

THE LIVING CHURCH



The Rev. Peter Lai, who will serve as vicar to the innovative Boston Chinese Ministry, was ordained to the diaconate recently by the Rt. Rev. Pui-Yeung Cheung, of Taiwan, at St. Paul's Cathedral in Boston. On the left above are Deacon Lai and his wife, Maggie Ling Lai, a theological student; Bishop Cheung and Gloria Wo chairs the Chinese ministry steering committee, are on the right.

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Adam

By EDWARD CHINN

Adam and Eve had an ideal marriage. He didn't have to hear about all the men she could have married — and she didn't have to hear about the way his mother cooked. It is said that after Adam and Eve were expelled from the Garden of Eden, Adam once took a walk with his two sons, Cain and Abel.

Cain noticed the beautiful Garden of Eden and said, "Father, that's a beautiful place. Why don't we live there?" "Son," Adam replied, "we used to live there, until your mother ate us out of house and home!"

Although we are accustomed to think of Adam as the personal name of a par-

The Rev. Edward Chinn is the rector of All Saints' Church, Torresdale, Philadelphia.

ticular historical character, the term is actually a collective noun which stands for all men. As the article on Adam in the *Dictionary of Biblical Theology* (edited by Xavier Leon-Dufour) notes: "This is what the surprising grammatical movement from the singular to the plural implies in the words of God, the Creator," in this text: "Let us make man (Adam) in our image . . . and let them have dominion . . . (Genesis 1:26 . . .).

Our human story is written in the drama of the two Adams. In the New Testament, for example, Paul contrasts Christ as the last or second Adam with the sinful and mortal first Adam: "As in Adam all men die, so in Christ all will be brought to life . . . The first man, Adam, became an animate being, whereas the last Adam has become a life-giving spirit. . . . The first man was made of the dust of the earth: the second man is from heaven" (1 Corinthians 15:22, 45, 47).

The first Adam is of the earth. In fact, in Hebrew the word for man (Adam) comes from the word for ground, *adamah*. As we read the story of Adam in chapters two and three of the book of Genesis, we are reading what an early church father, Gregory of Nyssa, called moral "ideas in the form of a story." Adam misused the gift of freedom, failed to trust God, rebelled against his command, and became enslaved by a sense of inadequacy, insecurity, and anxiety.

In the Genesis narrative, Adam replies to God: "I heard the sound as you were walking in the garden, and I was afraid because I was naked, and I hid myself" (Genesis 3:10).

In contrast to the first Adam, the second Adam is from heaven. He is the Word or Son of God, who "became flesh and dwelt among us, full of grace and truth" (John 1:14). In the first Adam, man said his defiant "No" to God. In the second Adam (Christ), God's divine "Yes" has at last sounded, affirming the dignity and destiny of man.

As John Henry Newman wrote: "O loving wisdom of our God! When all was sin and shame, A second Adam to the fight And to the rescue came" (Hymnal 1940, No. 343).

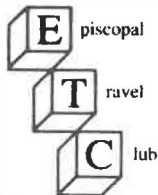
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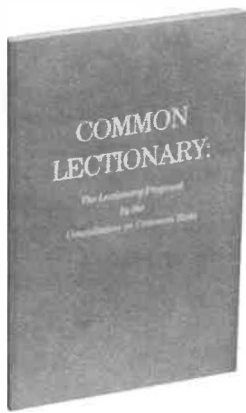
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LETTERS

Football Versus God

I would like to comment on a recent article [TLC, Feb. 12]. While it is true, as the Rev. Robert Delgado pointed out in "Beyond Confrontation," that there are differences of opinion within our ranks and resistance to change with the resultant anxieties, there are other reasons for loss of membership.

As a substitute organist this past year, I've had the opportunity to observe that churches of other denominations are having similar problems which are particularly noticeable on football Sundays. It is true that Christians should not be thus sidetracked; but there has also been a trend toward "doing your own thing" and a trend away from the teaching of character, strength, commitment, duty, etc.

We are afraid to talk about sin for fear of guilt complexes, and we are afraid of alienating people by pointing out that responsibilities to the church and to God should come *first!* We forget that he gave his life for us; or if we do rejoice in his saving grace, we forget that we should love him too by serving him first and foremost.

I might also point out that other organizations are suffering from lack of attendance by their members. It's much easier to stay home and watch TV or engage in recreational activity than it is to make the effort to dress properly and drive often a long distance to some meeting or other.

Also, since more women are now working, they don't feel like getting up early on Sunday too, and they have housework to do. In some cases, they were the ones who encouraged the men to come to church. It's all part of our changing times and the lack of training as to where our priorities should be.

RUTH BOHNSTEDT

San Diego, Calif.

Clerical Fixation

This letter is in response to the editorials entitled "Many Shepherds, Few Sheep" [TLC, Jan. 1 and 8] and ensuing discussion. How can the understanding of ministry apart from the ordained capacity be broadened in a church that symbolically focuses its worship and attention on the clerical celebrant?

If we have an overabundance of ordained clergy, is it not probable that it is precisely because we have narrowly defined what ministry constitutes? The general response that most clergy give me when I have asked them to define their ministry is something like this, "My ministry is sacramental."

While I agree with this basic defini-

tion, it seems strangely myopic and partial at best when it ends at just that. True, the priest must be a sacramentalist. Like Christ, a priest must be a reconciling source of grace, as well as an enabler. The ordained minister must be involved in making disciples with diaconal capacities, which assumes that he has had the training necessary to make him a trainer.

Our present training centers, the theological seminaries, barely touch on the practical aspects of ministry. C.P.E. helps give practical hands-on experience in ministry, but does not necessarily teach enablement techniques. Neither does a curacy really develop that kind of experience in broad terms.

Until we develop a real medium for training in discipleship techniques that affirm and develop all disciplines of corporate shared ministry (such as sacrament-stewardship, evangelism-education, outreach-inreach, service-ownership), we are bound to continue in our clerical fixation.

(The Rev.) JAMES E. HAMILTON
 St. John's Church

Marlin, Texas

• • •

The editorials, "Many Shepherds: Few Sheep," intrigued me as did the response by the Rev. Canon J. Hugh Magers of the Diocese of West Texas (TLC, Jan. 29).

Fr. Magers emphasizes the exact reason why dioceses such as the Rio Grande have discovered that the continuing diaconate and the Canon 8 ministries are the answer for the small communities where full time clergy are going to be unable to serve, partly because of finances and partly because there simply isn't enough to do in one community.

Should one interview a good portion of the Canon 8 clergy of the Diocese of the Rio Grande, one would be heartened. I am sure, by their response and their concern, not only for their own small community, but also for the mission of the church. It is through the Canon 8 clergy in Rio Grande that we have been enabled to start new congregations in places where they would be impossibilities because of distance and because of size.

Perhaps it is not a question of too many shepherds, but rather what kind of shepherds?

(The Rt. Rev.) RICHARD TRELEASE, JR.
 Bishop of the Rio Grande
 Albuquerque, N.M.

• • •

Applause for your January editorials, "Many Shepherds: Few Sheep." You made reference to the surplus of clergy not applying to the ethnic ministries and I appreciate that, but from my perspective, the title needs to read more

accurately, many sheep, especially speaking) seminaries.

Our under-utilized and ineffectively deployed people need a chance for training in language and culture under a new deployment plan.

About 14 months ago, I returned from Latin America to begin our first Hispanic mission. We now have four missions who worship in Spanish regularly. If we had four Spanish-speaking priests in El Camino Real, we would now have 16 missions by the end of this year.

We have ten critical years to reach the Hispanics. If we fail, we will have missed the greatest missionary opportunity on the North American continent in the last one hundred years.

(The Rev.) ASA BUTTERFIELD
Hispanic Missioner
Monterey, Calif.

Massive Irresponsibility

Thank you for your fine editorial on the cost of educating clergy whom, for whatever reason, the church does not use [TLC, Feb. 19]. You estimated the cost at \$3 million and, indeed, this is staggering.

It has been said before that the Episcopal Church occupies a unique place in American theological education. It has more seminaries educating fewer students per seminary at much greater expense than any other non-Roman denomination in this country.

The United Methodists have two more schools, but they educate four times as many students. The Disciples of Christ have half a dozen fewer schools and educate nearly as many seminarians as we do. None of the other churches comes close to our costs per student, which are more than twice the average for other non-Roman denominations.

The one percent resolution passed by the 1982 General Convention, which encouraged all parishes to send one percent of their net disposable income to the seminary of their choice, has exacerbated this folly. Let me explain.

First, I will concede all the arguments which were advanced in 1982 to support this proposal, to wit: the cost of a seminary education is increasing, resources are stretched, quality costs money, the present system of voluntary contributions is inadequate, and the Episcopal Church has done less for her seminaries than any other denomination. For the sake of discussion, I will agree to every point.

However, the principal result of passing the proposal was not to solve the problems of the enormous cost of educating Episcopal seminarians, but rather to perpetuate it. Subsidies always encourage and indeed reward inefficiency. In fact, the primary achievement of the one percent proposal was twofold: it postponed the day of reckon-

ing, and it saved the seminaries (especially speaking) seminaries.

Those who believe in capitalism and the free market already know this. Had the forces of the free market been permitted to do their work, we would have achieved through economic attrition what common sense a decade ago could not: a smaller number of seminaries educating a larger group of students at greatly reduced cost. Sometimes God works through economic realities.

The tragic waste of financial resources, which was the point of your editorial, is indeed massively irresponsible stewardship.

talism is that everyone professes to lieve in it until it comes to their turf. Then, almost magically, subsidies become right, almost holy. It is always the other person's subsidy which is wrong.

It is this very fact of life which produced the enormous federal deficit would think that the Episcopal Church might rise above such insanity, but are really not that much different from those who elect our politicians.

(The Rev.) NATHANIEL PIERCE
Grace Church
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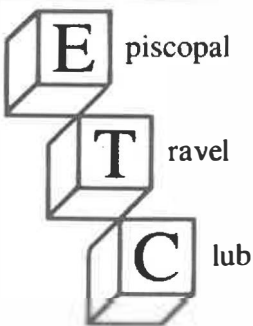
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Virginia Elects Bishop

The Rev. Peter James Lee, rector of Chapel of the Cross, Chapel Hill, was elected Bishop Coadjutor of Virginia on the 11th ballot of a special diocesan council in Fredericksburg, Va., February 11.

A former U.S. Army intelligence officer and newspaperman, Peter Lee was born in Greenville, Miss., in 1938. He was educated at Washington and Lee University Law School, and Virginia Theological Seminary.

After his ordination to the priesthood in 1968, he became assistant to the rector of St. John's Church, Lafayette Square, Washington, D.C. He was called to the Chapel of the Cross in 1971.

He has held numerous diocesan and national church posts and has lectured in homiletics at Duke University School of Divinity.

Bishop-elect was married in 1965 to the former Kristina Knapp. They have two children. As coadjutor, he will succeed the Rt. Rev. Robert B. Hall when the latter retires. Bishop Hall was elected Bishop Coadjutor of Virginia in 1966 and has served as diocesan bishop for ten years.

Fellowships Awarded

Fellowships totaling \$115,064 have been awarded by the Episcopal Church Foundation to 11 scholars for doctoral study in the 1984-85 academic year. The fellows will study for their doctorates in preparation for entering the church's teaching ministry. Four of the fellowships have been endowed by capital gifts to the Foundation from individuals, family members, or another foundation.

Rev. Jonathan T. Glass of Providence, R.I., received a grant to continue his work in Old Testament and Semitic studies at Duke University. A 1978 graduate of Brown University, he has been rector of St. Philip's Church in Durham, N.C. He has been granted one of the fellowships established by the Arthur Hays Sulzberger Foundation of Jacksonville, Fla.

The second William B. Given Memorial Fellowship was granted to the Rev. L. Stokes of the Diocese of Pennsylvania, who is midway in his first year of work on systematic and dogmatic theology at the Princeton Theological Seminary. He served for two years as assis-

tant at All Saints' Church in Wynnewood, Pa.; chaplain-missioner at the Church of the Good Shepherd in Rosemont, Pa.; and curate for three years in England. A graduate of the University of the South, he earned his M.A. at Keble College, Oxford.

Ellen F. Lewin, a 1971 graduate of the University of California at Berkeley, will use her fellowship to continue her studies of Old Testament at Yale University. She earned the M. Div. degree from the Church Divinity School of the Pacific after studies at Hebrew University in Jerusalem. Ms. Lewin has been granted the Muntz Educational Fund Fellowship donated by Mr. and Mrs. Harold B. Muntz of Sarasota, Fla.

Eight other fellowships for a second or third year of doctoral study were renewed. Since 1964, the foundation's graduate fellowship program has provided scholarship aid to 81 seminary graduates.

"Disbelief and Grief"

The Episcopal leadership of Colorado has written a letter to President Reagan expressing "disbelief and grief" over the insensitivity of the report emanating from the President's Task Force on Food Assistance [TLC, Feb. 12]. The message is signed by the Rt. Rev. William C. Frey, Bishop of Colorado; the Rt. Rev. William H. Wolfrum, Suffragan Bishop of Colorado; and Gerald C. Anderson, president of the diocesan executive council.

The Coloradans cited the experience of professionals who deal with direct service agencies in Colorado, including the Episcopal Pastoral Center in Denver, and who "presented hard data in Kansas City and Boston documenting the broad scope of hunger."

Taking issue with the task force's insistence that hunger was too difficult to document, the bishops and Mr. Anderson wrote in part, "We who work with poor people do not need definitive statistical analyses to convince us that there are many hungry people in Denver alone. We need only look at the dramatic increase in food assistance — up 102 percent over 1983 at the Pastoral Center — and then into the eyes of a hungry person whose name and face and story we have come to know. . . .

"The root cause of hunger is poverty. For any individual to say that an increase in the poverty rate does not mean

an increase in hunger is uninformed. Census Bureau statistics indicate that 34.4 million Americans or 15 percent of the population live below the poverty level — the highest rate in 18 years. . . .

"Mr. President, you have stated that your administration is doing more to feed the hungry in this country today than has ever been done by any administration. We must confess ignorance or misinformation. . . .

"We, the people, we are the national government. We seek to stand in the place of the poor and hungry who all too often cannot speak for themselves. We ask that you share with us in the national responsibility for meeting the most basic needs of our fellow men."

Lobby to Work for President's Defeat

The Washington Office on Africa, a registered lobby sponsored by a coalition of nine national church agencies including the Episcopal Church, announced recently that it plans to work actively for President Reagan's defeat in the 1984 presidential election.

In a pamphlet entitled, "Election 1984: Stop U.S. Support for Apartheid," the organization terms Mr. Reagan's record on South Africa "a disaster," and charges that his economic, political, and military support of the Pretoria regime has strengthened the apartheid system in that country.

A spokesman for the group, Kenneth S. Zinn, said the declared opposition to candidate Reagan would not endanger the organization's tax-free status because it has not endorsed a specific candidate. As a registered lobby, the Washington Office on Africa is allowed more leeway in political activities than are the churches which constitute it.

Mr. Zinn said that, as is usually the case with its specific political initiatives, the Africa lobby did not clear this election effort with any of its member churches. Support has come for its efforts, however, from the Lutheran Council in the U.S.A., an umbrella group which includes the Lutheran Church in America and the American Lutheran Church, two of the Washington Office's sponsors.

A spokesman for the council said that both Lutheran churches have been in direct disagreement with the Reagan administration on South Africa. He cited in particular the administration's stand

...an end to the South African occupa-
tion of Namibia, a neighboring territory,
should be linked to the evacuation of
Cuban troops from Angola.

Commission Criticizes SACC

The Eloff Commission, while accusing the South African Council of Churches of pursuing "strategies of resistance" to government policies and of "identifying with the liberation struggle," stopped short of recommending a total ban on foreign funding for the SACC. This measure had been requested by the former head of the South African security police and now commissioner of police, Lt. Gen. Johann Coetzee.

The government-appointed commission has been looking into the affairs of the South African church council for nearly a year. Last April, the Archbishop of Canterbury sent a delegation of prominent Anglicans, including Pamela Chinnis of West Palm Beach, Fla., to Pretoria to testify on behalf of the council and its secretary general, Anglican Bishop Desmond Tutu [TLC, April 24, May 8].

Although the Eloff Commission said it would be impossible to stop foreign funds coming into South Africa for SACC (97 percent of the council's financial support comes from outside Africa), it did call for legal controls on the council's finances and proposed a new crime of "economic sabotage" to make it illegal for anyone to support disinvestment by foreign companies from South Africa. Both Bishop Tutu and the South African Council of Churches have urged this step in the past.

The commission also supported the South African government's decision to deny a passport to Bishop Tutu, saying his physical absence from the international scene "resulted in a decrease in international anti-state propaganda."

In its report on SACC's finances, the Eloff Commission said that between 1975 and 1981, U.S. churches contributed 3.5 percent of the council's \$14.4 million income. Over 50 percent of this came from the National Council of Churches and 23 percent from the American Lutheran Church.

Most of the council's foreign support came from Germany, which gave 52.6 percent of the total. In addition, the commission named four other countries — Holland, Sweden, Finland, and Denmark — as having contributed major financial support to SACC.

The commission's critical stance toward SACC was not unexpected, and some observers had feared that even harsher steps to control the council's activities might have been taken. While noting the much tighter restrictions proposed, churches affiliated with SACC expressed the opinion that it should be able to continue operating.

CONVENTIONS

The Diocese of Georgia held its convention in Valdosta at Christ Church from February 9-11. Those present heard three bishops call for local congregations to renew their efforts at mission at home and abroad, and the delegates were asked to deepen their own commitment to Christ.

"Is there a sense that we are perceived by others as men and women who know the living God, and like Moses, radiate from that encounter?" asked Bishop Coadjutor Harry W. Shippo in his convention address.

"The world is one, God's world. We are to be as concerned with human beings in Russia and Zaire as we are with humans in the next county," said the Rt. Rev. G. Paul Reeves, Bishop of Georgia. The Rt. Rev. G. Edward Haynsworth, head of the national church's world mission office, invited the Georgians to offer themselves, their time and talents, in a program of short-term missionary assistance by experts to governments and dioceses in the developing nations.

A budget of \$863,000 was adopted for 1984. This budget total exceeds that of 1983 by \$163,000.

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At the 89th convention of the Diocese of Washington, which met this year at the adult education center of the University of Maryland at College Park, the Rt. Rev. Desmond Tutu, secretary general of the South African Council of Churches, gave the keynote speech.

Introduced by the Rt. Rev. John T. Walker, Bishop of Washington, as "one of the great prophets of the age," Bishop Tutu noted that "the evidence of the Bible is of a biased God who takes sides, who always comes out for the downtrodden. The prophets condemned a religion, no matter how punctilious, if it had no repercussions in the everyday life of the people. When the Lord anoints us with his Spirit, it is to make us even more biased, to speak the Gospel to the poor and the oppressed. It is impossible to be neutral where injustice is concerned. . . ."

"We in South Africa know this and we invite you to come and join the winning side. Let us, black and white together, be fellow workers with God, to bring about a new society. For I am convinced that nothing in all of creation can separate us from the love of God. And isn't that something!"

Bishop Walker paid special tribute to his predecessor, the Rt. Rev. William Creighton, preacher at the convention Eucharist, citing in particular his "quiet and courageous leadership in civil rights, the election of a black suffragan, and the ordination of women." Bishop Creighton is celebrating his 75th birth-

...versary of his marriage and of his c
nation to the priesthood, and the 2
year of his elevation to the episcopate

A highlight of the convention was report of the Diocesan Peace Commission by the Hon. Viron Vaky, for assistant secretary of state for international American affairs. The commission made a careful study of nuclear issues in a meeting with 23 experts in various fields. Mr. Vaky raised some of the conceptual issues involved and said, "There are really no experts in this field for no one knows what would really happen in a nuclear war, but the main dimensions are not technical. The attitude of many is that individually we can't do anything about it. But we can! We have the capacity to shape government policy, and as Christians we have an obligation." The commission plans to issue its report this spring.

Two resolutions were referred to new diocesan commission on Christian education. The first called for regional directors of Christian education in the diocese, and the second for memorializing General Convention to produce national curriculum for Christian education.

A budget of \$2,111,423 was adopted, reduced from a proposed budget of \$2,254,000 due to a reduction in income from parishes.

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Clergy and lay delegates to the convention of the Diocese of Southwestern Virginia, meeting in Blacksburg, Va., late in January, celebrated the vitality of their parishes in a Part I Mission display at Virginia Tech. Rooms at the center, one for each diocesan convocation, were filled with posters, models, scrapbooks, and other memorabilia.

Especially commended by a panel from outside the diocese were parishes ministering to those with special needs, including people formerly in mental hospitals, those suffering from substance abuse, and poor people in the Appalachian coal mining regions.

The delegates approved a budget of \$500,000 for 1984. This figure represents an increase of some \$25,000 from 1983. The Rt. Rev. A. Heath L. Bishop of Southwestern Virginia declined to allow his salary to be raised this year as he wishes the money to be used for a new program to enrich the lives of emotionally disabled people.

Resolutions were passed to set up a task force to find sites for several new congregations; to establish an endowment; and to study clergy hospitalization insurance. It was noted that the Diocese of the Shenandoah Valley, with its center at Marion, Va., has recouped its financial losses; its board contributed \$10,000 to the general fund for the year.

A Chaplain for the Clergy

Although there is serious concern about clergy

depression, burnout and dropout, the church

has done almost nothing to help

the clergy meet the growing demands on them.

By CHARLES E. HIGBEE

priest. Such conflicts have escalated in the past few years because of the increased sense of powerlessness that so many people in our society feel; hence, people come to church ready to get into power struggles. The result is various kinds of competition, with their attendant cliques and disagreements.

The minister often becomes "the goat." But many people get hurt; nobody wins when a minister is tossed out. How can such impasses be prevented? To whom do the clergy turn in order to sort out their own authority problems?

Fourth — and perhaps the most difficult problem in many ways — is the great difficulty that clergy have in setting limits on themselves and others. One of the major contributing factors is that the minister often feels that he should be able to meet the needs of all his people and feels inadequate if he can't.

In addition, he feels dependent for his living (often including the house he lives in) on his ability to please the people who are making these demands; so that his whole security is at stake. Frequently, he sees himself as having no other marketable skills, and thus no options. He can become desperate. Where can the clergy turn to find hope and to gain the self-worth and security which would give them the strength to set reasonable limits on themselves and others?

Fifth, these problems and others often lead to unbearable pressure on the ministers which then gets translated into the minister's marriage. Sometimes this leads to divorce as that becomes an increasingly acceptable alternative in our society, but more often leading to serious conflict and emotional isolation in the marriage. The couple suffers, but so does the whole parish because, like it or not, the minister's marriage becomes a model for many parishioners.

Finally, all the while the minister is faced with these and numerous other pressures, he is expected to and wants to care about and minister to the people

should be like; parishioners want, expect, and exert great pressure on the minister to be what they want. Since everybody has a different notion, the minister is pulled in conflicting directions.

Unless the minister has a secure sense of his own identity as a person and as a minister, under the pressure of his own need to please, the minister can become emotionally paralyzed, or at the other extreme, seriously fragmented. He suffers, his family suffers, and the parish suffers. Where can he turn for help to clarify his identity as a person and as a minister?

Second, as is well known, but not openly discussed, clergy are the target for various kinds of sexual fantasies. Ministers, like everyone else, are affected by the "anything goes" mentality. The resultant weakening of the collective superego is leading to an increase in sexual "acting out" in such forms as affairs and the surfacing of unresolved homosexual conflicts and tendencies.

All this creates great pain and confusion and is destructive to the minister, his family, and the parish. To whom does he talk in order to work out his sexual conflicts?

Third, anyone who has been in a parish very long cannot help but recognize that all types of authority and dependency conflicts get focused on the

Over the past few decades a serious problem has been growing in the church which has now reached crisis proportions. The problem is the increasing number of clergy who are being seriously damaged by the rapidly escalating emotional demands of today's ministry. The media is full of serious concern about clergy depression, burnout and dropout; yet so far the church has done almost nothing to help clergy meet the growing demands made on them.

These emotional demands come from many directions. In the following paragraphs I outline where some of the most important demands come from and propose a model solution from which significant help could come. Essentially, my proposal is for an adequately trained "pastor for pastors" to help their families. The underlying assumption is that if clergy grow, parishioners will grow as well, and the whole church will benefit.

One of the major pressures felt by clergy, and which is first the pressure derived from fantasies of what the ideal minister

Rev. Charles E. Higbee is a certified psychoanalytic psychotherapist for the Body, and Soul in Fairview, Pa. He is a clinical member of the American Association of Marriage and Family Therapists and the International Association of Cancer Counselors.

in his parish in unenancing ways.

Often the minister and his family feel they have nowhere to turn for help. Most clergy feel greatly threatened by the thought of turning to their bishop, however helpful and qualified he may be, because they see the bishop as having great influence over their future; furthermore, the bishop has only 24 hours in his day. Often the priest feels, rightly or wrongly, that his bishop would judge him harshly (often because he himself is feeling guilty and inadequate and judging himself harshly). Secular counselors on the other hand, are often seen as having quite different value systems.

Many clergy react to these problems by seeking additional training to try to learn how to deal with the pressures. Some of the training can be quite valuable, but some deals only with surface behavior and leaves the underlying unconscious conflicts untouched.

Therefore, what is needed is personal, in-depth therapy. Pastoral counseling, although helpful, usually does not go deep enough. What is needed is psychotherapy with a well-analyzed psychotherapist who can explore and help resolve the underlying unconscious conflicts at the root of the problem. This can help ministers to understand and resolve their own internal conflicts.

This also will enable them to see and distance themselves from the unconscious conflicts of their parishioners that were being acted out in the parish. The clergy can then begin to help parishioners resolve their conflicts as well. Everybody begins to grow.

From my own experience, and my knowledge of the experience of other clergy, it is clear that what is really needed by clergy is a minister who has "been there" and come through, someone with both psychotherapeutic understanding of how to discover and resolve unconscious conflicts and religious understanding, as well as someone who can work with parish and marriage problems when necessary.

This chaplain needs to be diocese-related, but outside of the direct church hierarchy so that confidentiality can be assured. The chaplain must be someone who knows and understands the pressures of parish ministry.

Such a chaplain needs to be made available to clergy in order to facilitate their growth so that they can be spared at least some of the needless pain and not be damaged or destroyed. It is particularly important to provide such support to young clergy so that the habit of emotional growth is cultivated early.

While it is true that many ministers do seem to "make it" without such help, all too often they do so by becoming rigid, doctrinaire, or emotionally remote. This, of course, is precisely the opposite of the model for ministry given to us by Christ.

A Pastor for Pastors

The following are my thoughts as to how such a ministry would function. Obviously, this program must be thoroughly discussed and structured with the diocesan bishop, since it will be an extension of his pastoral concern for his clergy. — The Rev. Charles E. Higbee.

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- This minister should be a part of the bishop's staff with a title such as chaplain for the clergy.
- There must be a clear understanding that the chaplain is available to the clergy and their families to discuss any matter on a totally confidential basis except where a serious threat to life exists.
- The chaplain may not discuss the clergy's personal matters with the bishop or other staff members without consent of the clergy involved.
- The chaplain would refer clergy to the bishop when the matter is clearly a job for the bishop, rather than the chaplain (a specific list needs to be established).
- The chaplain would make visitations to the clergy on a planned basis (at the direction of the bishop, and when there is reason to believe he may be of help). The purpose of these visitations would be to represent the bishop's pastoral concern and to help clergy feel cared about and truly connected to the diocese.
- The chaplain would develop pastoral care growth groups centered on pastoral counseling in order to build counseling skills, facilitate personal growth, and provide emotional support and a sense of connectedness to other clergy and the diocese.
- The chaplain would provide consultation to clergy on parish counseling situations that are presenting difficulties.
- The chaplain would provide a support growth group for young clergy.
- The chaplain would provide counseling to the extent his time and skills permit and make referrals for such services as psychiatric, physical, psychological consultation, or psychotherapy where indicated.
- The chaplain should have branch locations, perhaps in churches within the diocese, which are well located and can provide "secure" space, away from the diocesan office.
- The chaplain should have a private telephone line which only he or a "secure" answering machine answers, as well as a line through the switchboard.
- The chaplain should provide for the bishop a synthesis of what he is hearing from the clergy in order to help formulate policies which facilitate and support ministry.

Landmark Status

By CHARLES HOWARD GRAF

St. John's in the Village, Manhattan, was built in 1846. Presbyterians and Baptists worshiped there before it became an Episcopal church in 1856. The dedication of the Baptists' tank was held under the high altar of St. John's. The building was a handsome neoclassical structure with great columns, springing over the corner of West 11th Street and Waverly Place in colorful Greenwich Village. In the mid-1960s, interior renovations made it into a quiet liturgical place of worship. The congregation felt comfortable in the secondary of the church's continuous use. The "Village" had become a fascinating community, a primarily residential neighborhood between the mountains of Wall Street and midtown Manhattan. Ultimately, much of the area was classified as "landmark." Owners could renovate interiors, but all of the outside had to remain as originally built. Though the church and vestry never requested it, St. John's was designated a landmark in 1971.

In 1971, a devastating fire gutted the church. Though the fire started in a

back corner where gas and power lines entered, the fire (characteristically in such old buildings) rose between the laths and plaster and the exterior brick and lime mortar walls, got to the roof, and burned off the roof beams. Then the entire roof fell into the nave. Strangely enough, the candles on the altar did not melt, but the pressure of the falling roof caused the walls of the church to spring out slightly.

The Landmark Commission informed us that we were expected to replace the exterior exactly as before. The announcement imposed an impossible dilemma. Our architect and engineers informed us that the old walls would not support the kind of roof structure which the building codes demanded. The size of the old church, seating 600, was far beyond our attendance needs, and costs would far exceed the insurance.

Many meetings were held in the commission's office, but we could not achieve a compromise. So it was that the wreckage, in all its horrors, remained on the corner until one morning early, a huge chunk of masonry fell to the sidewalk. Fortunately, there were no passersby. I called the fire, buildings, and police departments, and the commission. The street was blocked off.

Soon we had a meeting of all of the

above, the remains were condemned and the landmarks people said, "Tear it down." At last we were on our way! Almost.

Again "Landmarks" involved itself — we would have to put up a new church conforming to the "character" of the Village. Even the color of the brick was passed upon by them. By the middle of 1974, the new St. John's was completed, and, in spite of so much interference, it turned out to be adequate and beautiful.

So what is the work of the church? Is it to preserve landmark buildings? On the island of Manhattan we have about 50 Episcopal churches, many of them classified as landmarks. In the course of time, some of them have become superfluous. Some are on extremely valuable land.

We have read of the fate of the Church of the Holy Communion in New York [TLC, Jan. 22]. It was a neighbor of St. John's, also with landmark status. When its rector retired, we were asked to do supply work there, and for several months my assistant and I spelled off taking the services. No one ever came early, and at the late service the paid choir outnumbered the congregation. Ultimately, Calvary Church took it over, and the building was sold to a secular charitable institution. When that body could not prosper, the building was sold again and became a nightclub.

Currently, St. Bartholomew's wishes to sell part of its parish hall and is having landmark problems [TLC, Jan. 29].

A bill has been submitted by Daniel Walsh of the New York State Assembly hoping to exempt churches from landmark laws. It probably will not pass. It is opposed by an alliance of conservation groups, and the New York State Bar Association. Mr. Walsh is quoted as saying that the strong opposition to his bill will defeat it — though, from information I have received, the Diocese of New York has reason to want that kind of bill.

Are we to be stuck with the maintenance of these monuments of the past? Any Episcopalian can think of churches he would deplore losing. There are a few of ours which receive federal landmark designation *and support*, but for most of them survival depends upon local giving or huge endowments. With continuing inflation, even large endowments cannot support some of the huge buildings our church has in places like New York.

Church buildings can become unneeded, but even when they are not, it is quite impossible to obtain community support. We tried at St. John's. A few small checks came from individuals and from a few churches.

The work of the church is to preach the Gospel. We must go where the people are. If our funds are to be dissipated into museum preservation, we will not be able to put new churches where they are needed most.

Rev. Charles Howard Graf is rector of St. John's in the Village, Manhattan.



The rebuilt St. John's in the Village: The work of the church is to preach the Gospel.

The Quality of Future Clergy

The issue of the clergy surplus is being discussed in a number of interesting letters to the editor during the current weeks. These bring up a number of aspects of the problem: stewardship, deployment procedures, accountability in theological education, the quality of ordinands, the role of the bishop, mobility of families, and other significant topics.

We think the matter of quality is specially deserving of attention, as the quality of the clergy is of obvious importance to laypeople. In a "buyers' market," it might be argued, the most competent and talented clergy would be likely to get the few available jobs, and the rest would remain in subordinate positions or be encouraged to change careers. In some cases, this may indeed happen.

In many other cases, however, it plainly does not happen. For one thing, it is not clear that priestly dedication, talent, and competence are always the basis for choice in elected clerical positions in the church. An outstanding priest, who lacks certain superficial qualities of personality, may be unemployed today.

At such a time, it may be argued, seminaries could cut down their enrollments and limit themselves to outstanding students. Is there any evidence that this is happening? Standing committees, examining chaplains, and others dealing with ordinands have not generally discerned any higher standard in the last few years. Some say the standard is lower.

A shortage of employment, furthermore, may drive out the competent, rather than the less competent, in any profession. Frozen jobs and the absence of new challenges do not attract creative and talented leaders. Many very promising priests in recent years have turned to other professions.

In short, the present surplus could offer the church an opportunity to emphasize excellence in the priesthood. There is little indication, however, of an intentional effort being made to accomplish this.

The question of quality is one more unresolved element in a church which is confused in its own thinking, uncertain as to its goals, and unencumbered by careful long-range planning. The national Board for Theological Education was established to clarify and improve the situation. In spite of the distinguished membership of the board, we regretfully see little evidence that it has improved either the thinking or the practice of the church in this area.

Moving the Week of Prayer

Our guest editorial this week is written by the Rev. Edward J. Campbell, rector of St. Andrew's Church, Clawson, Mich.

The unusually cold weather during January has prompted me to address a matter that has bothered me for several years — the best time for the Week

of Prayer for Christian Unity. I know the history choosing the week surrounded by the great occasion of the Confession of St. Peter and the Conversion of Paul. Within the holy days of the church calendar these are wonderful dates on which to concentrate focus toward Christian unity.

However, the severe weather in much of the nation kept many of us from creative planning or celebration. Indeed, January is a month of bad weather, par meetings, and a post-holiday respite.

I also suspect that while the catholic tradition may find SS. Peter and Paul to be viable symbols of our Protestant friends find them "underwhelming." In fact, most holy days dedicated to the saints are popular interest only as patronal festivals.

I would suggest that the ecumenical officers of several churches seek another time for a week of prayer, taking into account weather, the secular calendar, and such exotic trivia as sports events. My personal choice would be the week starting with the Fourth Sunday of Easter. Are not all of God's people called to follow the one Good Shepherd?

POET'S PROPER

Psalm 33: 12-22

*Lent II-A
(Common Meter)*

1. How blest are those for whom the Lord
Is God; how blest the land
In which the people live on whom
The Lord has set his hand.
2. From heav'n the Lord surveys mankind,
Observes them one by one;
And he it is who shapes their hearts
And knows all they have done.
3. A host's no safety for a king,
Nor might, a hero's tower;
A horse's strength is no defense,
In vain we trust such power.
4. But see how God remembers those
Who trust in him indeed,
To save their souls in time of death
And feed them in their need.
5. Our help, our shield, our hope, our joy,
Through ages still the same,
Lord, let your mercy rest on us
Whose trust is in your Name.

C.I. Webber

(Tallis Ordinal)

ENVY AND COVETOUSNESS

By RICHARD HOLLOWAY

Envy and covetousness are closely related sins. Many people mix them but there's an important distinction made between them. The covetous wants to possess his neighbor's goods. In the words of the Ten Commandments, he wants to possess his neighbor's house, or his neighbor's wife, or his neighbor's servant, or his maid, or his ox, or his ass. So the sin of covetousness is positive: it is a craving, a gnawing desire for something you do not possess.

Envy, on the other hand, is not a positive sin; it is entirely negative. The envious man *regrets* his neighbor's good, he envies secretly over his neighbor's good. Envy has been defined as "sorrow for another's goods." It can also take the form of secret satisfaction at the misfortune of your friend.

Don't want to look at envy first. First of all, envy is a sin among equals. For instance, I am not a scientist, so I am unlikely to feel envy for a 50-year-old physicist who has just received a Nobel Prize.

I am likely to feel envy toward a priest who has been made a cardinal for his brilliant preaching and pastoral effectiveness. Envy is a sin among equals. As a matter of fact, it is common among clergy, partly, perhaps, because they have less scope with the other sins. But it is common among other groups. Listen to a discussion of your colleagues and you can detect it. What are its characteristics? Its most

dominant characteristic is negative: it offers no pleasure, no satisfaction at all. Every other sin offers some gratification at some time or other, but envy is completely without fun. It is an empty and desolating experience from beginning to end. It is the meanest sin in the book, and this is why fewer people ever confess it. They will own to being proud or lustful or bad-tempered, but envy is something they keep bottled up; it gnaws away inside us like a cancer.

When envy has taken over, it produces certain other symptoms. Perhaps the most conspicuous symptom of envy is malice. Envious folk have a peculiar gift for chipping away at the reputation of others, praising them in one breath and damning them with some qualifying phrase in the next. They are specially adept at noticing the defects of others.

You know the sort of thing. "So and so has a heart of gold, and he is a brilliant speaker, but he does like the limelight, doesn't he, and he never lets anyone else get a word in edgewise." Or, "She is very good-natured, but she has quite a temper, you know."

Another characteristic of the envious person is hypocrisy. Envy is a sin among equals and brothers, so it strikes in those relations where love is supposed to rule. When a man hears of the good fortune of a friend or equal, he can speak one thing but feel another. He speaks his delight, but he has to draw it up from a well of bitterness.

Yet another characteristic of envy is dejection. Envy is sorrow for another's good, but it can also produce sorrow over one's own lack of good; it produces dejection. How depressing to witness

the blessing or popularity of another. A girl is depressed by the beauty of her friend, a man is depressed by the charm and brilliance of a colleague. The have-nots are depressed by the haves.

Those who feel themselves to be playing out life in one of the minor leagues, the tame and the mediocre, are dejected by the blazing good fortune of their erstwhile colleagues. "A prophet is not without honor, save in his own country."

Finally, envy leads on to covetousness, or avarice, the itching hunger for the good things of life, the success and possessions and popularity that others have. And this brings me to the very root of both sins. At the root of envy and covetousness lies a terrible sense of inadequacy or inferiority.

The really covetous man tries to buy off his self-doubt and insecurity with what the sociologist calls "status symbols."

He tries to remove his inward doubts by surrounding himself with all the trappings, all the symbols of success. The proof of this is that the covetous man is never really satisfied. The things he buys or covets do not meet his real needs, so they turn sour on him. He needs more and more.

Most advertising relies on this fact: it constantly holds out to people the promise of mysterious satisfactions — if only they will take the latest model, with the real leather. But this never meets the real need, so we go on wanting more and more and more.

Covetousness can show itself in many ways, not just in the conspicuous consumption of gadgets and latest models. You can use people in the same way.

The compulsive womanizer, for instance, is often more guilty of covetousness than lust. His power over women is really an elaborate game played out to cover his own anxiety and fear. He is too afraid to commit himself finally and sacrificially to a real and enduring relationship, so he bales out time after time at the moment of decision, his life littered with the emotional debris of last year's or last week's models. All the so-called

is the second in a series of lectures by the Rev. Richard Holloway, of the Church of the Advent, n.

CLASSIFIED

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Ćasanova, Don Juan, Frank Harris, emotional cripples who hid from the knowledge of their own emptiness behind a lady-killer's reputation.

There is a certain type of woman who plays the same sad game. She has to be surrounded by a band of adoring males in order for her to feel that she really exists and that those lines she detected in this morning's mirror only make her more interesting. I have known women who were pathologically afraid to grow old and lose their good looks, because they had built their whole life round their ability to attract men.

However it presents itself, either in the gnawing and lonely bitterness of envy, or in the itching compulsive desires of covetousness, at the bottom the cause is the same: an overwhelming sense of inadequacy and a deep longing to be accepted and appreciated and valued.

Each of us is in this situation. Our mean old envies and our raddled and pathetic sins of covetousness come from a source which, deep down, is only assuaged by the real object of our need — God. God does not have to be, indeed cannot be, impressed by the multitude and magnificence of our achievements, any more than a good father requires his son to be brilliant or handsome before accepting and loving him.

God accepts us as we are, with our weakness and inadequacies. He accepts us, though we are unacceptable in our own eyes. This is the only really lasting answer to this problem. In the knowledge of God's acceptance of us, we can relax. We no longer have to compete against ourselves, or against our fellows. We are accepted. We must accept ourselves. When we do that, we will realize that when we envy and covet we are trying to fill our lack with shadow and not with substance. What we lack is always close at hand. Our only ultimate need is God, and God accepts us just as we are.

In addition to learning to relax in the knowledge that we are indeed loved and accepted by God, we must capture something of the generosity of God, by rejoicing in the gifts of others. This struggle for ungrudging generosity towards others is expressed very well in a prayer written in the 17th century by Thomas Fuller:

Lord, I perceive my soul deeply guilty of envy.

I had rather thy work were undone than done better

by another than by myself.

Dispossess me, Lord, of this spirit

And turn my envy into holy emulation;

Yea, make other men's gifts to be mine, by making me thankful to thee for them.

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

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THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

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THE LIVING CHURCH

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People and places

Appointments

Rev. Thomas M. Atamian is rector of St. Raphael's Church, Cascade, Mich.

Rev. Thomas O. Feamster, Jr. is rector of St. Andrew's Church, Hackensack, N.J.

Rev. Edward J. Henry, a non-stipendiary priest of the Diocese of Lexington, is assistant to the rector of St. John's Church, Versailles, Ky. Add: Coldstream Dr., Lexington, Ky. 40502.

Rev. Brenda G. Husson, who was recently ordained deacon for the Diocese of Central New York, is the associate for education at All Angels' Church, 251 W. 80th St., New York City 10024.

Rev. Jack Lee Leighton is assistant rector at Christopher's Church, Houston, Texas. Add: Blalock Dr., Houston 77080.

Rev. Robert J. Moore is vicar of the Church of Resurrection, Houston, Texas. Add: 3831 W. Houston, Houston 77045.

Rev. Joseph Clayton Neiman, editor of the *Annals of the Michigan Episcopalian*, formerly on the staff of the cathedral in Kalamazoo, is now rector of St. Mark's Church, Paw Paw, Mich. He is the first rector at St. Mark's in ten years.

Rev. William G. O'Brien is rector of the Church of the Good Shepherd, Allegan, Mich.

Rev. Jack D. Russell is rector of St. George's Church, Port Arthur, Texas. Add: 3505 Procter, Port Arthur 77640.

Rev. William Senter, III is rector of Grace Church, Canton, Miss.

Ordinations

Priests

Alabama—David Cobb, curate, St. Paul's Church, Selma, Ala., serving St. Paul's Church, Carlowville; add: Box 1306, 708 Church St., Selma 36701.

Albany—Darius Mojallali, rector, St. Paul's Church, Greenwich, N.Y., and St. Paul's, Salem, N.Y.; add: 145 Main St., Greenwich 12834.

Connecticut—Blanche H. Hamilton, curate, St. John's Church, 16 Church St., Waterbury, Conn. 06702.

Iowa—Michael Laird-Kuhn, chaplain at the Cathedral School in New York City, was ordained January 18, 1983. He has since transferred his canonical connection to New York. Add: 1415 Pelhamdale Ave., Pelham, N.Y. 10803.

New York—Richard A. Burnett, curate, St. Bartholomew's Church, White Plains, N.Y.; add: 82 Prospect St., White Plains 10606-3499.

Southwest Florida—Mark E. Seitz, assistant, St. Andrew's Church, Spring Hill, Fla.; add: Box 5026, Spring Hill 33526.

Springfield—Frederick D. Dougherty, who is now vicar of St. Alban's Church, 324 S. Elliott St., Olney, Ill. 62450, and St. Mary's Church, Robinson.

Washington—A. Katherine Grieb, assistant, Church of the Holy Communion, Washington, D.C.; add: 3640 Martin Luther King, Jr. Ave., Washington 20032.

Central Florida—Ronald F. Manning, 604 Mercado Ave., Orlando 32807; Gloria E. Wheeler, 184 Jessica Court, Winter Park, Fla. 32789. Both were ordained on September 21, 1983.

Kentucky—Donald Mills, serving St. Peter's-in-the-Valley, Louisville; add: 5009 Margo Ave., Louisville 40258.

Michigan—Elizabeth H. Oakes, assistant, All Saints' Church, Pontiac; add: 25625 Dunbar Southfield, Mich. 48034.

Deaths

Harold C. Barlow, who was associated with the Morehouse-Barlow Company for 43 years died February 3 at the age of 82 in Delray Beach, Fla., after a short illness.

His career at the company began in 1924. He was sales manager, treasurer, and then vice president. In 1959, the then Morehouse-Gorham Company changed its name to the Morehouse-Barlow Company in honor of Mr. Barlow's long and faithful service. A lifelong Episcopalian, he served as acolyte and later head thurifer at All Saints' Cathedral in Milwaukee. In 1935 Mr. Barlow moved east with the company and was elected vestryman at St. Thomas Church, Mamaroneck, N.Y., and later at St. Peter's Church in Port Chester, N.Y. After his retirement Mr. Barlow moved to Florida, where he was on the vestry of St. Martin's-in-the-Fields, Pompano Beach. He is survived by his wife Beatrice; two sons Niles L. Barlow of East Rochester, N.Y., and Ronald C. Barlow of New Canaan, Conn.; and six grandchildren.

LENT CHURCH SERVICES

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.

EUREKA, CALIF.

CHRIST CHURCH 15th & H Sts.
The Rev. W. Douglas Thompson, r; the Rev. Canon Kenneth Samuelson, ass't
Sun H Eu 8 & 10; Tues H Eu 7; Wed H Eu 5:30; Thurs H Eu 10

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. Ann B. Winsor
Sun HC 8 & 10; Wed HC & Healing 10.

HARTFORD, CONN.

ST. JAMES' 75 Zion St.
The Rev. Thomas C. Wand, r
H Eu Sat 8; Sun 8, 10; Wed 7; Thurs Eu 10, Pot Luck 6:30

WASHINGTON, D.C.

NATIONAL CATHEDRAL (202) 537-6247
CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Avenues, N.W.
Services: Wkdays & Sat 7:30, 12 noon, 4; Sun 8, 9, 10 (ex July & Aug), 11, 4. Tours: Wkdays & Sat 10 to 3:15; Sun 12:30 & 2. Pilgrim Observation Gallery: Wkdays (March-Dec.) & Sat 10 to 3:15; Sun 12:30 to 3:15; \$1 for adults; 50¢ for senior citizens & children 8-12. Pipe organ demonstrations: Wed 12:15. Carillon recitals: Sat 4:30. Peel bells: Sun 12:15.

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; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCOA, FLA.

ST. MARK'S 4 Church St.
Sun Masses 8 & 10. Daily Mass (ex Sat) Mon 12:15, Tues 5:30, Wed 12:15; Thurs 10 (Healing), Fri 7. Parish supper & Christian Ed Wed 6. Organ recital Thurs 12:15.

COCONUT GROVE, MIAMI, FLA.

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

LAKELAND, FLA.

ST. DAVID'S 145 Edgewood Dr.
The Rev. Robert B. Cook, Jr., r; the Rev. James P. Coleman, ass't
Sun Eu 8 & 10; Education Hour 9:15 (all ages). Tues Eu 7
Wed Eu & HS 10, Eu 7:30; Fri Eu 7

LONGBOAT KEY, FLA.

ALL ANGELS BY THE SEA 563 Bay Isles Rd.
The Rev. Thomas G. Aycock, Jr., v
Sun Eu 8 & 10; Wed Eu & HU 10. Holy Days 10

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd.
The Rev. John F. Mangrum, S.T.D., D.H.L., r
Sun 8, 9:30 Eu; 11 MP & Eu. Daily 8 MP & 5 EP. Wed & HD 8:30 HC; Wed 7 HC

WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 8:45, 11:15; Wkdays 12:05; Thurs 6:30, 9:15, C Fri 11:15



— Light face type denotes AM, black face PM; address; anno, announced; A-C, Anticipation; appt, appointment; B, Benediction; C, Cessions; Cho, Choral; Ch S, Church School; c, catechist; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; E, Episcopal Young Churchmen; ex, except; 1S, 1st day; hol, holiday, HC, Holy Communion; HD, Holy Hour; HH, Holy Hour; HS, Healing Service; HU, Holy Union; 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 Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vespers; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

CHURCH OF ST. MICHAEL & ST. GEORGE Clay
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald J. Strong II; the Rev. William A. Baker, Jr.; the Rev. Frederick Barbee, Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th
The Rev. T. Raynor Morton, SSC, r; the Rev. Marsha Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also 9:15. Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lod
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Th 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal
The Rev. George H. Bowen, r; the Rev. John G. Gardner; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 1

ORANGE, N.J.

ALL SAINTS' 438 Valle
Sun Mass 8, 10:30 (Sung). Masses Tues & Wed 7:30, Th 10, Fri 7, Sat 9. Thurs special 7:30 Sta & B

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Park
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Hea Service 10. Eu scheduled with all services

EAST AURORA, N.Y.

ST. MATTHIAS 374 Main St
The Rev. Michael E. Hartney, r
Sun 8, 10 Eu. Wkdy as anno

LEVITTOWN, L.I., N.Y.

ST. FRANCIS OF ASSISI Swan & Water L
The Rev. Robert H. Walters, r
Sun H Eu 8 & 10, MP 9:30. Wed Eu 9:30; Lenten Wed 1

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thur school year. HC and healing Wed 12:15

(Continued on next page)

BOSTON, MASS. (Cont'd.)

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 10:30, Fri 6-7

SHARON, MASS.

ST. JOHN'S 23 High St.
Jerry D. Morrow, r
Sun Eu, 8, 10; Thurs Eu 8

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S 8850 Woodward Ave.
The Rev. Orris G. Walker, Jr., D. Min., r; the Rev. James A. Trippensee, the Rev. Harold J. Topping; the Rev. Hope Koski; Mr. Darryl F. James, associates
Sun 8 H Eu & Sermon, 11 Sol Eu & Sermon. Wed 10 Low Mass & Healing, 5:30 Sta of the Cross & Mass

FLINT, MICH.

ST. PAUL'S 711 S. Saginaw
The Rev. Peter A. Jacobsen, r
Sun Masses 8 & 10. Masses 7 Mon, Wed, Fri; 9 Tues, Thurs, Sat; 12:10 Wed

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

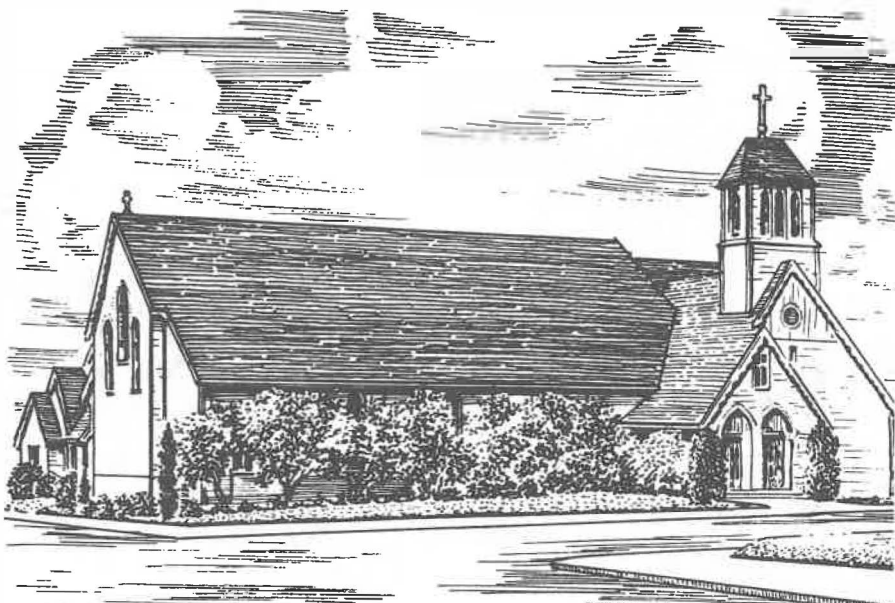
ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

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. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

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



Christ Church, Eureka, Calif.

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 30, 7:30. Fri 7:30, 10:30. C Sat 8

BARRINGTON, ILL.

T. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. John L. McCausland;
The Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri; 15 Tues & Thurs, 7:45 Sat. Daily EP 5

CHICAGO, ILL.

SCENSION 1133 N. LaSalle St.
The Rev. E.A. Norris, Jr.
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily office 6:40 & 6. C Sat 5-6.

EDIATOR 10961 S. Hoyne Ave. (far South Side)
The Rev. John R. Throop, r
Sun H Eu 8 & 10; Wed H Eu & Healing 7

ELLEN ELLYN, ILL.

T. BARNABAS' 22 W 415 Butterfield Rd.
Sun 7:30 MP, 8 H Eu (Rite I); 10 H Eu (Rite II); Tues 6:30 MP, 7 Eu, 5 EP; Wed 9:15 MP, 6:15 EP, 7 H Eu w/prayers for healing; Thurs 6:15 MP, 6:30 H Eu, 7 Breakfast, 5 EP; Fri 30 MP, 7 H Eu, 5 EP

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Rev. Gus L. Franklin, pastor Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 on, Tues, Thurs, Fri. 5:15 Wed

ELKHART, IND.

T. JOHN THE EVANGELIST 226 W. Lexington Ave.
The Rev. Howard R. Keyse, r
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.
South of Toll Road 3 miles on Rt. 19, downtown

MISSION, KAN.

T. MICHAEL AND ALL ANGELS 6630 Nall, 66202
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

MONTE ROUGE, LA.

T. LUKE'S 8833 Goodwood Blvd., 70808
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Sun H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 30 & 4, Sun 4

BALTIMORE, MD.

GRACE AND ST. PETER'S Park & Monument
P. Rementer; F.S. Thomas; D.L. Garfield; M.L. Truett
Masses: Sun 7:45, 10 (High), 12 noon. Mon, Wed, Thurs 6; Tues 11:30 & U; Fri 8:40; Sta & B 6, Sat 12 noon. C Sat 12:30

OLD SAINT PAUL'S, 1692 Charles St. at Saratoga
Baltimore's Mother Parish
Sun H Eu 8, Forum 10; Ch S 11; H Eu or MP 11. Daily 8:15; P; 12:15 H Eu, 5:15 EP. Lenten preaching every Wed & Fri 2:15

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 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

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

CHURCH SERVICES

(Continued from previous page)

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

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

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

TESTANT CHAPEL AT KENNEDY AIRPORT
er of airport. Established 1964
n Leonard Bowman, chaplain/vicar
Sol Mass 1. Open daily 9:30 to 4:30

INATIUS 87th St. and West End Ave.
ev. Howard T.W. Stowe, r; the Rev. David Rickey
Masses 8:30, 11 (Sol); Weekdays as anno

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

DOMAS 5th Avenue & 53rd Street
Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Jordan Duggins, the Rev. Dorsey McConnell, the Rev.
Lang
C 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
Choral Eu 12:10 Wed

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

ITY Broadway at Wail
I Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,
P 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

LUL'S Broadway at Fulton
I Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

ING VALLEY, N.Y.

LUL'S So. Madison Ave. & Rt. 59
Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
& 10:15

KINSTON, N.C.

ST. MARY'S
The Rev. John T. Russell, r; the Rev. Stephen Miller
Sun H Eu 8, 9:15, 11; Daily 8:30 MP (H Eu Holy Days)

YOUNGSTOWN, OHIO

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

PROSPECT, ORE.

GOOD SHEPHERD 13 Mill Creek Dr.
Fr. Robert Burton, v
Sun H Eu 11:15

SHADY COVE, ORE.

ST. MARTIN'S 95 Cleveland St.
Fr. Robert Burton, v
Sun H Eu 9

NORRISTOWN, PA. (Pa. Tpke exit 25)

ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. F. Bryan Williams, c
Sun: H Eu 8, 9:30 (Sol High), 11:15; MP 7:45; School of
Religion for adults and children 10:45. Daily: MP 8:45, EP
4:30. H Eu Mon, Wed, Fri 12:05; Tues, Thurs 9. Major HD
also 6:15 (Sol High)

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu (MP 2S & 4S). Mon-Fri prayers & sermon
12:05, H Eu 12:35 ex Fri 1. H Eu Wed 7:30, Sat 12:05

PROVIDENCE, R.I.

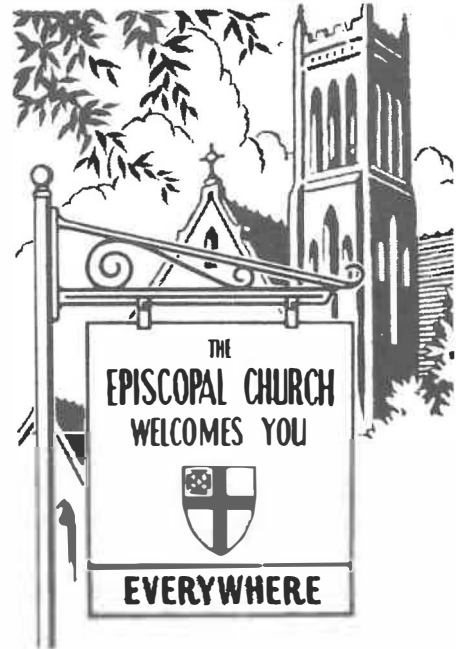
ST. STEPHEN'S 114 George St. (on Brown campus)
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

WESTERLY, R.I.

CHRIST CHURCH Broad and Elm Sts.
The Rev. David B. Joslin, r; the Rev. David L. James, ass't
Sun H Eu 8, 9 & 11

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rt. Rev. Moultrie Moore
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu
9:40



SIoux FALLS, S.D.

CALVARY CATHEDRAL 500 S. Main
James H. Waring, dean; Paul Henry, ass't
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

DALLAS, TEXAS

INCARNATION 3988 McKinney Av.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph V.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson V.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 7610
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HOUSTON, TEXAS

PALMER MEMORIAL CHURCH 6221 S. Main St. 7703
The Rev. Jeffrey H. Walker, r; the Rev. Jeremiah Ward, th
Rev. David B. Tarbet
Sun 8, 9:15, 11 & 6 Eu; Tues & Fri 7 Eu. Wed 6 Eu & healing

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 7605
The Rev. Douglas L. Alford, r; the Rev. William R. Newby,
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

ALEXANDRIA, VA.

ST. PAUL'S Duke & Pitt
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S), 5 HC. Healing
Sun 8 (1S & 3S). Thurs HC 10:30

MADISON, WIS.

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



St. Mary's Church, Kinston, N.C.

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.