

THE LIVING CHURCH

Intercommunion and the Lutheran/Episcopal Agreement

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Procession in front of St. Gabriel's House, Peekskill, N.Y. (Bishop Terwilliger fourth from left): New retreat and conference center dedicated [p. 7].



The True Light

By JOHN H. ELLEDGE, JR.

I took great pleasure, as well as reward, ministerial and financial, in being a chaplain in the National Guard in Alabama. A couple of years ago, for our cold weather drill, our headquarters and the headquarters of our subordinate companies camped in the woods for a field training exercise.

The day was one of those incredibly clear days that seem to have an unreal quality about them — trees, hills, people, and tents were in crystal-like relief against the flawless sky. Our tents were on the top of a hill, settled in among the trees.

Since I had to hold services in my church in Jasper the next morning, I did not plan to spend the night in the field. So after supper and a late evening staff meeting, I left the operations tent to go down the small mountain to my car. I had to go to one of the tents where I had left some of my gear, so that it wouldn't get lost when the men came in from the field the next day.

But when I stepped from the operations tent, it was as if I had been swallowed up in a blanket of black velvet. There was no moon, and as I looked up, the branches of the trees hid the stars. I had no flashlight, so I slowly groped my way through the trees and shrubs toward the little gravel road that circled the top of the hill.

Our guest columnist is the Rev. John H. Elledge, Jr., now the rector of St. John's Church, Cuyahoga Falls, Ohio. His article is reprinted, with permission, from the Jasper, Ala., Mountain Eagle.

I couldn't tell for certain that I was on the road when I first hit it. But I guessed that the road was underfoot and turned left, straining my eyes in the blackness of the night. Now I could see the stars overhead, but they gave no light to the road under me. I passed voices on my right and the sound of a generator on my left and kept trudging along, wary lest I fall off the steep edge into the shrubs and trees that I knew were there.

Finally I spotted a tent — I could see lights peeking from the entrance flap. I moved a little faster. I started to go into the tent, but when I poked my head through the opening, I could see that it was the medics' tent. I had overshot my mark!

But I remembered where the tent I was seeking was in relation to the medics' tent, so I cut through the underbrush, keeping my hands in front of me to ward off the sting of any branches that might be waiting to slap my face.

At last I found the right tent and, with a little rummaging around, I retrieved my extra gear (to the grumbles of the man who was trying to sleep in the tent). Then I went back through the brambles to the gravel road and around the hill to the place where the other road went down. I nearly jumped out of my skin when two sentries spoke to each other as I passed them in the dark.

But finally I saw the mercury-vapor glow from the light that guarded the farmhouse at the foot of the hill. I sighed with relief, at last, as I climbed into my car and its dome light came on: "Thanks be to God!"

So often we take for granted things like light switches, car lights, and flashlights and forget what it is like to be lost in total darkness. That condition, being lost in darkness, groping along, and searching for just a glimmer of light is what St. John alludes to in his Gospel. John calls Jesus the Light (John 1: 1-9): "The Light shines in the darkness, and the darkness has not overcome it . . . the true Light that enlightens every man was coming into the world."

Isaiah's prophecy had also said of the Messiah: "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined (Isaiah 9:2). See also I John 1:5-7 and 2:8-11 for more on the metaphor of light and darkness.

For those who live in spiritual darkness, life is a groping, stumbling affair. The glimmers one catches in that great blackness can often lead to the wrong goal. Or, like the stars I saw over me in the night, they can fail to shed enough light.

Into the all-encompassing black gloom, then, came God himself, totally immersed in our humanity, to shine like an arc light and shatter the death grip of the dark. God triumphed over all the powers of the dark. He even raised the true Light from the black of the tomb so that everyone who turns away from the dark might live in spiritual light.

Now, God wants us to be in the center of his light at all times, clearly discerning shadow from light. He does not want us to confuse society's vague notions of being a good person with being a Christian, for those who live out their lives trying to be good people flirt dangerously with being under the Law, to use St. Paul's terminology.

Also, the sons and daughters of Light should carry with them the Light of Christ wherever they go. They will grow in the light. They need not fear, for at the name of Jesus every shape which looms so evilly in the darkness must flee before his Light.

THE LIVING CHURCH

Volume 186 Established 1878 Number 4

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

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$24.50 for one year; \$47.00 for two years; \$67.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

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LETTERS

Solutions Needed

Your editorial, "Employment in the Church" [TLC, Dec. 5], would have been considerably improved if, in addition to deploring the problem, you had offered some positive suggestions.

It would also have been helpful if you had given some indication that there are a number of people on diocesan and national church levels, including bishops, clergy deployment officers, commissions on ministry, clergy associations, and the Church Deployment Board, who are praying and working hard on a daily basis to alleviate some of the difficulties which you mention.

I am sure that all of these groups would welcome any creative and workable solutions. If you or any TLC readers have such recommendations, the Church Deployment Board would be most happy to consider them.

(The Rt. Rev.) C. CHARLES VACHÉ
Chairman, Church Deployment Board
Norfolk, Va.

• • •

I read with great interest your editorial regarding employment in the church, [TLC, Dec. 5]. While agreeing fully with your comment, I suggest that there may be yet another dynamic at work which affects the lot of the lay professional in the church.

My sense is that in order to have any professional status in the Episcopal Church, one needs to be ordained, that in some mysterious way ordination is seen as conveying yet another gift of the Spirit: expertise. In such areas as education, music, or administration, the position often requires a master's level background.

Yet, for example, when parishioners are discussing the plight of a failing youth program, the natural Episcopal response is to turn to a clergy person (who might have some inking about



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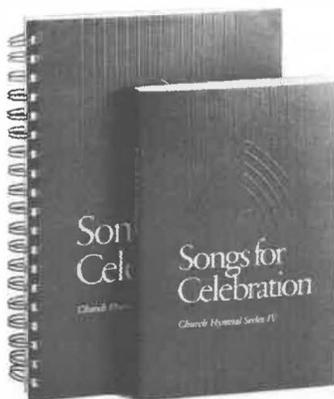
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youth groups) and bypass the Christian education professional (who might have wide expertise in ministry with adolescents).

We seem to have done a pretty thorough job in creating this mind set. It is no wonder that good lay professionals feel unvalued and second class. They are. Perhaps this is why many people seek ordination. Unfortunately, it's the only ticket with any value in the Episcopal Church.

(The Rev.) E. MICHAEL C. JACKSON
Parish Administrator
Church of the Epiphany
Seattle, Wash.

The Chaos of Christmas

Trying to discover the true meaning of Christmas is a tiresome theme we hear each year. Christmas, if anything, is such a reminder that regardless of how hard we try, we can't separate ourselves from the world. Just when we think we've got it all under control, we mess it all up. All this is in response to the article, "The Birthday Gala," by the Rev. Eldred Johnston [TLC, Dec. 19].

I try to hold the holidays at arm's length as long as possible, but soon I'm as crazy as anyone, spending money I don't have, eating too much, buying gifts that are inappropriate, being totally out of control and all the rest. In a sense, Christmas makes legitimate what

might easily be our natural tendency all year.

It is frightening to realize that our lives are constantly on the brink of chaos and disorder. No wonder it scares people and they clamor to look for the true meaning of Christmas. And yet we all know what it is, we always have!

When we try to hold off the craziness that the season brings — the glitter and the glimmer — then we also inhibit God's ability to break through it all and reveal his perfect order and our need for Jesus, who came to overcome the world, overcome the chaos. We breathe a sigh of relief. Yes. Thank God it is all under his control.

(The Rev.) THOMAS R. MINIFIE
St. Luke's Church
Marietta, Ohio

The Celebrant

In your book review of *The Celebrant* [TLC, Dec. 26], you ended with the paragraph, "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."

The one sister left from the yellow fever epidemic in Memphis in 1878 was Sister Hughetta (a Miss Snowdon), and she was the one who started St. Mary's School at Sewanee, Tenn. I was a

teacher there at one time. It was a fine girls' school and always had some mountain girls as students and a place where clothing was kept for the mountain people.

St. Mary's in Sewanee has been discontinued as a school and is now operated as a guest and retreat house from the convent. The school itself was relocated in Memphis.

Sister Hughetta came from a Memphis family of wealth and culture. She was, we are told, a very unusual person, gifted and resourceful. Her memory was revered by the Sisters of St. Mary, and her body was interred on the school grounds. We passed the grave daily as we moved about on the campus.

The sisters felt that her spirit was all over the campus, especially in the rooms above, where special books were kept, and on days of retreat. I hope that *your* hope and that held by many will come true — for the sisters, their companions, and the martyrs of Memphis.

(Mrs.) LUCILLE D. SHORT
Memphis, Tenn.

• • •

Your excellent review of *The Celebrant* has just come. I concur the martyrs of Memphis might well be included in our calendar.

The next to the last paragraph, however, gave me a vision of reverend Victorian divines hurtling, robes flying, desperately clutching mortarboards, as the primitive Memphites discharged them. One pictures canons prebendary followed by canons minor, canons honorary, canon precentors, and canon pastors. No irregular or major canons could be used.

As I am sure you know, the word is "cannon" and may denote either the singular or plural.

ABNER K. PRATT, II
Eastham, Mass.

Credit Where Due

A book entitled, *Together in Life and Death: A Parish Resource for the Time of Death*, was reviewed [TLC, Nov. 21] and listed as coming out of St. David's Parish, Southville, Mich. You refer to it as a useful parish handbook.

I would like to note that this book was a part of the Rev. Gary Callahan's D.Min. project at the School of Theology, the University of the South, under the direction of Dr. Marion J. Hatchett. Fr. Callahan is the rector of St. David's, Southville.

Thank you very much for bringing this to the attention of your readers.

DON S. ARMENTROUT
Director, Joint Doctor
of Ministry Program
School of Theology
University of the South
Sewanee, Tenn.

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THE LIVING CHURCH

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Ohio Elects Coadjutor

The Rev. James Russell Moodey, rector of St. Paul's Church on Chestnut Hill Avenue in Philadelphia since 1976, has been elected Bishop Coadjutor of Ohio.

Bishop-elect Moodey, 50, was chosen on the eighth ballot at a special convention on December 11. He will succeed the Rt. Rev. John H. Burt as Bishop of Ohio, when the latter retires. Although Bishop Burt, 64, has announced no date for retirement, he asked his diocesan convention last January to begin the process of selecting a bishop coadjutor.

After an extensive screening process, the diocesan selection committee came up with four names: the Rt. Rev. Otis Charles, Bishop of Utah; the Rev. Joseph A. Pelham, director of the diocesan's city mission; the Rev. John C. Sanders, rector of Christ Church, Shaker Heights, Ohio; and the Rev. James Moodey.

Three priests were nominated from the floor at the convention: the Rev. W. Ebert Hobbs of the Anglican Church of Canada; the Rev. Roderic H. Pierce, rector of St. Andrew's Church, Elyria, Ohio; and the Rev. Lincoln F. Stelk, rector of Harcourt Parish in Gambier, Ohio. Fr. Moodey won the necessary majority of votes of lay delegates fairly early in the election, but did not gain the clergy majority until the eighth ballot.

A native of New York City, the bishop-elect is a graduate of Hamilton College and Episcopal Theological Seminary in Cambridge, Mass. After ordination to the priesthood in 1957, he served as assistant in Christ Church, Cincinnati. After five years in New Castle, Del., he became rector of St. Luke's Church, Scranton, Pa., which he served from 1965 until his call to Philadelphia in 1976. Since 1959, he has been married to the former Penelope Wallace Hall. The couple has three children.

The bishop-elect is active in urban and church affairs and serves on the boards of the national and diocesan Episcopal Urban Caucus. He has been a deputy to five General Conventions. As Bishop Coadjutor of Ohio, he will serve a diocese that encompasses extreme wealth as well as dire poverty in regions dying of industrial neglect.

Concern for those areas and for the inner cities has been a major focus of Bishop Burt's episcopacy. He has played a major role in ecumenical efforts to revitalize and bring hope to the areas in his diocese suffering from economic reversals.

Lay Canons Appointed

In an historic move, the Rt. Rev. John T. Walker, Bishop of Washington, recently nominated four laypersons to be canons of Washington Cathedral. Bishop Walker's nominations, which

also included three priests, were approved by the cathedral chapter.

The new lay canons are Dr. Richard W. Dirksen, organist-choirmaster and precentor, who has worked at the cathedral since 1942; Richard T. Feller, clerk of the works and a staff member since 1953; Mary T. Moreland, principal of Beauvoir School; and J. Gregory Morgan, headmaster of the National Cathedral School for Girls.

In addition, the Rev. Carole A. Crumley, a full-time priest on the cathedral staff; the Rev. Mark H. Mullin, headmaster of the St. Albans School for Boys; and the Rev. Herbert O'Driscoll, warden of the College of Preachers, were also made canons.

Traditionally, the only heads of cathedral institutions to be named as canons were the priests who served as headmaster of St. Albans School for Boys and as warden of the College of Preachers. "It is my desire to give all heads equal status in the foundation," Bishop Walker said.

Bishop Walker also announced that the Rev. Canon Charles A. Perry, who is provost of the cathedral, would be relieved of the title of canon to set him apart from the staff he is called on to manage. He will be known as Provost Perry.

In 1977, Bishop Walker reminded chapter members at their December 16 meeting, he had said that he would remain dean of the cathedral "for at least five years," with Canon Perry designated as provost. "Because that relationship has worked out so satisfactorily, it is my intent to continue the present status as long as I am in the office of Bishop of Washington and president of the Cathedral Foundation," he said.

Terror and Torture

A fact-finding team organized by the National Council of Churches to respond to an invitation from the office of Guatemalan president Jose Efraim Rios Montt found evidence of "gross and consistent violations of human rights carried out by the armed forces of Guatemala."

In a report delivered to the Guatemalan embassy in Washington, D.C., the four member church team told of extrajudicial killings, torture, and disappearances recounted to them in interviews in Guatemala and refugee camps in Mexico. Based on those interviews, the team reported 14 specific findings of human



RNS

The Rev. Thomas F. Pike, rector of Calvary-St. George's Church in Manhattan, talked recently with homeless men and women in a dormitory set up by the congregation. Each night 12 people with nowhere else to go are housed and fed.

rights violations. Among the most significant were:

- "The army of Guatemala carries out extra-judicial killings of men it identifies as supporters of the guerrillas, using hooded informers, frequently in the presence of families and neighbors of the victims. . . ."

- "The army of Guatemala uses terror and torture, selecting people sometimes at random to be tortured and killed, often publicly, as an example of what will happen to those who support or join the guerrillas. . . ."

- "The U.S. government continues to provide some military equipment and training to the Guatemalan military. . . ."

The report recommends that "a moratorium on all military assistance to Guatemala be instituted immediately" and that the U.S. Congress "investigate the provision of military aid to Guatemala by the U.S. since 1977," which was the year when military assistance was formally cut off.

Serving on the team were the Rev. John Sinclair, a United Presbyterian minister from Bloomington, Minn.; Corinne B. Johnson, secretary of the international division of the American Friends Service Committee; the Rev. J. Lorne MacDonald, OMI, representing the Canadian Council of Catholic Bishops; and Joseph Moran of the N.C. State Conference of Churches.

All speak Spanish and have experience in the work of the church in Latin America. The Rev. William L. Wipfler, an Episcopal priest and director of the human rights office in the NCC's overseas ministries division, was one of the trip's coordinators.

Ecuador Builds

Half of the \$140,000 in Venture in Mission funds sent by the Diocese of Connecticut to Ecuador will pay for the construction of the first phase of a new cathedral in Quito on land which was purchased nine years ago with a United Thank Offering grant.

Of the remaining funds, \$40,000 already has produced a new church, San Jose Obreron, in Manta on the Pacific coast. Other portions of the VIM grant have gone to help renovate a 100-year-old building for San Pablo Church in central Manta and to enlarge Santa Maria Libertad Church in Esmeraldas.

The Rt. Rev. Adrian D. Caceres, Bishop of Ecuador, recently explained why churches are so important to his growing diocese. "We do not need luxurious churches, but we need church buildings," he said. "You can't present the church in Latin America without buildings. If you don't have buildings, people say you are a sect." Since 1970, the Episcopal Church in Ecuador has grown from 200 members, mostly lo-

cated in Quito and Guayaquil, to 5,000 members in 70 missions.

The Rt. Rev. Clarence N. Coleridge, Suffragan Bishop of Connecticut, visited Ecuador in December and consecrated the Manta and Esmeraldas churches and the new church of Santiago in La Pila. Bishop Coleridge also celebrated the Eucharist and preached at Trinidad Church in Guayaquil. He received new members and confirmed in many of the places he visited. The Rev. John Kelley of Wilton, Conn., served as his interpreter.

Lesotho Raid Censured

In a forceful letter to the South African embassy, the Rt. Rev. John M. Allin, Presiding Bishop, has decried an early December raid by South African soldiers into the sovereign country of Lesotho which left 50 people dead, including seven women and children.

Officers at the Episcopal Church Center in New York received reports that many of the 43 male victims were not members of the African National Congress, as the South African government had claimed, but black South African students traveling in southern Africa on passes from the Pretoria government.

Bishop Allin sent his letter after receiving a plea from Anglican Bishop Desmond Tutu, secretary general of the South African Council of Churches. Bishop Tutu said earlier that the South African armed forces "will have given many in the black community a horrendous Christmas present. There will be many who are mourning and who will have lost loved ones."

Lesotho is an independent black nation entirely surrounded by South Africa. South African officials said that its commandos were looking for guerrillas planning terrorist acts in South Africa during Christmas. The statement expressed regret that five women and two children had been killed.

In his letter to Ambassador B.G. Fourie, Bishop Allin said the raid "stirs again the deep pool of suspicion and mistrust at a time when seemingly significant efforts are being made on a number of issues."

Acknowledging the bitter conflict between South Africa and the African National Congress, a group which seeks to end apartheid and is banned in South Africa, Bishop Allin said that the killings do "little to resolve the political issues, promote constructive diplomacy . . . or cast South Africa in a humanitarian image."

St. Gabriel's House Dedicated

On Mount St. Gabriel near Peekskill, N.Y., the Community of St. Mary recently completed St. Gabriel's House, a new retreat and conference center which

will expand the work carried on at the community's nearby St. Benedict's House. The new facility will provide space for groups up to 50 people visiting for the day, small parish retreats, Christian study groups, and individual retreatants.

On December 3, the Rt. Rev. Robert E. Terwilliger, Suffragan Bishop of Dallas and visitor to the Community of St. Mary, dedicated St. Gabriel's House to the glory of God and the sisters' work within the Christian community.

"It is particularly appropriate to consecrate St. Gabriel's House during Advent because we are truly asking for the coming of the Lord into this place," he said. "It is our prayer that God may come and touch all who seek him here."

Local Episcopal clergy, community associates, contractors who had worked on the property, friends, and employees joined the sisters in procession through the house as Bishop Terwilliger blessed each room.

Long Island Extends Health Ministry

"The Episcopal Diocese of Long Island is committed to continue its many years of health care service to the people of Brooklyn," said the Rt. Rev. Robert C. Witcher, Bishop of Long Island, recently.

This commitment was strengthened by the merger of St. John's Episcopal Hospital of Brooklyn and Brooklyn Jewish Hospital on December 16 when Bishop Witcher and Jay Krieger, president of Brooklyn Jewish Hospital's board of trustees, signed the final papers.

A new corporation known as the Interfaith Center will direct the two hospitals, which will retain their historic names. Each parent organization will nominate half of the members on the center's board. The merger, which is expected to save about 3,000 jobs, was made possible by a new reimbursement system known as the Medicare Waiver, which has been adopted by New York State. St. John's had been undergoing severe financial problems, and Brooklyn Jewish Hospital was facing bankruptcy proceedings.

Bishop Witcher also serves as president of the Church Charity Foundation, the health care arm of his diocese. The foundation operates three hospitals on Long Island, all named "St. John's." They are located in Brooklyn, Far Rockaway, and Smithtown. In addition to these three major hospitals, the foundation directs several outpatient clinics and two facilities for the elderly: St. John's for the Aged, directly connected to the Brooklyn Hospital, and St. John's Village, a new retirement community adjacent to the Smithtown hospital on eastern Long Island.

Intercommunion and the Lutheran/Episcopal Agreement

By WILLIAM C. WANTLAND

For quite some time, the Anglican Communion has been in the forefront of ecumenical relations. Beginning with the Chicago Quadrilateral, adopted by the House of Bishops in 1886, the Episcopal Church has vigorously sought the reunion of Christendom.

However, the avowed policy of the Anglican Communion has been to insist upon theological agreement on matters of faith and order as a prerequisite to any form of intercommunion. This view is focused in Resolution 42 of the 1930 Lambeth Conference, which held "as a general principle that the intercommunion should be the goal of, rather than a means to, the restoration of union." This was reaffirmed in the declaration of the 1968 Lambeth Conference: "Reciprocal intercommunion (is) allowable . . . (only) where there is agreement on apostolic faith and order."

In September of 1982, the General Convention of the Episcopal Church passed Resolution A-37, calling for "interim eucharistic sharing" with the Lutherans [Lutheran Church in America, American Lutheran Church, Association of Evangelical Lutheran Churches]. There is not, as yet, agreement on the validity of Eucharist and ministry. Does Resolution A-37 create a state of intercommunion, and does it therefore violate the Anglican principle of intercommunion as the goal of, rather than a means to, Christian unity? And does that resolution provide for a kind of concelebration of the Eucharist that might imply a mutual recognition of orders?

In view of these questions, and the claims of the secular press that we have in fact, established intercommunion with the Lutherans, it is of extreme importance that we examine the resolution, and see clearly what the church has actually done.

First, we have not approved either intercommunion, nor concelebration in the strict sense, both of which imply recognition of orders. The original resolution would have done both. However, the resolution was rewritten prior to the con-

vention, and the Lutheran churches agreed to the changes.

As to intercommunion, Resolution A-37 declares that the churches authorize further dialogues to discuss "outstanding questions that must be resolved before full communion (*communio in sacris* — altar and pulpit fellowship) can be established between the respective churches, e.g., implications of the Gospel, historic episcopate, and ordering of ministry (bishops, priests, and deacons) in the total context of apostolicity."

In the explication attached to the resolution we read: "Because final recognition of each other's Eucharists or ministries has not yet been achieved, however, the proposed text does not constitute what otherwise might be called 'reciprocal intercommunion.'"

The joint statement made by the three Lutheran church leaders and our own Primate contains the following language: "It (the resolution) does not signify that 'final recognition' of each other's Eucharists and ministries has yet been achieved. . . . This is not to be understood as 'reciprocal intercommunion,' but rather a new and unique interim relationship which looks toward future steps in that direction."

This is in complete accord with the previous statements of the Lambeth Conference. What the resolution does is to state that we find the *teaching* of the Lutheran churches to be sufficiently correct in regard to the Eucharist to justify allowing Lutherans to receive at our altars under the guidelines adopted by General Convention in 1979: "The Episcopal Church extends a special welcome to members of these three Lutheran churches to receive Holy Communion in it under the Standard for Occasional Eucharist Sharing of its 1979 Convention." This is because the Lutheran churches possess "eucharistic teaching sufficient for interim sharing of the Eucharist."

While the Lutheran churches also have extended an invitation to Anglicans to receive at their altars, the invitation is not accepted by the Episcopal Church for its members. Indeed, as the explication states: "Neither Episcopalians nor Lutherans *as churches* declare here that they reciprocally *accept* on behalf of their members this invitation." Instead, "individual members of each

church are left to make their own decisions about whether to accept the invitation from the other."

As a matter of fact, many Lutherans might have some conscientious objection to receiving at altars presided over by priests whose theology might be highly questionable. Likewise, Anglicans would certainly object to receiving at altars where the president of the Eucharist might be a lay person (a practice permitted in many Lutheran churches), and might find it impossible to receive from a minister who is not in the apostolic succession. Hence, it would not have been proper for either church to accept, as an official action, an invitation to receive communion in the other church.

Thus we can see that there is absolutely no state of intercommunion. We have said that Lutherans possess sufficient teaching of sacrifice and Real Presence to meet the standards adopted in 1979 to receive communion in the Episcopal Church, and we invite them to do so. While they extend the same invitation to us, we do not formally accept the invitation, leaving the matter up to individual conscience, for good reason.

Further, both in the document and the formal joint statement, great pains have been taken to make it perfectly clear that this is *not* intercommunion, that there cannot be intercommunion until there is a final agreement on the questions of the historic episcopate and the three-fold ministry of apostolic succession. Indeed the resolution states clearly that it is not intended to imply any recognition by one church of the validity of either the Eucharist or ministry of another church.

As to the matter of concelebration, the term "concelebration" was deliberately not used in the resolution, as it might imply the recognition that we do not yet have. The word "concelebration" is not part of our traditional theological vocabulary, and in recent years it has been used with a variety of implications. Instead, a new term was adopted: "common, joint celebration." As to this common joint celebration, the resolution states:

"The presence of an ordained minister of each participating church at the altar in this way reflects the presence of two or more churches expressing unity in faith and baptism *as well as* the remaining divisions which they seek to overcome; *however*, this does not imply . . . final recognition of either church's Eucharist or ministry" (emphasis added).

The explication more succinctly states: "Clearly, then, neither church's ministry is here . . . finally recognized. Final recognition itself could only follow upon resolution of the subjects proposed for further discussion (e.g. historic episcopate). Nonetheless, it may be said, if the proposed resolution is approved,

The Rt. Rev. William C. Wantland is the Bishop of Eau Claire.

that the Episcopal Church and these Lutheran Churches are now within these limits willing for their ordained clergy symbolically to stand together at the altar, although not yet *in place of each other* there."

The joint statement of the Presiding Bishops said the same thing in almost the same words: "The presence of an ordained minister of each participating church at the altar is a sign of both 'unity of faith and Baptism' as well as 'the remaining divisions which they seek to overcome.' These churches are now willing for their ordained clergy symbolically to stand together at the altar, although not yet in place of each other there."

The rules for a common, joint celebration are spelled out in Resolution A-44 of General Convention, which made six requirements: (1) "A priest or bishop of this church shall be the celebrant or one of the celebrants" (2) "The elements used are those used by our Lord himself, namely bread and wine" (3) "Our Lord's words of institution be used" (4) "The said priest or bishop join in the consecration of the gifts in a joint celebration" (5) "Any of the blessed elements remaining at the end of the service be reverently consumed" (6) "The service be authorized by the diocesan bishop."

These guidelines are to be used, not only for common, joint celebration with the Lutheran Churches, but also for other occasions, such as those involving the Consultation on Church Union (as previously allowed). In other words, a common, joint celebration does not in any way imply mutual recognition of orders. If we have a mutual recognition of orders, then the minister of either church may stand in the place of the other at the altar, as for example, is true with the European Old Catholics, the Philippine Independent Catholic Church, or the Mar Thoma Church of India. This is not presently permitted, either with Lutherans or the COCU churches.

In conclusion, what the Episcopal Church has done does not provide either for intercommunion or for concelebration in the strict sense. It does not violate the guidelines previously proclaimed. It does not recognize Lutheran orders. But it does allow for a closer cooperation with Lutherans, and recognizes a great similarity in theological understanding of sacraments and faith. As such, this is a significant and potentially constructive step. For this reason, we applaud the careful and thoughtful negotiation that has gone into it.

New dialogue is to begin in 1983 to deal with those questions which still separate us, such as the historic episcopate, and we call for a resolution of these issues before we can enter into a real, and mutually longed-for, intercommunion.

A Saint for all Christians

For one brief hour in a small

church in a small city, a mixed group

of Christians forgot their differences.

By H. JAMES CONSIDINE

Logansport, Ind., is a city of roughly 20,000 which is located on the Wabash River in north central Indiana. Early in October, it was the site of a unique ecumenical service commemorating the 800th anniversary of the birth of St. Francis of Assisi. The service was remarkable both for the extent of cooperation offered by many churches of different traditions and for the enthusiastic reception it received.

The initial impetus for the celebration came from the local Lutheran Church of America pastor, the Rev. Gene Hollingsworth. Even though he was relatively new in the community, Pastor Hollingsworth's proposal was made in an environment which already knew an unusually high degree of interchurch cooperation.

Logansport, the county seat and the center of population in Cass County, has a surprisingly varied religious life. There are within the city limits three Roman Catholic parishes (which operate a consolidated K-8 parochial school system) and six United Methodist churches. Despite their numbers, neither group seems to predominate.

There is one Presbyterian church, one Missouri Synod Lutheran church, and the aforementioned LCA parish, all fairly large, and a small Episcopal congregation. There is also a generous sampling of the smaller denominations that

are so prevalent in Indiana: the Churches of Christ, Disciples of Christ, Churches of God, Church of the Brethren, German Baptists, and various other Baptist, Holiness, and Pentecostal groups.

There are a number of ongoing ecumenical activities in the county. The local ministerial association boasts an unusually representative participation by the clergy of many Christian communions and denominations, and the clergy of the numerous conservative, evangelical churches are as active in it as the clergy of the liturgical and mainline churches.

Perhaps the most distinctive feature of ecumenical life in the community is the sponsorship of the Lenten breakfasts.

About 15 years ago, a group of clergy and laymen organized Cass County Churchmen United. The chief activity of this organization is the breakfasts which are held every Saturday morning of Lent at 6:29 a.m.! The men meet at a different church each week for breakfast, sing a few hymns together, and hear a speaker — a different local clergyman each week. The series is well attended even by the men of churches who do not observe Lent in any other fashion; there is an average attendance of nearly 200 each Saturday.

The Churchwomen United of Cass County decided that they were missing something by not being involved in the breakfast series, so three years ago the women began their own series on Monday mornings. The only differences are that the women's gathering is always in the Presbyterian church hall because

The Rev. H. James Considine is rector of Trinity Church in Logansport, Ind. He also is a part-time instructor of bassoon in the music department of Valparaiso University, Valparaiso, Ind.

that is the only one in town large enough to hold them, and their speaker is always a woman.

Churchwomen United of Cass County also sponsors an emergency food supply project called "The Lord's Cupboard." All churches in the city contribute canned and staple foodstuffs. Each month a team of women from a different congregation is responsible for distributing the food as the need arises.

The St. Francis celebration was thus conceived in a hospitable environment. What was new was the extensive liturgical preparation to achieve a truly dignified and impressive experience of worship. The Lutheran Church in America has come through the recent decades of liturgical renewal with a greatly enriched church calendar — the LCA had taken special note of the 800th birthday of Francis of Assisi and had published material encouraging ecumenical celebrations of the anniversary.

Pastor Hollingsworth first approached Fr. Fred Schroeder, the pastor

of St. Joseph's Roman Catholic Church, and enlisted his cooperation, and the chairman of St. Joseph's liturgy committee, Ted Ruel, a great admirer of Francis, readily agreed to help plan the celebration. Then, I, as rector of Trinity Episcopal Church, was invited to assist. Later, Dr. Gary Houston, pastor of Wheatland Avenue United Methodist, was added to the planning committee.

It took two meetings of the committee (which began to meet in mid-August to plan the October service) to settle upon the basic format. All agreed that the service should be to some extent didactic, yet with action, visual interest, and congregational participation. The concept which then evolved fairly quickly was a sort of hybrid — a cross between a Holy Week Passion reading and a semi-dramatic medieval pageant.

The committee isolated five facets of Francis' life to be the focus of the celebration, and Mr. Ruel took on the task of writing a meditation on each facet; each meditation was to contain elements of

biographical narration, appropriate scripture, and Francis' own words. Mr. Ruel also wrote a brief general introduction.

Pastor Hollingsworth offered to prepare suitable prayers and to handle publicity for the event. Determining the form and length of the prayers was perhaps the most difficult issue the committee faced, but Pastor Hollingsworth ultimately devised a form which was not only effective, but satisfying to everyone.

All agreed that the Episcopal church would be the best location for the service, partly because I was being charged with planning music for the service, and partly because no one wanted to be embarrassed if there was little response. Trinity had the smallest seating capacity of the churches involved thus far (200), and it was felt that a meager congregation would look better in a small nave. The committee had no way of anticipating how well the service would be attended.

The five facets of Francis' life that were selected for contemplation were:

- (1) Francis and the following of the Gospel
- (2) Francis and the rebuilding of the church
- (3) Francis and harmony with nature
- (4) Francis and peace
- (5) Francis and the ministry of Christ

I was chosen to select the music, most of it written or used in the lifetime of St. Francis. The music was to follow each reading. Local musicians from several churches were enlisted to perform the pieces.

Dr. Houston offered to print advertising materials and the service bulletins on the new copying machine his church had recently acquired. Two weeks before the celebration was scheduled, nearly 3,000 half-page bulletin inserts were printed by the Methodist church secretary and distributed to most of the larger congregations in Logansport and to the Episcopal churches in the nearby cities of Peru and Kokomo.

St. Joseph's Roman Catholic Church agreed to provide two acolytes for the service, and the Lutheran church provided two ushers. The pastors of the two other Roman Catholic churches had personal schedule conflicts which prevented their participation, but they were cooperative and supportive in every way they could be.

The bulletins for the service (which included four pages of notes on all music used in the service) were laid out and typed by Paul Kroeger, Trinity Church organist. The cover for the leaflet was designed by Harry Elliott, calligrapher, who is a member of Trinity Parish. The cost of paper for advertising and the bulletins was covered by an anonymous donation. About a week before the celebra-

Epiphany

Into the light of Luke's Angels' glory
Come the darkling Wise Men of Matthew's story,
And are, and are not, an allegory.

Wise Men from the East; and are they, then,
The wisest men of the East's wise men,
Dead long since, but rousing again?

Out of Limbo, fast and faster,
Wise Men come to a wiser Master?
Confucius and Buddha and Zoroaster?

Coming with terrible speed from far
To this once-loved still-loved darkened star;
Through the thick earth air, to Syria?

* * * * *

The gold would be China's offering;
Bright and solid and honoring;
Confucius knew the worth of a King.

The Persian worshiped; the lovely fire
Rising and raising the incense higher,
Would tell that a God was his desire.

And the Buddha — the Buddha — what else but myrrh?

From the man who pitied to God who died —
God, who affirmed what the man denied —
From the Boddhisat to the Crucified —

What else would the Buddha give but myrrh?

They left their gifts on the earthen floor.
Did they wait in Limbo, beside the door,
Till Hell was harrowed for evermore?

Elisabeth Freeland

EDITORIALS

Prayer for Christian Unity

The reunion of Christians has long been an Anglican goal. That Christian reunion should take place on a basis of doctrinal and sacramental orthodoxy has been a special goal of catholic-minded Anglicans. Precisely because we think the church is important, because it is "the family of God, the Body of Christ, and the temple of the Holy Spirit," we necessarily believe its unity is important.

We do not want to see God's spiritual house reconstructed or repaired with shabby materials or faulty design. Rather we wish to see it built up, to its full extent, "upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone."

This period, from the Feast of the Confession of St. Peter, January 18, through the Feast of the Conversion of St. Paul, January 25, is widely observed as a time of prayer for Christian unity. We urge its observance for if a reunited church is to be based on spiritual realities, then prayer is and will remain an essential ingredient.

The Relationship with Lutherans

Current contacts with Lutheranism are of special ecumenical interest to Episcopalians today. It is hoped that articles in this issue reflect both the opportunities and the dangers that are involved. We think our new relationship is important, but for this reason it should not be misunderstood, exaggerated, or made to mean what it does not mean.

In this regard, impressions are as important as official theological statements. If the words, actions, and attitudes of clergy suggest that the distinctive sacramental disciplines and practices of their respective church "don't really matter," or that what is done "doesn't really make any difference," then that message is conveyed, to the detriment of both traditions. Courtesy, respect, and honesty are all important.

Meanwhile, many wonder how we got into this anyhow? There were earlier centuries of intermittent mutual friendship, and a long history of Lutheran-Anglican cooperation in overseas missions. William Augustus Muhlenberg, of Lutheran background, was a leader in revitalizing the Episcopal Church in the last century. Our church is indebted to many others of the same background. And there is the relationship between the Church of England and the Church of Sweden in the present century.

Closer at hand, are the similarity of Lutheran worship in this country to our own, the hard work of our respective ecumenical committees, and the friendships many Episcopalians have with Lutheran neighbors.

For many years, ecumenical conversations between different churches tended to avoid the sacraments, and especially the Holy Eucharist, because this was a special area of disagreement. It was Anglo-Catholics, in large measure, who demanded that attention to the

Eucharist be a central concern. Because of our understanding of the priesthood, sacramental sharing is very problematical. The ball has been passed to us, so where do we run with it?

The agreement regarding joint celebration worked out between Lutherans and our representatives is a careful effort to show that we can take steps forward in this area, without either tradition surrendering its beliefs. It also demonstrates our respect and support for a growing body of opinion in Lutheranism that really is very congenial to our own.

As three major Lutheran bodies come together in this country, they do so with a new liturgy in many respects much like our own, and with the title (but not the order) of bishop. In a few years, it is quite possible that the historic order of episcopacy will be sought.

A Lutheran Viewpoint

Our guest editorial this week was written by the Rev. Glenn C. Stone, editor of the (American) Lutheran Forum, and is being reprinted, with permission, from a longer editorial on the same subject which appeared in the Advent, 1982, issue of the Lutheran Forum.

We were told that the enactment of the Lutheran-Episcopal relationship did not imply pulpit and altar fellowship or mutual recognition/integration of ministries. Yet, major services involving participation of presiding bishops and regional bishops have been or are planned to be celebrated as if the final ecumenical goal had been achieved already.

Perhaps we need to celebrate even such a tentative first step in sacramental ecumenism, but we need to do



it in a manner that will underscore the provisional and occasional nature of what has been adopted. We still have a considerable way to go to recognize our relationship as one of "intercommunion."

Our previously expressed qualms about Lutheran recognition of the Episcopal Church "as a church in which the Gospel is preached and taught" [in the Pentecost, 1982, issue of the *Lutheran Forum*] were not allayed by an announcement which appeared in the *New York Times* only a couple of weeks after the September conventions. A prominent Episcopal parish in New York City advertised as its Sunday preacher a neighboring Unitarian clergyman.

Do we need to amend our guidelines to warn our people that they won't always hear the Gospel if they attend an Episcopal church?

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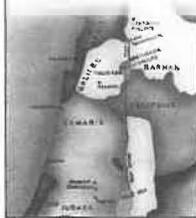
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BRIEFLY...

About 14 people from Province VII met with Hispanic specialists for two days at Bishop Mason Retreat Center near Dallas to study ways in which the church can be made aware of the potential for ministry to and with Hispanic people. The Rt. Rev. Anselmo Carral, director of the province's Hispanic ministry center, told the gathering that it is important to emphasize the strengths of the Episcopal Church when explaining it to Hispanics. The church, he said, "is a beautiful church, with a beautiful faith we should explain clearly." The center for Hispanic ministry expects to begin publishing a magazine soon which will incorporate articles on Hispanic ministry, resources, and news of Hispanic congregations, according to Bishop Carral.

A federal district judge has struck down a Louisiana law requiring public schools to teach "creationism" along with the theory of evolution. Louisiana's Balanced Treatment Act, the only one in the nation, was challenged on the basis that creation science was religion in disguise and that the provision violated the First Amendment guarantee against establishment of religion. The suit was filed originally against the board of elementary and secondary education, which later switched sides and joined the suit. State officials said they would appeal the ruling.

Israeli scientists determined recently that water vapor is the primary cause of deterioration of the Dead Sea Scrolls, the oldest known existing biblical texts. The scrolls were discovered in the caves of Qumran in the Judean desert in 1947. Even at that time, they were in extremely bad condition and archaeologists experienced great difficulty in opening them so they could be read. The water vapor, which has altered the collagen in the scrolls' fibers, almost certainly was penetrating them before they were packed into sealed jars about 2,000 years ago.

The Episcopal Church has joined the National Council of Churches and five other religious groups in filing a friend-of-the-court brief supporting the Rev. Sun Myung Moon's appeal of his tax fraud conviction. "The reason we filed the brief is that the government and court have tried Mr. Moon for an alleged offense that might equally apply to other religious leaders," said Dean M. Kelley, NCC's director for religious and

civil liberty, "particularly the allegation that the money given to him by church sources for church purposes is his own personal property and he should have paid tax on it . . ." Others listed in the brief were the United Presbyterian Church, the American Baptist Churches, the African Methodist Episcopal Church, the Unitarian Universalist Association, and the National Black Catholic Clergy Caucus.

The Rt. Rev. John T. Walker, Bishop of Washington, has issued a plea for canned food to be distributed through the churches of his diocese. "An increasing number of people in the greater Washington area are hungry," Bishop Walker said. "Some of our parishes which have been distributing food have been running out of supplies before the week was out." Washington Cathedral has announced that it will accept food at all Sunday services. "Please remember the hungry in our midst and bring canned food with you to the cathedral," said Bishop Walker.

The Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, said recently that Episcopal seminaries are turning out more clergy candidates that the diocese can absorb, and that the low budgets in many parishes require a strong lay ministry. Bishop Rusack said it was no accident that churches were stronger after an interim period between permanent appointments during which lay people had to assume more responsibility for leadership.

Dr. Doris Anne Younger, an educator and executive director of American Baptist Women since 1976, has been named general director of Church Women United. Dr. Younger, a graduate of Yale University and New York Theological Seminary, was selected after a three-year search to head the national organization of more than 500,000 Protestant, Anglican, Roman Catholic and Orthodox women.

Black masked members of the English Collective of Prostitutes walked out of Holy Cross Church, King's Cross, London, after having occupied the building for 12 days recently as a protest against alleged police harassment. The Rev. Trevor Richardson, vicar of Holy Cross, who criticized the group for its "bullying tactics," said after the exodus, "We had a spontaneous celebration. About 25 people appeared, I carried back the Blessed Sacrament, and we all sang, 'Now thank we all our God.'"

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 15.

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.

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Donis Dean Patterson, r
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Fri 11:15

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ST. DAVID'S 145 Edgewood Drive
The Rev. Robert B. Cook, Jr., D. Min., r
Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

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

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The Rev. J. Clark Grew, r
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NORTHERN ILLINOIS UNIV. DeKalb
CANTERBURY EPISCOPAL COMMUNITY
901 J Lucinda Ave.
The Rev. Charles E. Hoffacker, chap
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ST. PAUL'S CHURCH 900 Normal Rd
The Rev. Charles H. Brleant, v
Sun Eu 7:30, 9:30, 5:30. Wkdays as anno

IOWA
GRINNELL COLLEGE Grinnell
ST. PAUL'S CHURCH & STUDENT CENTER 6th & State
Robert Towner, chap
H Eu: Sun 8, 10:30, Wed noon, Fri 7

KANSAS
KANSAS STATE UNIV. Manhattan
EPISCOPAL CAMPUS MINISTRY 1801 Anderson
The Rev. Ron Clingenpeel, chap 537-0593
Sun 5:30; Wed 12:30; HD 7:45

MARYLAND
UNIV. OF MARYLAND College Park
MEMORIAL CHAPEL The Rev. Wofford Smith, chap
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NEW YORK
CITY UNIV. OF NEW YORK Brooklyn
CHURCH OF THE NATIVITY 1099 Ocean Ave.
The Rev. Edward Batchelor, Jr., chap
Sun 8, 11; Adult Forum 10

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

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

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

TEXAS
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ST. PAUL'S 515 Columbus
The Rev. Stephen R. Stanley, ass't & chap 753-4501
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DEAN: The Episcopal Theological Seminary of the Southwest, Austin, Texas, seeks an Episcopal priest with parochial and academic experience, to exercise authority collegially with a Provost and faculty. Send resume by February 1, 1983 to: The Rt. Rev. Gerald McAllister, P.O. Box 1098, Oklahoma City, Okla. 73101.

VICAR, part-time, Cedar Key, Florida. Prefer semi-retired or bivocational. Rectory. Contact: Canon Arthur Spruill, 325 Market St., Jacksonville, Fla. 32202.

POSITIONS WANTED

HUSBAND/WIFE TEAM seeking meaningful lay employment in a servant community based program. Both degreed and experienced in working with the poor, handicapped, and elderly. Will relocate. Richard and Judy Edwards, Rt. 2, Box 112, Pickens, Miss. 39146. (601) 468-2020.

PRIEST-MUSICIAN, 40, seeks replies from rectors or vestries seeking such a combination. Reply Box N-542.*

WANTED

FURNISHINGS for new church in Newfoundland: Tabernacle, litany desk, clergy chairs, candle holders, baptismal font, etc. St. Paul's, 390 Main, North Andover, Mass. 01845.

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

CLASSIFIED ADVERTISING RATES

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- (C) Resolutions and minutes of Church organizations: 28 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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SAINT FOR ALL CHRISTIANS

Continued from page 10

tion, the local newspaper ran a feature article on the religious page.

The service began with a welcome to Trinity Church by Mrs. Wright R. Johnson, a licensed layreader and the widow of the former rector. Then a prelude was played — an instrumental version of a piece written in Paris in about 1200.

The candlelight entrance procession featured the men of the Trinity Church choir singing, unaccompanied, the early medieval Advent hymn, "Conditor alme siderum," Hymn 6 in *The Hymnal 1940*. One of the acolytes was crucifer, and the other carried a handcrafted crusaders' banner finished just in time for this occasion. The procession included all the participants in the service, ending with the three lectors, two of them in cloth of gold dalmatic and tunic, with the third, representing Francis, barefoot and in an authentic Franciscan habit.

The women of the choir joined the men on the final stanza of the hymn. When candles were extinguished and everyone seated, Mr. Ruel began the service itself by reading his short biographical introduction to Francis. This was interrupted by a dance interlude representing the merrymaking of Francis' youth.

Mrs. Richard Ripple, a member of Trinity Parish and a former professional dancer, did her own choreography to two 13th century dance tunes played on recorders and krummhorn with percussion. She was attired in a medieval costume lent by a church in another city.

When Mr. Ruel had finished his introduction, the three readers took their places: the Rev. Rob Weingartner, a Presbyterian minister, in the pulpit; the Lutheran, Pastor Hollingsworth, at the lectern; and the Methodist minister, Dr. Houston, portraying Francis, standing between them. Pastor Weingartner read the narrative, Pastor Hollingsworth read the scripture passages, and Dr. Houston read Francis' own words.

After the fifth and final reading, a contemporary setting of "Make me a channel of your peace" was sung by the Rev. Paula Robin Smith, a Methodist pastor, who accompanied herself on the guitar.

Fr. Fred Schroeder read a portion of "The Letter to All Faithful," written by St. Francis in 1226. The congregation then stood for silent prayer, followed by the Collect for St. Francis' Day and the Lord's Prayer.

The offering was designated to be divided equally between the local inter-church food pantry and the worldwide agricultural development program called Heifer Project International. (The most vexing decision the planning committee had, next to the format of the prayers, was whether or not to have an offering at all. I argued in favor of it,

and eventually the committee agreed.) The Offertory anthem was the Hymnal version of Francis' famed "Canticle of Brother Sun," Hymn 307.

After the presentation of the offering, the congregation stood again for the Prayers of the People. These prayers had been prepared by Pastor Hollingsworth, based upon some materials provided by the LCA synod. The prayers were led by Sr. Veronica Baamgartner, CSJ, principal of the Logansport Roman Catholic Schools.

As host pastor, I gave the benediction, and the service closed with a rousing and nearly ecstatic singing of "For all the saints," concluding, in the final stanza, with a glorious descant done by a trumpet and two sopranos of the choir. The trumpet was played by Timothy Cahalan, a music teacher at Logansport High School and an active member of St. Vincent de Paul Church. Mr. Cahalan also had learned to play the medieval cornettino lent by Valparaiso University for one of the 12th century pieces.

The congregation retired to the parish house for refreshments. Each participating congregation had provided six dozen cookies for the reception. The overwhelming consensus was that Logansport has never had an ecumenical service of such substance and beauty.

The event succeeded far beyond the planning committee's wildest hopes. The decision to hold the celebration in the Episcopal church because it was *small* had proved faithless — 262 people had been jammed into the nave and choir. Nearly every folding chair in the parish house had to be brought in for seating. The offering, by some quixotic coincidence, totaled \$262.05!

People have suggested repeatedly that the service be done again. Such an event is unrepeatably, if for no other reason than that there will never again be an 800th anniversary of Francis' birth. But without doubt, in the future, some other significant occasion can and will be celebrated with a similar sharing of ideas, talent, and resources.

What remains, though, is the recollection that, for one brief hour in a small church in a small city in northern Indiana, a very mixed group of Christians forgot their differences and felt to the depths of their souls that God is indeed glorious in his saints.

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 \$46,896.58
Receipts Nos. 25,275-25,555,
Nov. 4-Dec. 21 11,119.41
\$58,014.99

PEOPLE and places

Appointments

The Rev. George E. Bates will be rector of St. Mark's-on-the-Mesa, Albuquerque, N.M., effective in February.

The Rev. John E. Bird, Jr. is rector of the Church of the Good Shepherd, Jacksonville, Fla.

The Rev. Robert P. Coval is rector of the Church of St. John the Baptist, Portage, Wis.

The Rev. Michael B. Curry is rector of the Church of St. Simon the Cyrene, Cincinnati, Ohio. Add: 810 Matthews Dr., Cincinnati 45215.

The Rev. Thomas R. Halkett is associate rector of Christ Church, New Haven, Conn.

The Rev. Dana O. Howard, O.H.C., is interim vicar of the Church of the Epiphany, Corcoran, Calif. Add: Box 552, Corcoran 93210.

The Rev. Roger R. Jones is assistant to the Bishop of San Joaquin and vicar of St. Luke's Church, Selma, Calif. Add: 4159 E. Dakota Ave, Fresno, Calif. 93726.

The Rev. John S. McDowell is canon to the Bishop of Central Pennsylvania. Although he was formerly instituted at a service held in December, Canon McDowell began his duties as the diocese's executive officer in summer. He is now involved in the development of lay ministry, continued education for the

clergy of the diocese, and long range planning for its parishes.

The Rev. Frederick R. Mills is rector of Trinity Church, Ambler, Pa.

The Rev. Rudolf A. Moore is interim priest of St. Paul's Church, Overbrook, Philadelphia.

The Rev. Robert David North is rector of Grace Church, Holland, Mich. Add: 555 Michigan Ave., Holland 49423.

The Rev. Dean Pratt is rector of St. Peter's Church, McKinney, Texas. Add: 609 Foote, McKinney 75069.

The Rev. John R. Roen is rector of Trinity Church, San Antonio, Texas. Add: 111 Haverhill, San Antonio 78228.

The Rev. Kenneth E. Schomaker is rector of St. Andrew's Church, Greencastle, Ind.

The Rev. Peter P. Silvinskis is assistant at the Church of the Good Samaritan, Paoli, Pa.

The Rev. Logan Taylor will become associate rector of St. Mark's Church, San Antonio, Texas, on February 1.

Ordinations

Priests

Colorado—Zev William David Rosenberg, curate, Church of the Ascension, Pueblo, Col.; add: 420 W. 18th St., Pueblo 81003. Randall Robert Lyle; add: 3901 42nd St., Des Moines, Iowa 50310.

Vermont—Gordon A. Bardos, vicar, St. Mark's Castleton, Vt., and St. Luke's, Fair Haven; add: Box 335, Castleton 05735.

Western Michigan—David R. Pike, curate at St. Paul's Church, 1006 Third St., Muskegon, Mich., 49440. Residence: Apt. 205-A, 3981 Grand Haven Rd., Muskegon 49440.

Retirements

The Rev. Canon E. Edward M. Philipson will retire on January 31 as rector of the Church of the Ascension, Bradford, Pa. Address after February 5: 107 Holly Rd., PKS Route one, Morehead City, N.C. 28557.

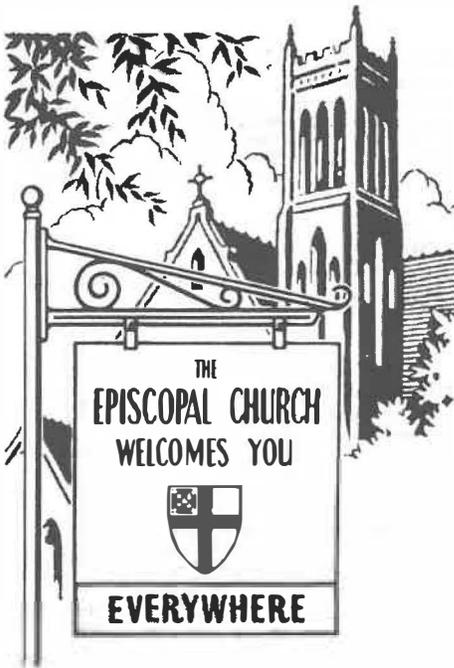
Deaths

John M. Flanigen, Sr., 87, for many years a leader in laymen's work in the Diocese of Atlanta and Province IV, died in Atlanta on November 28, after an extended illness.

Born in Athens, Ga., he was graduated from the Georgia School of Technology in 1917. He entered the U.S. Army and served in France as a first lieutenant. Mr. Flanigen lived in Connecticut and Ohio before returning to Georgia in 1927, when he joined the Georgia Power Company as an electrical engineer to begin a long career with the company. Prominent in his field, he was a frequent contributor of technical material to the magazine of the Institute of Electrical and Electronic Engineers. He was for many years a member of Atlanta's board of aldermen and worked with the staff of a recovery home for alcoholics both as a churchman and as an official of the city. He was a communicant of the Church of the Epiphany, Decatur, Ga. Survivors include his wife, Hannah Scofield Flanigen of Atlanta; two daughters, Mrs. Anna Scott of Merritt Island, Fla., and Mrs. Charlotte Paine of Brooklyn; two sons, the Rev. John M. Flanigen, Jr. of Clarksville, Ga., and William S. Flanigen of College Park, Md.; a sister, Jean Flanigen of Athens, Ga.; 15 grandchildren; and two great-grandchildren.

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. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
The Rev. G. Peter Skow, v
Sun Mass 10:45; Tues, Thurs 7:30; Sat 12:10 noon. Other wkdy Masses call 888-1050 or 868-0185. Daily Offices ex Sun & Mon 8:30, 12 noon, 6 & 8

SANTA CLARA, CALIF. (and West San Jose)

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

WASHINGTON, D.C.

ST. 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 8; 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. Lambelet, 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. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

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.c.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

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

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 8:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 8

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

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. Søeley, curates; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c
Masses Sun 8:30 Sung, 11 Low; wkdy as anno

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

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

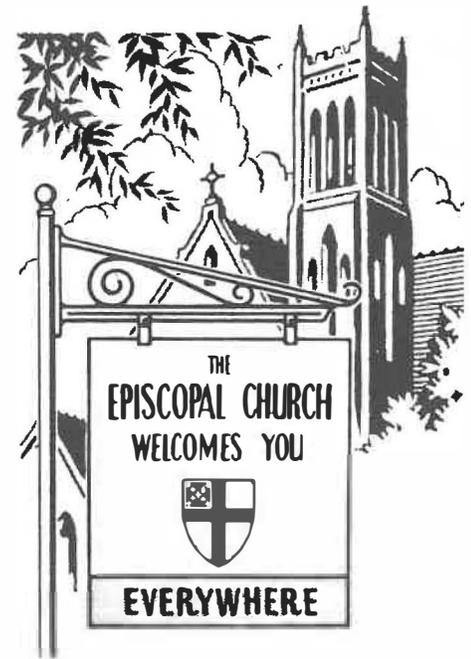
ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 5:30 Wed 12:10 Choral Eu. Church open daily 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 218 Ashley Ave.
The Rev. Canon Samuel C.W. Fleming, r
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu 9:40

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. 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, 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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.