 Prayer Book is not that it was no longer beautiful, nor that it was no longer a proper proclamation of the Gospel. The problem was that it no longer edified most of the people of God.

But even so, the question is now academic. The issue is no longer "Which is the better Prayer Book?" but "Which is the authorized Prayer Book?"

RUSSELL R. LEMON  
Chicago, Ill.

### Unused Resources

From time to time in THE LIVING CHURCH, there appears a Letter to the Editor or an article, or recently a poem, that delineates some aspect of the suffering of clergy who are struggling for placement in the mainstream of church life. Over and over, I have heard a cry from someone who is, as a priest, struggling to make an offering of himself to the church in some meaningful way.

You, at THE LIVING CHURCH, do seem to be a center of sorts for this shadow in

the character of the church. Is there perhaps a larger worm in the apple that we could really suppose? Every diocese listed in the *Episcopal Church Annual* displays a sizable list of non-parochial clergy. Could it be that most of these are victims shut out from a church to which they have vowed to give their lives in service as priests?

With all that needs to be done, it does seem a curious mismanagement of our human resources with seemingly so many trained and dedicated priests hammering at the gates and failing to gain entry to the task.

In these days of widespread evidence of societal mismanagement and inappropriate uses of our human resources, it does seem possible that the church is inviting and training hosts of clergy into a dead end life trap. We need to investigate this possibility much more closely. Whiners and losers there are, to be sure. However, throughout the church on this subject, there is too much wind for there to be no following storm!

(The Rev.) WALTER E. CAMPBELL  
Executive Director  
Downtown Care Center  
Oklahoma City, Okla.

### Not the Entire Buffet

The Rev. Alden Besse's recent letter [TLC, Oct. 24] brought me back to earth. He reminds us not to imply that other churches are unequal to the task of helping to find communion with our Maker.

We follow an ancient path. It is our way, and it seems to work for Catholics and the Orthodox, including ourselves. Yet, there are other ways.

And while Fr. Besse's call for tolerance is very much in order, I do not believe tolerant Anglicans must partake of the entire buffet. All paths may not be equal. Those who believe they are must have a difficult time explaining why they stay among us. Wouldn't a good Lions Club chapter be a bit less trouble?

Entrusting our transferring members to another Christian congregation is not to be done lightly. Where would our tolerant brothers draw the line? Good, safe mainline groups only? In the area of transfers, our church has been more responsible than this by using the simple test of the historic episcopacy, yet observing a live and let live attitude for those bodies which have another background.

PRESTON STEVENS, JR.  
Atlanta, Ga.

*There is not only the problem of defining what constitutes the "good, safe mainline groups," but there are also a number of marginal religious bodies which describe themselves as Christian but are regarded as sects or cults by large numbers of Christians. The question of who is, and who is not within the Christian fold is at the present time extremely problematical, and it poses grave problems in the consideration of persons moving from one religious body to another.* Ed.

### The Oxford Cathedral

I hate being a nit-picker about an article which made a lot of sense and was full of interesting information, but I am forced by my conscience and historical sensitivity to point out that the author of the article, "Making Music" [TLC, Nov. 14], is mistaken when he asserts that Christ Church Cathedral, Oxford, was named a cathedral only in the middle of the 19th century.

Originally in the Diocese of Lincoln, Oxford was created an episcopal see by King Henry VIII in 1542, with the suppressed Abbey of Oseney as the cathedral church. Robert King, the last abbot, became the first bishop of the new see.

In 1546, the see was moved to King's College, Oxford, formerly Cardinal's College (hence the cardinal's hat on the Christ Church tie), originally founded by Cardinal Wolsey around old St. Frideswide's Priory, suppressed by him with his papally granted legatine powers in 1524.

The priory church then became the cathedral and was renamed Christ Church, and the college, *Aedes Christi* (hence the name "The House," which is almost official among Oxonians).

(The Rev.) LAWRENCE R. PRAST  
San Francisco, Calif.

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# BOOKS

## Sound Conservatism

**THE EPISTLE TO THE GALATIANS: A Commentary on the Greek Text.** By F. F. Bruce. Eerdmans. Pp. xx and 305. \$15.95.

**THE EPISTLE OF JAMES: A Commentary on the Greek Text.** By Peter H. Davids. Eerdmans. Pp. xxxviii and 226. \$14.95.

There are the two latest additions to the major evangelical series called the New International Greek Testament Commentary, in which I. Howard Marshall's volume on Luke was the first to appear.

Like Marshall, Bruce and Davids represent enlightened Anglo-American evangelicalism at its best: diligent attention to textual and linguistic matters, serious historical reconstruction, and sensitivity to the personal piety of ancient and modern readers alike. This tradition can produce solid reference works (as it has here), but it is usually not expected to generate exciting theology (and it has not here).

Bruce, who is Rylands professor of biblical exegesis (*emeritus*) in the Uni-

versity of Manchester, is a widely known scholar nearing the end of his days. Here he returns to the commentary genre, which his work on Acts and on various epistles has already adorned, and furnishes us the fruits of a lifetime's study. He makes Galatians the first of Paul's letters and defends its setting within the framework provided by the Acts. If one puts Bruce's book next to Hans Dieter Betz's recent commentary in the *Hermeia* series, one will have a thorough discussion of practically every issue from quite different viewpoints, as well as a comprehensive guide to the history of related scholarship.

Davids is a much younger man; his commentary grows out of a doctoral thesis with Stephen Smalley at Manchester (on Judaistic themes on James). Davids, who now teaches at Trinity Episcopal School for Ministry in Ambridge, Pa., concentrates on the theology of the epistle, since date and authorship and provenance are problems of sufficient complexity to defy sure solution (though he certainly makes some suggestions).

Martin Dibelius' old commentary, revised in 1964 by Heinrich Greeven and translated into English for the *Hermeia* series, is the only thing of comparable scope and depth in English to set

*Continued on page 11*

### The Night Before Christmas (Revised)

'Twas the night before Christmas,  
The incense was there,  
But charcoal to light it — nary a hair!

The rector was furious, the acolytes curious,  
The organist nervous, he *was* in the service. . .  
'Twas almost enough to unnerve us.

A search was begun, and all, one by one,  
Went to look in some places unthinkable.  
Uncle Mel, not undone, said, "This may be one  
Christmas Eve without all that stinkable."

Fluid was tried, but it only dried  
Before the incense would smoke.  
The deacon near cried, but then did decide,  
"There's no use in having a stroke!"

In complete desperation, up came inspiration:  
"Let the kid swing the pot, since most will know not  
That within is no conflagration."

As the procession processed, some were possessed  
With various forms of allergics.  
But e'en without smoke to make them all choke,  
We carried off all the liturgics.

W. Ross Jones

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## Executive Council

The Executive Council met November 17-18 at the Episcopal Church Center in New York to begin work on the programs authorized by the 1982 General Convention.

The 40 council members, half of whom are new, were challenged by the Presiding Bishop, the Rt. Rev. John M. Allin, to work for the various programs and "enlist the resources, engage the talents, release the potential, to develop more the total ministry of this church in the comprehensive mission of Jesus Christ to the fractured, estranged humanity of whom we are a part . . . if we would have life, we must share life in Christ."

Bishop Allin pointedly reminded council members that they were chosen to represent the church membership as a whole. "None of us," he said, "can be limited to the representation of one group or province, coalition or caucus, and properly serve the whole church or the church's whole mission."

Perhaps the major action of this council meeting was the adoption of the 1983 program budget in the amount of \$20,883,000. Treasurer Matthew Costigan assured the council that the church would continue to operate with a balanced budget. While cautious in his remarks, Mr. Costigan said that "barring an unforeseen deeper recession, we have every expectation that this figure will be realized."

The council established a number of designated funds. The largest of these, the Henry Knox Sherrill Memorial Fund of \$3 million, was founded from the money received from the sale of Seabury House. The income will be used for the expenses of council and committee meetings. A trust fund of \$84,000, from a Venture in Mission grant from the Diocese of Western North Carolina, will benefit St. Andrew's Seminary in Manila. A VIM grant from the Diocese of Texas will establish a \$100,000 endowment for the Anglican Diocese of Lake Malawi in Central Africa.

The council voted to cancel a \$1,163,442 debt owing from Seabury Press. It was pointed out that this debt had placed an "extraordinary burden" on Seabury and made it difficult for the press to obtain short-term commercial loans. Mr. Costigan recommended that it be written off as the likelihood of its

repayment was nil. In a related matter, the council authorized a short term loan to Seabury Press as of December 1, in an amount not to exceed \$350,000 for a 36 month period.

The council was repelled by the description of a video arcade game called "Custer's Revenge" in which an Indian woman figure is raped repeatedly. The Episcopal Task Force on Women, other women's groups, and various American Indian groups have labeled this game "crude, vulgar, racist, and sexist." The council condemned it and asked the Presiding Bishop to inform diocesan bishops of this matter and encourage them to protest the game, which is expected to be marketed soon by American Multiple Industries of Northridge, Calif.

Several meetings took place soon after General Convention to begin the development of The Next Step and the Jubilee Ministry programs through which the church hopes to address the social needs of the 80s, and materials to aid in the self-evaluation of mission have been mailed to every congregation. The council heard accounts of the meetings, examined the materials, and appeared united in their contention that the two programs can succeed only if they are fully integrated into the church's continuing work and with each other.

In one of its biggest disbursements to date, the council allocated more than \$1.6 million of undesignated VIM funds to a number of projects throughout the U.S. and around the world. The bulk of the money, \$750,000, will go to overseas development projects undertaken by Anglicans in Ecuador, Tanzania, the Philippines, and Liberia.

The South African system of apartheid came in for discussion. The council adopted a resolution giving unanimous support to a declaration from the Most Rev. Trevor Huddleston, Archbishop of the Province of the Indian Ocean, which seeks support of a United Nations initiative to free South African freedom fighter Nelson Mandela who has been jailed in that country for 20 years.

Concerns were expressed about firms which do business in South Africa, and Shearson-American Express Company was commended for its company policy which bars lending money to the South African government or its agencies.

The council asked the Church Pension Fund to disclose detailed records or its votes on social responsibility issues dur-

ing the 1980s, contending that the role of a corporate stockholder — such as the church or the Pension Fund — includes "serious consideration of and intentional voting with respect to shareholder resolutions dealing with social issues."

Mr. William Baker of Lake Quivira, Kan., chairman of the communication committee and president of the board of directors of the Living Church Foundation, reported on behalf of the committee and showed evangelism spots that had been prepared under the supervision of the Rev. Richard Anderson and Ms. Sonia Francis. In addition, the video tape produced at General Convention was shown.

Because of the rapid dispatch of its business, the council adjourned after its Thursday sessions.

(The Ven.) FREDERICK L. LONG

## South Dakota Bishop Elected in Canada

The Rt. Rev. Walter Heath Jones, Bishop of South Dakota since 1970, has been elected Bishop of Rupert's Land in the Anglican Church of Canada. His election reportedly came as a surprise to Bishop Jones, who had not attended the November 20 synod which chose him to succeed the Rt. Rev. Barry Valentine as diocesan bishop.

The jurisdiction encompasses Winnipeg and the surrounding area west to Portage La Prairie, north to Cimli, and south to Emerson on the U.S.-Canadian border. The diocese has about 110 clergy who serve 80 parishes with some 26,000 communicants.

"I didn't think there was much of a chance," said Bishop Jones, adding, "If you grow up somewhere and then 24 years later they call you home, that's an honor." He said he made the decision to be a candidate while on a visit to Winnipeg early in November to celebrate his mother's 80th birthday. His election came on the seventh ballot over a field of 14 other candidates.

Born and educated in Winnipeg, Bishop Jones, 54, was ordained to the priesthood in 1952 in the Canadian church. He served as rector of two churches in Manitoba and in 1958, took the first of five positions he was to hold in the Episcopal Church in South Dakota. He was serving as dean of Calvary Cathedral in Sioux Falls when he was el-

evated to the episcopate in 1970. He and his wife, the former Marilyn Lunney, have four grown children.

Bishop Jones plans to leave South Dakota to take up his new position in late February or early March. Until his successor is found in South Dakota, the diocese will be administered by the 12-member standing committee.

## A 275th Anniversary

To celebrate its 275th anniversary year, the Church of St. Andrew on Staten Island, N.Y., inaugurated what is to be a year-long series of events with a festival Eucharist on November 28, conducted by the Rt. Rev. Horace W.B. Donegan, retired Bishop of New York. The Rev. Geoffrey R.M. Skrinar is the present rector of St. Andrew's Church.

Following the service, parishioners gathered for a gala luncheon. A time capsule, filled with items brought by church members, was buried with instructions left for its opening on the church's 300th anniversary in the year 2008.

The Church of St. Andrew was begun as a result of the missionary work of the Society for the Propagation of the Gospel, founded in England in 1701 by the Rev. Thomas Bray and subsequently supported by the episcopal guidance of the Bishop of London.

An early missionary of the society, the Rev. Aeneas Mackenzie, established the congregation in 1708. The first church building was completed in 1712. The following year, Queen Anne chartered the parish, sending it prayer books, hymnals, and a silver chalice and paten still used on festive occasions.

Before his elevation to the episcopate, the Rev. Samuel Seabury served as St. Andrew's rector from 1778-1782. Other notable priests have included the Rev. Richard Channing Moore, later to become the second Bishop of Virginia; the Rev. Charles Sumner Burch, Bishop of New York from 1910-1920; and the Rev. Bernard Hemsley, who led the parish from the end of World War II to 1975.

St. Andrew's was the parish church of Mother Elizabeth Ann Seton, recently canonized by the Roman Catholic Church. Her grandfather served as rector of the parish and many of her family members are buried in the church's graveyard.

## Province IV Explores Hunger Needs

Hunger program coordinators from all of Province IV's dioceses met in Nashville in mid-October to share their own work and explore some of the many programs in the Diocese of Tennessee's active effort to address human needs.

Under the aegis of the diocese's urban

and regional ministry and the Episcopal Church Center's hunger office, the group took part in workshops and informal discussions and toured a number of Episcopal, ecumenical, and secular programs in the Nashville area. They visited the city's Second Harvest Food Bank, Heifer Project International, and a large cooperative ministries program, which is supported by 36 churches and staffed by 150 volunteers. The program helps 600 families a month. Members of the group spent time packing food boxes at the food bank.

Another group of conferees visited a food fair, where farmers sell directly to consumers and a co-op established by some families in a community building to save money on food. Some of the hunger coordinators lunched at the local rescue mission and learned about the Manna Organization, based at the Edgemoor United Methodist Church, which focuses on people working together to eliminate hunger.

Tennessee Hunger Coalition members met with the group and recounted efforts to enact legislation designed to raise the standards of the poor and to inform them of their rights. The conference concluded with an overview of available resources and programs offered through the Episcopal Church Center by Dr. David Crean, hunger staff officer.

"Those who attended will develop strategies to be used back home," said the Rev. Edward Landers, an Episcopal priest who directs the diocesan Urban and Regional Ministry.

## Fr. Staniloae Visits U.S.

Fr. Dumitru Staniloae, professor of theology at the Theological Institute in Bucharest, Rumania, considered by many the foremost Eastern Orthodox theologian in the world today, recently undertook his first trip to the U.S. Born in 1903, for nearly 50 years he has been a leader in the intellectual life of his country.

By his writing, teaching, and heroic personal witness during a long career, he has personally had a major share in reviving the spiritual and intellectual life of the Rumanian Orthodox Church — a revival all the more notable in view of the obvious difficulties in Eastern Europe in this era.

Fr. Staniloae (pronounced Stani-lo-way) came to this country, accompanied by his daughter, Mrs. Ionescu, and a grandson, under the auspices of St. Stephen's House, an institution near the University of Chicago. Commenting on the presence and personality of this venerable figure, Canon Richard Young, rector of St. Stephen's House, said, "Simply to be with him is a wonderful experience."

During his stay in America, Fr. Stani-

loae has given lectures in several theological institutions, in the Chicago area and elsewhere. Having visited England, he has welcomed continuing contacts with Anglicans.

In a lecture at St. Stephen's House on November 22 to members of the Chicago theological community, Fr. Staniloae joined in discussion with the eminent American theologian, Prof. Langdon Gilkey. Dr. Gilkey expressed admiration for the manner in which the Eastern theologian addressed himself to both religious and cultural questions of concern to Christians everywhere.

As is characteristic of his approach, Fr. Staniloae spoke of the love within the Holy Trinity radiating out into creation and bringing transformation to humanity. As he expressed himself in English, French, and Rumanian, and through interpreters, participants at the meeting were deeply moved, and many crowded about him to receive his embrace. H.B.P.

## Baptism Debated in Kentucky

An unusual consultation on baptism recently brought together representatives of liturgical churches which baptize infants, and Southern Baptists and others who advocate the immersion of adult believers. Held in November in Erlanger, Ky., the event was organized by the Kentucky Council of Churches' Commission on Christian Unity, in which the Episcopal Church is represented by the Rev. Hal S. Daniell, Jr., rector of Christ Church, Lexington.

Among the participants were Episcopal, Methodist, and Lutheran bishops of the area and other officials, and ecumenical officers from seven Episcopal and Roman Catholic dioceses. Although Erlanger is closer to Cincinnati, the presence of Southern Appalachia, where baptism is historically a vital matter, was not far in the background.

A Roman Catholic speaker, Fr. Joseph F. Eagan, S.J., of the University of San Francisco, stated that the only way to overcome diverse practices in baptism is to return to the core substance of the Christian faith, namely the doctrines of the Holy Trinity, the Incarnation, grace, and the Holy Spirit. Fr. Eagan predicted that infant baptism will continue as the practice of the majority, but that indiscriminate baptism will virtually disappear. Baptists will develop a blessing of infants and move more toward infant baptism.

Indiscriminate baptism is described as "baptism on demand," given to infants without the instruction of parents or sponsors and without reasonable assurance that an effort will be made to rear the child in the household of faith.

Dr. E. Glenn Hinson, professor of church history at Southern Baptist Theological Seminary in Louisville and a

*Continued on page 14*

## Perhaps more bishops, commissions

and seminaries should ask,

# “Do We Want You?”

By HERBERT WENTZ

When I first met with the bishop to discuss the possibility of my becoming a postulant for ordination, the conversation ended for me on a memorable and ominous note. The bishop had patiently listened to all that I had to say and then closed that meeting by saying that he thought he understood why I wanted to be ordained. “But now,” he said, “The question is: do we want you?”

I hope bishops today are equally blunt. In that first conversation and in those that followed, I never doubted that the bishop took me seriously, nor did he ever seem to doubt that I believed I had a vocation to the priesthood.

For him, however, there were two other questions which had to be answered: first, would I be, when properly trained, suitable to the office and work of a priest? Second, would my services, in any case, be needed? Obviously, in his mind these latter two questions were quite as important as those of my vocation; and clearly had he given me a negative answer to either of them and de-

clined to ordain me, he would not have felt that he had done me an injustice or that he was denying my own sense of vocation.

The bishop's view of ordination to the priesthood was consistent with that of the Episcopal Church. The ordinal then in use dealt with the ordinand's call, but it dealt also with his suitability, and its references to “the people committed to your cure and charge” made clear that the ordinand was becoming a priest to do a specific job which needed to be done. The canons also devoted considerable attention to the ordinand's suitability, and the bishop was forbidden to ordain a deacon to the priesthood unless there was a specific job for him.

These same three requirements of vocation, suitability, and need are still accepted by the Episcopal Church as necessary for ordination to the priesthood. Both the ordinal of the new Prayer Book and the Canons presently governing the life of the church set them out as clearly as ever before.

Yet in spite of what is clear in the theory of ordination, a different view is frequently encountered in practice. This view ignores need, defines suitability in very broad and loose terms, and declares vocation to be in the final analysis the only essential requirement. People who quite genuinely believe themselves to

have vocations put themselves forward as thereby having a right to ordination, and often such a right is loudly and vigorously supported on their behalf by various individuals and groups, official or canonical and otherwise.

And, all too often, a bishop, along with his commission on ministry and the standing committee, will finally cave in from the continuous pressure and ordain to the priesthood a person about whose suitability many along the way still have some serious doubts, and for whose ministry as a priest there is no clear and specific need. All will then be excused or justified in the name of love and respect for the feeling of the candidate.

Ordination has come to be understood widely in practice as a legitimate way to satisfy one's personal and interior spiritual aspirations, and there is a vague hope and faith that in his time God will provide the occasion for the exercise of the priestly office and eradicate that in the person's life which might at the moment seem unsuitable in a priest who could minister effectively.

That such a view of ordination to the priesthood is at best a dubious view can perhaps be more clearly seen by looking at the case of the consecration of a bishop. Quite as explicitly as in the case of the person about to be made deacon or priest, the person about to be consecrated bishop is asked whether he believes himself called to the office of bishop. Vocation to the episcopal office is an essential requirement before elevation to that office can take place, and there are many priests who appear to feel themselves called to the office of bishop. Some of these priests often do all within their power to obtain the office.

But there are two other requirements before a consecration can take place: a person must be judged suitable by the church and there must be the need for a bishop. Both of these requirements are set out in the liturgy and the Canons alike and are scrupulously fulfilled.

We ought to ask ourselves why we think it fitting to lay so comparatively little stress on vocation, in the case of bishops, and so very much on suitability and need? And why, on the other hand, we feel we must reverse our emphases, in the case of priests? For clearly the issues are the same: the church wants its ministers of all orders to be devout people who believe that God has called them to their ministry; it wants the best people available to exercise these ministries; and it expects them to have specific ministries to perform.

In a somewhat dated but popular and still useful essay on the ordinal, W. K. Firminger (in *Liturgy and Worship*, W. K. L. Clarke) described the ancient understanding of the priest or presbyter which shows the historical basis for the importance still given in theory to matters other than that of vocation alone.

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*The Rev. Herbert S. Wentz is the professor of religion and chairman of the department of religion in the College of Arts and Sciences at the University of the South, Sewanee, Tenn.*



Writing in reference to the office of presbyter as set forth by St. Ignatius of Antioch in his letter to the Smyrneans [written in the first century], the author stated, "It is clear that the presbyter celebrates the mysteries as the delegate of the bishop." Anyone who knows the basic minimum about liturgics and church history is aware that only gradually did presbyters become the usual and principal celebrants of the sacraments in the church.

No one commissions a delegate unless he needs one, nor does a sensible person create two delegates when one will do. Moreover, one might be expected to choose as his delegate the person amongst those available who is best suited and best qualified for the position. Thus the history of the office of the priest implies that more is at stake than vocation and that many who are willing and able to take up the office may never be called upon to do so.

A second implication of this ancient understanding of the priestly office should be briefly stated, for though it is somewhat peripheral to the subject under discussion, it is related to it. A priest who has been given a particular job to do may find, for various reasons and because situations change, that his originally assigned responsibility has been terminated; and often priests are, therefore, unable to exercise their ministry in those ways and in those times and places which might be found most personally satisfactory.

Such a situation is frustrating, and in some instances a priest's plight may be unfair as well as unfortunate personally. One need not always suffer in silence (though often for everyone concerned silence is a very good thing), nor should a priest accept that which is genuinely believed to be wrong without trying to do something about it. But the celebration of the sacraments in the absence of episcopal leave to do so, and thus without due regard for the essential meaning of the priestly office, does violence to the ancient meaning of the office and sets the celebrant outside the grace conferred in ordination.

To be unable to receive ordination when one genuinely feels called to office, just as to be unable to exercise one's ministry as a priest in whatever way one might want or think best, is a painful state of affairs for the person so frustrated. But is there any reason for the frustrated would-be ordinand to believe such a cross to be heavier than the others which, in a fallen world, all are called upon to bear, for the moment and perhaps indefinitely?

Perhaps more of our bishops (and their commissions on ministry and standing committees) — perhaps even in some instances our seminaries — should be bold enough to ask, "Do we want you?"

The church's mission has  
many ministries,  
and there is a ministry to be performed

## In the Marketplace

By DONALD JUDSON

For ten years Bob Hartley has been in middle management positions with his company, but recently he has begun to wonder if he is serving any worthwhile purpose. The firm's products are well made and useful to a reasonable number of people, but they are by no means essential to human welfare.

Recently some projects Bob thought important were dropped in favor of others which promised greater profits. More sophisticated data equipment is to be introduced, and this will displace some of the clerical staff, but Bob sees little concern about that among his middle management colleagues. Other aspects of his own job have become so familiar that much of the challenge has gone out of his work life.

For ten years Bob has also been active in his parish, serving as a layreader and church school teacher. He finds this involvement much more satisfying because relationships are good for the most part, and he knows that he is teaching something that can help the people of the parish. Lately he finds himself thinking that his life might be more satisfying if he were a parish minister, and he wants to

*The Rev. Donald Judson is pursuing graduate study in Chicago and serving as a volunteer assistant in his parish.*

talk to his rector about the possibility of entering seminary.

How should his rector respond? Certainly he should help Bob explore the merits of a seminary education, the possibility of finding another job in his field, and the problem of living with an unsatisfying job, if need be. But something else should be discussed as well: the church's mission has many ministries, and there *is* a ministry to be performed where Bob is currently working. Now if Bob were to become a parish priest that ministry might not be done. And if he is looking for a sense of purpose in life, Bob should look long and hard at this lay ministry.

The objective of this ministry is the ordering of a part of God's world according to the dictates of his purpose, love, and justice. Because it concerns itself chiefly with the world outside the church, it is a ministry of lay people. It seeks to foster in work places and in communities and homes some of the quality of life we have sought and sometimes found in the church.

In the church, lay people are in a position to know the love and justice God seeks to establish in the world, and his grace which precedes human efforts to establish them. God's love and justice are much involved in the course of human affairs, so lay people are in a position to

serve his love and justice through their weekday life and work.

Bob can minister in his place of work by helping his firm survive and prosper, and also serve justice in the process. He is needed there to try (within the limits of his position) to work out what God's justice is when the demands of the marketplace and the rights of employees and consumers conflict. The work place also needs people like Bob who realize that the pursuit of status can detract from the performance of a job, and who know they are capable of misusing and not using their power: in a word, people who recognize their sins and know God's forgiveness.

Bob will need the resources of his faith to handle times of frustration and futility in order to exert influence and give service when he can. He will need his faith to handle the conflicts that result when he tries to advocate values others do not share. He will also discover allies at work who share his values, if not his faith, and he will learn to thank God for all the people he uses to make his world more purposeful and just.

The trouble with this lay ministry is that we have not equipped our lay people for it. Without preparation they may become discouraged, give up, or feel guilty about it. We need to make it clear that the parish supports the ministry of its laity as well as of its clergy.

It will help, as we take part in the liturgies of the Eucharist, Baptism, and confirmation, to emphasize such commitment to ministry. It would be important in equipping the laity to offer a setting in which, with biblical and theological resources, lay people could examine their lives and work in the light of God's redemption in Christ. And we should call our lay members to this ministry, perhaps making use of the Form of Commitment to Christian Service (Prayer Book p. 420), asking all to make an offering of their labor on a special day. Efforts like these are needed if parishes are to promote the ministry of the laity effectively.

Beyond that, small group meetings should be offered in which people in similar occupations could meet and learn from each other and perhaps find reinforcement to bear with the frustrations of their jobs. And we would give them help by appreciating too that the demands of their ministry at work may limit their ability to take on responsibilities in parish organizations.

Bob Hartley cannot do everything necessary to make life at his work just and purposeful, nor can the church do everything necessary to equip him and the laity for such ministry, but we all can do something. We can demonstrate the vital importance of the lay ministry to the church's mission by making it a priority to call lay members to it, and by directing parish life to train and support those who respond to that call.

# A Joyful Noise

In a small, gray stone Gothic church in Greenville, Ohio, ten instrumentalists and the choir recently presented an original composition for those who were gathered there for the installation of the new rector of St. Paul's, the Rev. Robert Matheus. Crafted especially for the ceremony was "The Task of St. Paul," a composition by one of the choir members, Robert Woodbury.

Mr. Woodbury, who is the orchestra director for the local high school, had been thinking about writing music for the church for quite some time. Then at Christmas, when he listened to the special music and saw the various instrumentalists in the congregation, he was struck by the musical potential that existed in the small parish.

"Later," said Mr. Woodbury, "I told Fr. Rob of my desire to write a composition especially for our church and our musicians. He strongly encouraged me to go ahead. He also noted that the feast of the conversion of St. Paul was approaching and that I might want to use that as the theme." Cathy Woodbury, the composer's wife, began to research the material, going first to the Bible and then to the Book of Common Prayer, which inspired the first section of the composition. Psalm 67 served as the basis for the second section.

"At that point," said the composer, "I got stuck! So I called Fr. Rob, and he gave me an idea for the theme for the final section: We, the people, are the church, the body of Christ, and we too

must respond to God's call."

At that point, said Mr. Woodbury, ideas began to flow again, and he immersed himself in writing the music, completing the work in just over 12 hours. He spent another 12 hours writing the parts for the musical instruments and the choir. Included were two violins, a virginal (a forerunner of the harpsichord), a guitar, a cello, an oboe, a trumpet, a trombone, a tuba, and the pipe organ.

Mr. Woodbury said he combined a number of styles in the composition. "The first part is like a chant, but harmonized. Much of this section is in the minor key, moving to C-Major whenever the name of Christ or God is mentioned. Then there is a brass interlude, leading into the second section, which is antiphonal, the call and response style, which followed close upon a 30-second section of spoken chatter by the choir.

"For the last section, I wanted to draw from the English brass band type of music, to give a feeling of the church's roots in England," he said. "Then I used the same type of melody with guitar, to symbolize the church and the music coming to the United States. I concluded the composition by going back to C-Major, with a brass interlude, in the final reference to the name of Christ."

Mr. Woodbury said that he had had compositions performed in college, "but nothing of this magnitude. I always wanted to write music for the church, and I genuinely enjoyed doing this." The rector commented, "It was great to see all those people in the sanctuary, all those musicians from our own congregation. It was a very powerful visual statement."

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*This article was condensed from a report sent by Gerry Nelson of St. Paul's Church, Greenville, Ohio.*

# EDITORIALS

## Keeping Peace

If recent statements made by Episcopal bishops concerning war, peace, and nuclear arms seem somewhat radical, they pale into moderation as compared with things American Roman Catholic bishops are saying nowadays. Whatever one's reaction may be, it cannot be said that this American Roman Catholic peace thrust is inspired by Marxists. Nor, for that matter, is it likely to have been promoted by the Vatican.

The fact is that attitudes toward nuclear armaments, and their potential use, can no longer be neatly categorized as Left or Right, liberal or conservative. Many new points of view are going to be arising in many quarters.

Meanwhile, what about one's duty of backing one's own government so that it can have a strong and united hand in international negotiations? We believe that the overwhelming majority of American Christians, in our own church and other bodies, will strongly back their government if they are persuaded that the government is consistently, untiringly, and creatively working for peace.

Weapons are necessary in this fallen world, in order to keep peace, but the goal of keeping peace must not only be repeatedly stated but also clearly authenticated at different levels and in different contexts, again and again during the months and years ahead.

## BOOKS

*Continued from page 5*

alongside Davids's book, though one should also consult Sophie Laws's volume in Harper's New Testament Commentary series.

Both Bruce and Davids provide detailed discussion of words and phrases in the Greek text, much bibliography, and helpful indexes. This series is now established as one that scholars of whatever theological stance will have to reckon with, and the wise pastor who is committed to serious study of the Bible will want to acquire both the NIGTC and Hermeneia.

JAMES DUNKLY  
Librarian, Nashotah House  
Nashotah, Wis.

## The Meaning of Life

**STAGES OF FAITH: The Psychology of Human Development and the Quest for Meaning.** By James W. Fowler. Harper & Row. Pp. 332. \$14.95.

It is impossible to overestimate the importance of this book, coming as it does at this period in the history of mankind and the church. It asks and attempts to answer the question: what gives *your* life meaning?

The first part is a descriptive analysis

of faith as a way a person makes sense out of life. It moves from this universal experience to a consideration of specific types of Christian faith. Prolonged research among people of all ages and different faiths, as well as agnostics and atheists, shows that everyone moves through the same sequence, although the contents of their images, values, and loyalties may be quite different.

Six stages have been identified which can occur in the whole span of life, but not everyone completes the span, for some remain on a plateau. The "self-transcending faith of full maturity" is exemplified by such leaders as Martin Luther King, Jr., Dag Hammarskjöld, and Mother Teresa.

Pastors, teachers, psychologists — anyone, including the multitude of informed laymen — will welcome this book, which is the refreshing work of a pioneer. Everyone needs to answer these questions about his own faith and the faith of those to whom he reaches out.

"To you," says Dr. Fowler, "I want to affirm the largeness and mystery of faith . . . Anyone of us can be illumined in our efforts to relate to the holy by the integrity we find in the faith stances of others, whether they are religious or nonreligious."

It is to be hoped that this record of an exciting journey of discovery will be widely read, and that the research will

## Deadlines and Other Dates

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be continued as each reader continues it in himself and among his fellow men.

The author's own summary is best: "I believe faith is a human universal. We are endowed at birth with nascent capacities for faith. How these capacities are activated and grow depends to a large extent on how we are welcomed into the world and what kind of environment we grow in. Faith is interactive, and socially it requires community, language, ritual, and nurture. Faith is also shaped by initiative from beyond us and other people, initiatives of spirit or grace."

DORA P. CHAPLIN  
Prof. Christian Education (ret.)  
General Theological Seminary  
New York City

## Heroism in Memphis

**THE CELEBRANT.** By Charles Turner. Servant Publications. Pp. 144. \$8.95. Episcopal Book Club fall selection.

The yellow fever epidemic in Memphis, Tenn., in 1878, is not a familiar historical event for most of us. Yet it occasioned one of the fairest chapters in the history of the Episcopal Church, as a group of Sisters of St. Mary, together with several priests, valiantly offered their lives in ministering to the sick and dying.

This comparatively brief and very readable novel, based on historical re-

search, relates this dramatic and moving story through the eyes of the Rev. Louis Schuyler, a highly dedicated young priest who went from Hoboken, N.J., to Memphis to help the sisters. He arrived on a train loaded with coffins. A short time later his own body would be in the ground. The intense Anglo-catholic piety of the Victorian era is recaptured, without undue sentimentality, and we are reminded that certain individuals from every level of society — from prostitutes to nuns — acted with heroism in that time of terrible tragedy.

Yellow fever, or "yellow jack," is a disease transmitted by mosquitoes but, unlike the carriers of malaria, they are ordinary common mosquitoes, not a rarer species. In the 1870s nothing was known of its transmission, and all sorts of primitive efforts were made to dispel it, even including the firing of canons into the air. Fortunately, some individuals were not susceptible to it, and a few who caught it somehow managed to survive.

It is hoped by many that the Sisters of St. Mary and their companions, the "martyrs of Memphis," will be included in a future edition of our calendar of lesser feasts.

H.B.P.

### Interesting Answers

**EVERYTHING YOU EVER WANTED TO KNOW ABOUT HEAVEN:** But Never Dreamed of Asking. By Peter J. Kreeft. Harper & Row. Pages viii and 183. \$6.95 paper.

This is a fascinating book, spun along by a skillful writer who is the professor of philosophy at Boston College. He is not afraid to take on such questions as: What will we do in heaven? Will we feel

sorrow for those in hell? What age will we be? Will there be animals in heaven? Will we be able to listen to music?

Admitting that "we are still Chamberlain at Munich when it comes to the soul," the author, a Roman Catholic, concludes, "Remember where all human ways lead — into the valley of the shadow of death. . . Only One has passed that way and lived, the One who uttered the heart-stoppingly incredible claim, 'I am the Life.'"

Like others before him, Prof. Kreeft believes that unlike heaven, hell is only a state of mind. To him, sin, hell, and spiritual death mean the same thing: separation from God. "Even here on earth the good hate their own love of evil, and the evil hate their love of good," he says.

Again, "God does not destroy his human image in hell (because God does not *destroy* and the thing that destroys itself in hell is no longer human, but spiritual garbage.)"

There are almost 20 pages of annotations to back up the author's contentions, and you will find a small index.

L.K.D.

### Moral Majority and Others

**THE NEW RELIGIOUS POLITICAL RIGHT IN AMERICA.** By Samuel S. Hill and Dennis E. Owen. Abingdon. Pp. 160. \$9.95.

**CHRISTIANS ON THE RIGHT: The Moral Majority in Perspective.** By John L. Kater, Jr. Seabury. Pp. 157. \$8.95 paper.

America loves success in numbers. Groups of the new religious political right (NRPR), such as the Moral Majority and the Christian Voice, claim that kind of success although no large de-

nomination has specifically endorsed them. These two timely books examine the claims of the NRPR and analyze its organization, techniques, theology, and impact.

Fr. Kater, an Episcopal priest who has done his homework on the religious history of America, deals with NRPR from a biblical and theological point of view. He sees the movement partly as a judgment on the way mainstream churches have dealt with questions of biblical interpretation, ethics, and social justice.

Hill and Owen write from the enlightenment tradition of sociology of religion. Their discussion of reactions to the movement quotes several leading conservative Evangelicals who take NRPR to task for misuse of biblical revelation.

Carl Henry, for example, characterizes the Moral Majority as "misguided" for promoting a "Christian litmus test of specific issues" in evaluating candidates, since the Bible "gives no blueprint for a universal Evangelical political order."

Read these two books. They will help you discern and test the spirits in the NRPR and give you the knowledge to be pastoral in dealing with what many of us perceive as religious error.

(The Rev.) STEELE W. MARTIN  
Christ Church  
Quincy, Mass.

### Books Received

**HERMENEUTICS AND HORIZONS: The Shape of the Future.** Edited by Frank K. Flinn. Rose of Sharon Press. Pp. xvii and 445. \$11.95 paper.

**ABBA! FATHER!: A Personal Catechism.** By Gerald O'Mahony. Crossroad/Continuum. Pp. xii and 146. \$9.95.

**PRAYERS OF JOHN PAUL II.** By Karol Wojtyla. Crossroad. Pp. 106. \$5.95 paper.

**LIFE IS GOODBYE—LIFE IS HELLO: Grieving Well Through All Kinds of Loss.** By Alla Bozarth-Campbell. Comp Care Publications. Pp. x and 203. \$7.95 paper.

**GOD'S GRACE AND HUMAN HEALTH.** By J. Harold Ellens. Abingdon. Pp. 156. \$7.95 paper.

**THE HEART HAS ITS SEASONS.** By Wheaton Phillips Webb. Abingdon. Pp. 95. \$5.95 paper.

**WORSHIP: Rediscovering the Missing Jewel.** By Ron Allen and Gordon Borrer. Multnomah Press. Pp. 200. \$9.95.

**BUBBLE GUM AND CHALK DUST.** By Mary Lou Carney. Abingdon. Pp. 90. \$4.95 paper.

**MORE DIFFICULT SAYINGS OF JESUS.** By William Neil and Stephen Travis. Eerdmans. Pp. viii and 128. \$5.95 paper.

**LETTERS FROM THE COUNTRY.** By Carol Bly. Penguin. Pp. 184. \$4.95 paper.

**THE ROMANCE FACTOR.** By Alan Loy McGinnis. Harper & Row. Pp. viii and 214. \$11.95.

**THE FAMILY DEVOTIONS IDEA BOOK.** By Evelyn Blitchington. Bethany House. Pp. 139. \$3.95 paper.

**THE LADYBIRD NEW TESTAMENT STORY-BOOK.** Text by Jenny Robertson. Zondervan/Ladybird. Pp. 153. No price given.

**FREE TO BE THIN COOKBOOK.** By Neva Coyle. Bethany. Pp. 160. \$6.95 spiral bound.

**THE OUTLINED BIBLE.** By Robert Lee. Zondervan. Pp. 68. \$6.95 spiral bound.

### The Holly Leaf

*Tossing a wreath away on New Year's morn,  
I bled from a holly thorn . . .*

#### Crushed

like a lifeless coronet  
a parchment in a poke  
a crumpled brocade yoke  
your beauty turns to bramble  
your enfolding arms to thorns  
as fingers of impenitents  
deface what God adorns.

#### Hushed

by rivulets of radiant love  
beading 'neath a diadem  
heirs of Moses' burning bush  
toss racking sandals aside  
embrace the Passiointide.

Ray Holder

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- Don't all readers pay for their copies?  
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- Can't religious publications be mailed at a very cheap postal rate?  
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**Answer:** No.
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## NEWS

Continued from page 7

Baptist theologian, stated that Baptists are increasingly forced to deal with new members coming into their churches who were already baptized as infants in other Christian bodies. Urbanization is also exposing Southern Baptists to other traditions. During one recent year, over 900 children under the age of five had been baptized in Southern Baptist churches.

Another speaker, Dr. Kendall K. McCabe of United Theological Seminary, Dayton, Ohio, emphasized that the administration of baptism is a part of the public liturgical worship of a congregation, and must be in the setting of the entire theology of the church, and not be a private action.

Other speakers included an Episcopal educator, Dr. Iris Cully, who is a professor at Lexington Theological Seminary (Disciples of Christ), and clergy who described experiences in Appalachia. A dramatic moment occurred when the Rev. John Pennington, a Baptist pastor from Middlesboro, Ky., told how his congregation had decided to honor previous

baptisms whether by immersion, sprinkling, or pouring and they subsequently were ejected from the local Baptist alliance. His description of courageous commitment to Christian ecumenism in Southern Kentucky brought sustained applause.

(The Rev.) HAL S. DANIELL, JR.

### Fr. Bozarth Dies

The Rev. Canon René Malcolm Bozarth, 58, founder of the Society of St. Paul the Apostle, died in his sleep at the community's monastery in Palm Desert, Calif., on October 22. He had returned the previous day from a four week study tour of England and France.

Born in Sedalia, Mo., René Bozarth was reared in Olympia, Wash. In the 1940s, he worked as a radio broadcaster and as a syndicated columnist for several west coast newspapers. He was ordained to the priesthood in 1951 following graduation from the Anglican Theological College of British Columbia.

In the same year, he founded St. Luke's Church in Gresham, Ore., which he was to serve as rector until 1968. Fr. Bozarth became the first rector of the

Society of St. Paul, a monastic community of priests and brothers of the Episcopal Church, which he founded in 1958. He served as editor and founder of St. Paul's Press, the order's printing and publishing division, located in Sandy, Ore., and in the same city, began St. Jude's Home, Inc., a long term care facility.

Fr. Bozarth was named canon of St. George's Cathedral in Damaraland, South West Africa, where he served as commissary, and he also was an honorary canon of St. George's Cathedral in Jerusalem.

Following the death of his wife, the former Alvina Heckel-Golikoff, in 1972, Fr. Bozarth made his life vows as a monk of the Society of St. Paul. He resigned as the society's rector in 1975 due to ill health and moved to Palm Desert when the Society of St. Paul opened a novitiate and retreat center there in 1977.

Besides his daughter, the Rev. Alla Bozarth-Campbell, an Episcopal priest in Minneapolis, Fr. Bozarth is survived by a sister, Letha Bozarth Ingham of Spokane, Wash. Two brothers, John and Bruce, preceded him in death.

## CLASSIFIED

advertising in *The Living Church* gets results.

### BOOKS

USED RELIGIOUS and theological books. Topography and history of the British Isles. Books bought and sold — Catalogue 103. The Anglican Bookstall, 815 Madison Ave., Baltimore, Md. 21201. (301) 523-2882.

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### POSITIONS OFFERED

WANTED: Principal for girls' boarding school. Write to: Headmaster, St. Mary's Episcopal School for Indian Girls, Inc., Box 468, Springfield, S.D. 57062.

### POSITIONS OFFERED

BEXLEY HALL, an accredited seminary of the Episcopal Church and part of a multi-denominational and multi-racial school (Colgate Rochester/Bexley Hall/Crozer), seeks to appoint a Dean of Bexley Hall who will assume instructional, pastoral, and administrative responsibilities. A "Notice of Opening" and "Position Description" are available upon request. Deadline for nominations and applications (including a full curriculum vitae): January 6, 1983. Inquiries, nominations, and applications should be directed to: The Rev. Robert M. Wainwright, Chair of Search Committee for Dean of Bexley Hall, Colgate Rochester/Bexley Hall/Crozer, 1100 S. Goodman St., Rochester, N.Y. 14620. CRDS/BH/CTS is an affirmative action/equal opportunity employer.

TRADITIONAL parish (St. Peter's) 90 miles southwest of Detroit, Mich., seeks applications for possible opening for rector in lovely parish. Worship centered in 1928 BCP. Reply Dr. Benjamin Alexander, Senior Warden, 7 Buena Vista Dr., Hillsdale, Mich. 49242.

### POSITIONS WANTED

WANTED: Interim rector position in Spring, 1983. Priest, 61, wide experience, strong in administration, preaching and pastoral areas. Eastern area preferred but not limited. Excellent references. Plan ahead. Build while looking. Reply Box S-540.\*

PRIEST, 51, married, looking for position as rector, vicar, assistant in the Midwest. Parish experience, good preacher, pastoral counselor, community, Christian education, youth work. Reply Box K-541.\*

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

### PROPSERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palsade Ave., Jersey City, N.J. 07307. (201) 963-8819.

### WANTED

"THE PRACTICE OF RELIGION" by the Rev. Archibald Campbell Knowles, published by Morehouse-Barlow in the late '50s, early '60s. Contact: The Rev. John Elledge, 2220 Second St., Cuyahoga Falls, Ohio 44221.

FOR 24-HOUR chapel ministering to university community, donations of: cathedral-type chairs, individual kneelers, dossal, cross on stand. Contact: Fr. Don Hanway, 1309 "R" St., Lincoln, Neb. 68508.

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# PEOPLE and places

## Appointments

The Rev. William P. Baumgarten will serve the Church of St. John the Divine, Morgan Hill, Calif.

The Rev. Lawrence R. Boyd will become the dean and rector of Christ Church Cathedral, Eau Claire, Wis., on January 15. Add: 510 S. Farwell St., Eau Claire 54701.

The Rev. Richard G. Chambers is rector of Trinity Church, Hampton, N.H.

The Rev. Edwin B. Clippard is the interim priest-in-charge of St. Luke's Church, Newberry, S.C.

## This Day

Tomorrow  
is never  
here:  
only today  
and endless  
possibility.

Arden G. Thompson

The Rev. John E. Crean, Jr., is rector of St. George's Church, 511 Main St., Honolulu, Hawaii 96818.

The Rev. William F. Forrest is vicar of St. John's Church, Box 972, Pottsboro, Texas 75076.

The Rev. David Glendinning is rector of St. Paul's Church, Box 1315, Concord, N.H. 03301.

The Rev. Elliott W. Marshall, III has for several months been rector of St. Francis Church, Denham Springs, La. Add: Route Four, Box 763-C, Parkview Dr., Denham Springs 70726.

The Rev. Robert Sawyer will serve the Church of the Advent, Spartanburg, S.C.

## Ordinations

### Priests

Colorado—David Forbes Morgan; add: St. John's Cathedral, 1313 Clarkon, Denver 80218.

Mississippi—Allyne Levoit Smith, Jr., curate, St. Paul's Church, Meridian, Miss., and vicar, St. Mary's Church, Enterprise, and Trinity Church, Newton. Add: Okatibbee Ridge, Apt. 87, Meridian, Miss. 39301.

### Deacons

Milwaukee—Charles Dwight Ellestad; add: Nashotah House, Nashotah, Wis. 53058. Ned Edward Warner Howe, assistant, Zion Church, Oconomowoc, Wis.; add: 5845 Meadowview Rd., Oconomowoc 53066.

## Retirements

The Rev. Frederick Smythe, who spent most of his 37 years of ministry in Minnesota, has retired. His wife, Margery, has been prominent in the work of the Episcopal Church Women in the diocese and

province and in the Church Periodical Club. Their new address will be: Star Route #2, Pequot Lakes, Minn. 56742. They have been at St. Peter's Church, Cass Lake, Minn.

## Resignations

The Rev. William R. Payton, rector of Trinity Church, Hartford, Conn., and the Rev. Ben L. Somerville, II, associate rector, have resigned.

The Rev. James L. Roach, rector of St. Stephen's Church, Grand Island, Neb., has resigned, effective December 31.

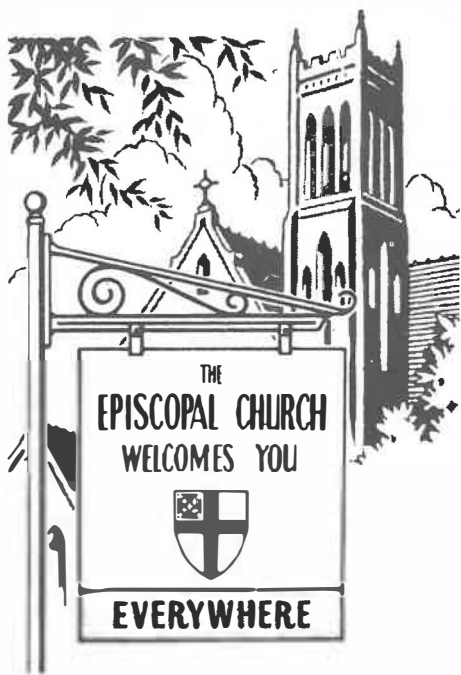
## Changes of Address

The Rev. John S. Liebler will have a new address after January 8: 124 Timberline Dr., Jupiter, Fla.

## Deaths

Constance Crowley Chamberlain, 48, wife of the Rev. Donald F. Chamberlain, rector of St. Michael's-on-the-Heights Church, Worcester, Mass., died in her home on November 16 after an illness.

The couple was married in 1951 and had four children. Fr. Chamberlain was ordained in 1967 and began his ministry in the Diocese of Western Massachusetts. They moved to Worcester in 1973. She is survived by her husband; two sons, Steven J. Chamberlain of Pittsfield, Mass., and Bruce M. Chamberlain of Worcester; a daughter, Martha C. Chamberlain of Worcester; a brother; a granddaughter; and her parents, Cornelius J. Crowley and Mrs. R. J. MacNamara, both of Springfield, Mass.



# CHURCH DIRECTORY

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

## 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. Chlsato Kitagawa

## BOLINAS, CALIF.

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

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

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

## WASHINGTON, D.C.

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

## COCONUT GROVE, MIAMI, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

ST. PAUL AND THE REDEEMER 49th & Dorchester  
The Rev. C. A. L'ambelet, r  
Sun H Eu 8 & 10. Tues, Thurs H Eu 7, Wed 10

## SPRINGFIELD, ILL.

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

## BATON ROUGE, LA.

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

## BOSTON, MASS.

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

(Continued on next page)

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

# CHURCH DIRECTORY

(Continued from previous page)

## BOSTON, MASS. (Cont'd.)

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

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

## MINNEAPOLIS, MINN.

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

## LONG BEACH, MISS.

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

## KANSAS CITY, MO.

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

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

## OMAHA, NEB.

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

## BOULDER CITY, NEV.

**ST. JUDE'S RANCH FOR CHILDREN**  
Corner US Highway 93 at St. Jude's Way  
The Rev. Herbert A. Ward, Jr, SCC, Dir; the Rev. Dale Hallock, chap; the Rev. Harmon Barash; the Rev. Ellsworth Wayland; Sisters of Charity  
Sun Mass 10. Daily MP 8; Mass 8:15, EP 4:30

## ATLANTIC CITY, N.J. 08401

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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9. Daily Offices 8:30 & 5:15. C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## NEW YORK, N.Y.

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

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

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

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

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

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

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

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

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

**ST. IGNATIUS** 67th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c  
Masses Sun 8:30 Sung, 11 Low; wkdy as anno

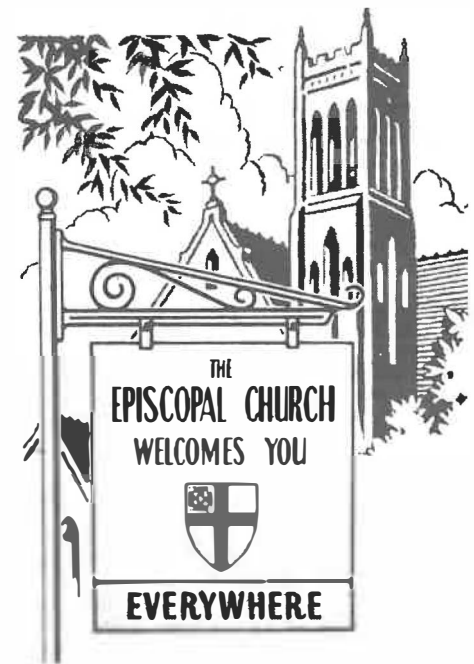
**ST. MARY THE VIRGIN** 46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50;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

**ST. MICHAEL'S** Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gllii, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, ass'ts  
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 5:30 Wed 12:10 Choral 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



## YOUNGSTOWN, OHIO

**ST. ROCCO PARISH** 239 Trumbull Ave.  
The Rev. Robert W. Offerle, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

## CHARLESTON, S.C.

**HOLY COMMUNION** 216 Ashley Ave.  
The Rev. Canon Samuel C.W. Fleming, r  
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu 9:40

## 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 THE MARTYR** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

## SAN ANTONIO, TEXAS

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

## NORFOLK (OCEAN VIEW), VA.

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

## MADISON, WIS.

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

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