

# THE LIVING CHURCH



Outdoor Stations of the Cross at St. Jude's Ranch for Children in Boulder City, Nev., were completed in time for a public service on Good Friday. The Rt. Rev. Wesley Freese, Bishop of Nevada, is shown blessing one of the Stations, while clergy and children from St. Jude's look on.



# THE LIVING CHURCH

Volume 188 Established 1878 Number 18

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

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

## DEPARTMENTS

Books	12	First Article	2
Calendar	13	Letters	3
Deaths	15	News	6
Editorials	11	People & Places	15

## ARTICLES

The Traveling Clergyman	H.N. Kolley	8
Last Blessing of Sister Hilary Kathleen Reeves	10	
The Season of Easter	William Baar	11

## Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

## The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wandland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daugherty, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Seaton Bailey, Griffin, Ga.; William W. Baker; Ettore Barbatelli; Jackson Bruce, Jr.; Mrs. Robert C. Brumder, Hartland, Wis.; Leonard Campbell, Jr.; Phil deMontmollin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; John W. Mathews, Glendale, Wis.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

## Breaking Bread

ove this Third Sunday of the Easter season, this "Sunday of the Breaking Bread." For all who make their comions regularly, the appearance of the n Lord, manifesting himself in the king of bread, must have special ring. On all three years of the lecty cycle, the Gospels involve the stles eating with the Risen Savior. is year, however, is particularly ing with the supper at Emmaus, with the disciples adhering to "the sing of bread and the prayers" in book of Acts. Indeed, the Emmaus ent gives us the closest approach in ew Testament to the Christian lit- as we know it: the scriptures are expounded, then bread is taken, ed, broken, and distributed.

s interesting that Jesus is not spof as being recognized in the eating ie bread, but specifically in the ring of it. How much this implies! eople did not have individual buns afers, nor did they have pre-cut l from the supermarket. This is " bread, thoroughly touched by hu- hands. The flat bread is broken at ery beginning of a meal in the Near ecause it is used to eat with as quent items are served.

reaking bread means much more simply the physical division. It s sharing the fellowship, the com- nship (literally, "co-breadship") of g together. It suggests, in a subtle hat if we have bread to eat and ne is sitting beside us with noth- eat, we must offer to share. Even r antiseptic modern restaurants, is often placed in a small basket in iddle of the table, so that diners at least pass it from one to the

v dehumanizing, on the other are the innumerable lunch ers of our modern world, in which y individuals, with their lonely ized straight ahead, silently scoop ood from the dishes the waitresses in front of them!

Most animals do not show much interest in sharing. Attempt to feed several dogs from one bowl, and they will probably fight. Turn several horses loose in a field, and each will munch its own clump of grass. Only when feeding their young do most animals intentionally share.

On the other hand, human food is generally very shareable. No one cuts a raspberry or a blackberry into parts, but if you go to the garden to pick them, it is natural to pick enough for two or more people. A lettuce typically makes a salad for more than one; a cabbage serves several, and so forth. The meat we eat usually comes from animals that one eater cannot devour at one sitting. In fact, most of our foods are things grown, harvested, and prepared by the collective efforts of many people, to feed many people.

And as for bread and wine — who would go to all the trouble of baking to produce only one small bun, or all the trouble of winemaking for a single glassful? These are inherently things made to be shared, things that need to be shared, things that we need to share.

So we come to the breaking of bread, coming to it, expressing in it, finding in it so much of what we are. It is here, in this complicated and richly human experience, that we meet Christ, sacrificed as our Passover Lamb for us. Therefore let us keep the feast. Alleluia.

H. BOONE PORTER, Editor

## Insight

A father opened his Bible and read about how the Creator ordered enemies of his chosen race destroyed like animals or flies, and heard his young son, much excited, say this awful thing happened because God Almighty was not yet a Christian.

William Walter De Bolt

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC 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.

# LETTERS

## Childlike Wonderment

Apropos Martyn B. Hopper's interesting composition, "What is Faith?" [TLC, April 8], I should like to share the following passage ascribed to Ralph Waldo Emerson (1803-1882) (from *Lights from Many Lamps*, edited by Lillian Eichler Watson. Simon and Schuster, 1951):

"If the stars should appear one night in a thousand years," observed the Massachusetts essayist, "how men would believe and adore and preserve for many generations the remembrance of the City of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile. . . ."

The point is well taken: we are perhaps so much enveloped with the mystery and magic of creation that we have become somewhat jaded to the breathless splendor all around us. Indeed, were starry heavens exposed to mortals but once in a thousand years, our awed reverence would engender a more fervent faith.

Maybe that was what the Master meant in extolling childlike trust — the sense of wonderment that makes us the children of God.

WILLIAM DAUENHAUER  
Willoughby, Ohio

## LORD and Lord

I was surprised and delighted that my letter about the Psalms was used [TLC, April 1] and then answered by none other than the chairman of the Psalter drafting committee. Those who care about the texts and translations had a chance to read it and Canon Guilbert's reply.

Amazing! Only one of the four words was a mistake in printing. The other three were meant to be that way. I never would have guessed it; and even with the evidence and reasoning given, it is still hard to accept. I don't know which of three things surprises me more.

First, the *reasoning* about the textual evidence (especially the "duplicate verses" inference). Second, the seeming departure from the principle of *Prayer Book Studies* 23, (p. 7): that the 1928 "Prayer Book text is normative and will only be revised where a word or passage is deemed to be an absolute mistranslation." That's fairly clear and strong; although the next principle on that same page, about texts, would support either the committee's decision, or the opposite case.

Third, the contradiction of another ideal, expressed in the same study, p. 5: namely, to keep in mind not only scholarly considerations, but also the nature

ized Christian literature." The revision makes no improvement, in these cases, over the traditional readings for liturgical recitation, or chanting, obviously. ("LORD" sounds a whole lot like "Lord," to my ears!)

It just seems more fitting, given the principles espoused, to stay with the reasonable possibility that, in these instances, the King James Version and the Book of Common Prayer (not to mention others) are not only more established as the "naturalized" reading, but also may be text-critically "correct." I think any fair critic would admit the possibility of that.

At any rate, we have been studying the BCP '79 Psalter in our parish Bible class, and we are delighted with the work of the committee — although they did get help from the LORD and Israel! Obviously, there are some few, wee exceptions; but so it must be with any version.

Thank you for the attention you have given to this rich and important part of our scripture, liturgy, and history, both by publishing letters and by the articles you have included in recent months and years.

(The Rev.) JOHN F. LA VOE  
All Saints Church  
Utica, N.Y.

This is just a short note to thank for publishing Fr. Holloway's excellent series of lenten articles, "In Praise of the Seven Deadly Sins." They are particularly appropriate for reading meditation.

(The Rev.) CHARLES J. GRIFFIN  
Holy Family Church  
Lynn, Mass.

## Landmark Churches

As a former organist and choirman at New York's Church of the Holy Trinity, I have found recent events and articles regarding landmark status churches most interesting, particularly as regards the fate of my former parish. I find this a particularly poignant issue since I am also a member of the National Trust for Historic Preservation, and many other Episcopalians.

There is a great deal of truth in Fr. Graf has to say in his recent article in TLC [March 18]. It is quite clear that the church's work is to preach the Gospel. But I believe a few further comments are in order. Although there appear to be too many Episcopal churches in Manhattan, I question whether there would actually be so many superfluous ones if each was truly ministering to

# WIPPELL'S

## "WASH-N-WEAR" SUMMER WEIGHT CASSOCKS

FOR THE NEXT SIX WEEKS THERE IS A  
**SPECIAL OFFER** ON LIGHT WEIGHT  
SUMMER CASSOCKS FEATURING:

- Double or Single Breasted Styles
- Terylene and Cotton, Perfect for Easi-Care
- Unlined for Extra Coolness
- Wippell Tailored and Styled
- Speedy Delivery by Air Mail

**\$89.50**  
SPECIAL PRICE INCL. DELIVERY



U.S.A. Office:



**J. WIPPELL and COMPANY LTD.**

13-00 Plaza Road (P.O. Box 456) • Fair Lawn, New Jersey 07410

Dept. LC

Phone: (201) 796-9422

h it finds itself. Many parishes appear to be more ested in struggling to maintain out- d traditions and identities. Many inner city churches do not seem to be the will or the courage to move into nknown. Many great leaders in our church have been those who took steps of this sort. William Augus- Muhlenburg, the founder of the ch of the Holy Communion, was inly one of these.

1972, at the time of my tenure, the ch of the Holy Communion was in a borhood almost devoid of any resi- al housing. Today, that area, known elsea, is experiencing rebirth and ration. Even the warehouses next e church are being converted into ousing. This is the kind of activity nakes a preservationist proud. One l expect that such people would he experience of worshiping in a ark building a real joy, provided he vestry and others in the parish willing to reach out to them and stand their needs.

THEODORE FELDMANN  
Director of Music Ministries  
St. James' Church  
nac, Md.

## Church Remarriage

cerning your news item, "Opposi- to Church Remarriage Growing" [March 4], isn't it time that the h stopped singling out divorce/ riage as an "unforgivable" sin? If ion-sinners could be married in the h, how many weddings would be med there?  
owing a divorcee to marry in the

more than granting absolution condones the sin itself. "Hate the sin but love the sinner" may be a trite expression, but it certainly follows Christ's teaching. How can the church do less?

JON W. NELSON  
Kearney, Neb.

## "What I Hear You Saying"

I am distressed by the response of the Rev. Herbert Wentz [TLC, March 25] to Fr. Delgado's fine article, "Beyond Confrontation." Prof. Wentz seems to be saying that the use of the phrase, "What I hear you saying is . . .," is intended by the user to cut off communication by belittling the communicative skills of the person to whom it is addressed.

The professor seems to believe that ideas, well thought out and well expressed, can be communicated from mind to mind without modification by experience and prejudice on the part of the hearer. Unfortunately, such is not the case. If it were, we would have no need for preachers!

As Winthrop Hudson has written concerning Horace Bushnell's theory of language, "To him language was an imprecise instrument. Words are but 'faded metaphors' which cannot be transferred from mind to mind with their meaning clear and transparent. Each word is organically related to its own history, to the history of the one who uses it and of the one who hears it, and to the situation in which it is used" (*Religion in America*, Charles Scribners Sons, 1965, p. 176).

A hundred years ago, Bushnell set forth the theories upon which Carl Rogers and others have built an entire discipline out of which the phrase, "What I

phrases and similar questions are not intended to put down another speaker, but rather to seek a clear understanding of the precise intent of the speaker.

Difficulties with such phrases are, however, real and at least two-fold in my experience. First, they tend to become jargon and hence to lose their clarifying intent. The second difficulty is more serious for it concerns honesty in communication.

As often as not when I have encountered resistance to the use of such clarifying statements or questions, I have found that the person with whom I am speaking does not intend for me to discover his or her precise intent. Deceit is the purpose of their spoken communication and their words indeed become "faded metaphors" utilized for the purpose of disguising the true intentions of the speaker.

(The Rev.) MERRILL K. BROACH  
St. Paul's Church  
Clay Center, Kan.

## Irish Problems

As one who for many years has been both an American citizen and a priest of the Episcopal Church, but who was born, reared, and ordained in Northern Ireland and has kept in close touch with the current Irish situation, I found the article, "The Episcopal Church Looks at Ireland" [TLC, March 11] generally very fair, as well as of great interest. A few corrections, however, need to be made.

The statement (p. 10) that "In the late 19th century Great Britain developed the habit of referring to all of the North . . . as Ulster" is quite inaccurate. All of the North (nine counties) had been called Ulster for centuries. What happened

evative revival — the ancient, now modern tradition

## TRIAL in THE CHURCH — not from THE CHURCH

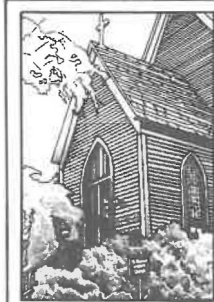


- The Columbarium in the living Church revives an ancient and revered tradition of Christian burial within the church itself.
- In the gathering place of the Christian community, burial of the cremated remains of the faithful of the parish, restores the community of the living and the dead.

The Columbarium provides mobility in the event that it is necessary to expand or to relocate. Additional units can easily be added as needed. The Columbarium can also be useful as an added source of income to the local congregation.

The Armento Columbarium is unique, not only that it is modular, easily installed, maintenance free and reasonably priced, but it is also beautifully designed so that it becomes an aesthetically appropriate enrichment of any liturgical environment.

This Columbarium does not require government permits as many outdoor units do.

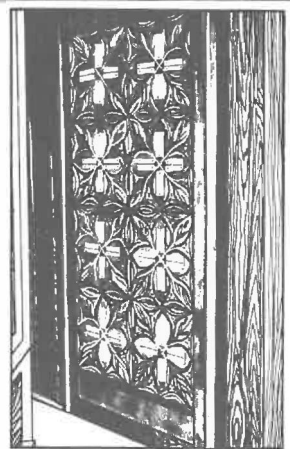


The Reverend  
A. Edward Sellers, Jr.,  
Rector  
St. Stephen's  
Episcopal Church  
Milledgeville, GA 31061

"The Columbarium fits in the space previously used as a door. We continue to receive compliments on the attractive design of the columbarium. Many people are surprised to see Ashes housed inside the church itself. However, once they consider the idea, they are enthusiastic about this means of containing the Ashes in such an attractive way inside the church itself.

We had thought some people might be offended when they saw the columbarium installed. However, that has not been the case at all. Most people are impressed by its attractive design and only then do they inquire about its purpose.

We are pleased and satisfied with this project and believe we will relieve a serious problem for individuals and families for many years to come."



An unused door, 2'6" wide x 6'9" high now houses a 32 niche columbarium, 4 niches 2'6" wide by 8 niches 5'0" high in an old country church, shown on lower left.

ARMENTO  
Liturgical  
Arts

1011 Military Road  
P.O. Box 39  
Buffalo, N.Y. 14217  
Phone: 716/875-2423

1922, Great Britain developed the habit of referring to the six counties of the new state of Northern Ireland as Ulster, even though Ulster should denote nine counties.

It was not the name of the city of Londonderry which was changed in January. It was rather the name of the city council, which was changed to Derry City Council.

The main point needing correction concerns Bishop Eames' appearance at General Convention in New Orleans in 1982. I was a clerical deputy, and I can say that Bishop Eames did not speak one word to the House of Deputies "about the continuing effort of the Church of Ireland to be a force in reconciliation."

His appearance at a joint session was on a panel with distinguished guests from other parts of the world who discussed the problems of a mythical African state called Umbria, a state beset by division and political upheaval, with various groups seeking help from the nations of Superpow and Totalpow.

As one who came from Northern Ireland, I could see the analogies with the Irish situation, but General Convention was given no clear presentation of Northern Ireland's problems. In the absence of such presentation, anything more than the resolution which I submitted would have been impossible. I

very expensive disaster.

I believe that the help which the Episcopal Church can offer in the Irish situation is in the areas of truth and reconciliation. The truth about Ireland is seen very differently by the two groups of people with whom American Episcopalians are likely to have some contact: Irish Anglicans on the one hand and Irish American Roman Catholics on the other.

(The Rev.) W. FRANCIS B. MAGUIRE  
Church of the Good Shepherd  
Bonita, Calif.

### Transplanting

Don't be deceived  
by fragile strands  
that lie like silk  
in the planter's palm —

Young roots are strong  
as newborn hands,  
as eager to catch  
at the outstretched length  
of earth's swart finger  
to try their strength,

To grip with all  
their infant might,  
until they pull  
the plant upright.

Gloria Maxson

"You shall be  
my witnesses."  
Explore the possibility  
the call - the challenge with  
THE COMMUNITY  
OF THE HOLY SPIRIT  
share our life and our work  
for a few weeks this summer

For more details, write  
The Rev. Mother General, C.H.S.  
621 West 113th Street  
New York, N.Y. 10025



### MARY MOORE

Box 3394-L  
Davenport, Iowa 52808  
**FINEST OLD WORLD CRAFTSMANSHIP**  
Fair Linens Chasubles Communion Linen  
Chalice Palls Funeral Palls  
Needlepoint Pieces  
HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE  
Write for our Catalogue

## ROBERT RAINES urges Christians to insure that future generations have THE GIFT OF TOMORROW



Respected Christian author and activist, Robert Raines concludes the dynamic *Journeys in Faith* series with his own powerful spiritual autobiography. Awakened to a personal accountability for the coming generations, Raines issues a compelling challenge to the Church to join him in the crucial work for world peace and ecological responsibility. In an often moving story, *The Gift of Tomorrow* is one man's testimony of hope, and one that demands a response. \$10.95, hard cover. #14692-5

Share the personal stories of the other prominent individuals in the *Journeys in Faith* series:  
All hard cover.

**JOHN R. CLAYPOOL**  
Opening Blind Eyes  
\$9.95. #29213-1

**DANIEL BERRIGAN**  
Ten Commandments for the Long Haul  
\$9.95. #41240-4

**MARTIN E. MARTY**  
By Way of Response  
\$8.95. #04477-4

**HARVEY COX**  
Just As I Am  
\$10.95. #20687-1

**JIM WALLIS**  
Revive Us Again  
*A Sojourner's Story*  
\$9.95. #36173-7

**ROBERT MCAFEE BROWN**  
Creative Dislocation—The Movement of Grace  
\$7.95. #09826-2

**VIRGINIA RAMEY MOLLENKOTT**  
Speech, Silence, Action!  
*The Cycle of Faith*  
\$7.95. #39169-5

**WILLIAM STRINGFELLOW**  
A Simplicity of Faith: My Experience  
in Mourning  
\$9.95. #38505-9

**JAMES H. CONE**  
My Soul Looks Back  
\$9.95. #27616-0

**ROSEMARY RADFORD RUETHER**  
Disputed Questions: On Being a Christian  
\$9.95. #10950-7

**EDWARD W. BAUMAN**  
God's Presence in My Life  
\$7.95. #15444-8

**MARY LUKE TOBIN**  
Hope Is an Open Door  
\$7.95. #17410-4

**TILDEN EDWARDS**  
All God's Children  
\$9.95. #01016-0



Order from your local bookstore or

**Abingdon Press**

201 Eighth Avenue South, P.O. Box 801, Nashville, TN 37202

## tern Massachusetts consecrates Bishop

Rev. Andrew Frederick Wissemann was consecrated as the sixth bishop of Western Massachusetts on April 7 in the Roman Catholic Church of Sacred Heart, Springfield, Mass.

Rt. Rev. John M. Allin, Presiding Bishop and Primate of the Episcopal Church, was chief consecrator. He was assisted by 11 of his brother bishops: Tanzania, East Africa; Northern New York; Albany, N.Y.; and the nearby dioceses of Massachusetts, Vermont, Connecticut, New Hampshire, and Maine.

Church of the Sacred Heart was the site for the service in order to accommodate as large a congregation as possible to foster a spirit of ecumenism. Consecrators with Bishop Allin were Rt. Rev. David S. Ball, newly consecrated Bishop Coadjutor of Albany; the Rev. Alpha Mohamed, Bishop of Kilimanjaro, Western Massachusetts; and the fourth of the Bishops of Western Massachusetts. Rt. Rev. Robert M. Hatch and Rt. Rev. Alexander D. Stewart.

Local and state civic dignitaries were present in the congregation of nearly 200 people, as were the Roman Catholic bishops of Springfield and Worcester, representatives of several councils of churches, and other ecumenical leaders. About 200 priests and deacons of the diocese, along with members of the diocesan staff and lay leaders from the diocesan council, the standing committee and other offices of the diocese, led the long procession into the church. The service proceeded with testimonials and Lessons by a variety of participants who have been significant in the new bishop's life and ministry.

Bishop Wissemann, 55, was rector of St. Stephen's Church in Pittsfield, Mass., for 16 years prior to his election in December.

## ishop Kinsolving Dies

Rt. Rev. Charles James Kinsolving II, retired Bishop of the Rio Grande, died March 14 in Santa Fe, N.M., after a long illness. He was 80. A native of Brooklyn, N.Y., he was educated at the University of the South. He was ordained to the priesthood in 1936 and served churches in several localities until becoming rector of

Holy Faith Church in Santa Fe in 1936, where he remained until his election in 1953 as Bishop Coadjutor of the then Diocese of New Mexico and Southwest Texas. He became diocesan bishop in 1957 and served until his retirement in 1972.

Bishop Kinsolving's first wife, the former Mary Virginia Robinson, died in 1969. He is survived by his wife, Eleanor Harvey Kinsolving, two sons, Charles J. Kinsolving IV of Houston, and the Rev. John A. Kinsolving of Santa Fe, a stepdaughter, and two granddaughters.

## Shop Talk at Kanuga

During the first week in April, about 60 people with professional responsibilities for some area of communication within the Episcopal Church met at Kanuga Conference Center near Hendersonville, N.C., in the beautiful Blue Ridge Mountains, to talk shop and attend seminars and lectures.

Many of those present for the Episcopal Communicators' four-day conference were editors of the diocesan publications that are read in about 900,000 homes throughout the church. Many of these papers are the work of one or two dedicated people. Budgets are small, and layout is done on more than a few kitchen tables. Because of their isolation, the participants see this annual gathering as an invaluable opportunity to share ideas with their peers and learn about new developments in their field.

Major addresses were delivered by the Rev. Louis C. Schueddig, executive director of the Episcopal Radio-TV Foundation in Atlanta, and William W. Baker, chairman of the national Executive Council's communication committee and president of THE LIVING CHURCH's board of directors.

The conferees were offered a wide variety of workshops, which ranged from "Video Hands-On," given by Whitney Smith of the Episcopal Church Center in New York, to "How to Make It Interesting," which dealt with reporting diocesan council minutes, budgets, and bishops' addresses, led by Barbara Braver, editor of the Diocese of Massachusetts's *Episcopal Times*, and Ruth Nicastro, editor of the *Episcopal News* of the Diocese of Los Angeles.

The 1983 Polly Bond Awards for excellence in communication were presented on the conference's first evening, following the annual banquet and a reception hosted by the Rt. Rev. William G.

Weinhauer, Bishop of Western North Carolina, and Mrs. Weihauer. *The Episcopal Times* of the Diocese of Massachusetts was the year's big winner in the print media category with four first place awards, including the prestigious general excellence award; one merit award; and one honorable mention [see next week's issue for a list of winners].

Special Polly Bond awards were presented by the Rev. Leonard Freeman, director of communications at Trinity Church in New York and convenor of the Communicators, to Salome Breck, editor of the *Colorado Episcopalian* and the new *Journal of Women's Ministries*; Henry McCorkle, retiring editor of the *Episcopalian*; and the Ven. Erwin Soukup, editor of *Advance* magazine in the Diocese of Chicago.

In his address the next morning, Fr. Schueddig urged his listeners to separate the TV medium from its message and become aware that television has the potential to return to the church the ascendancy it once held in the arts. He noted that while the top television executives are perhaps "the most secular people in our culture," others working in the medium are frustrated and dissatisfied with their products. "How can we reach them? How can we minister to them?" should be a matter of concern to the church, Fr. Schueddig said.

On worship and its video potential, the foundation director said that without radical editing and other changes, church services lose much of their impact when broadcast. He suggested that parishes with a limited amount of money to spend consider "non-broadcast video" for "hands-on" parish use instead of attempting to beam their services.

For about \$1,500, he said, equipment can be purchased for parishes to use in counseling, training acolytes and lay readers, orienting newcomers, and educating children. "Wait until they see their Christmas pageant on television!" he said of the latter group. Broadcast video should be more than denominational, Fr. Schueddig said. "Let's tell the story people need to hear — the story of the Good News."

A stirring presentation of the problems of Appalachia was led by the Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia, and representatives of the Appalachian People's Service Organization. Bishop Light warned of the growing gap between the "haves and the have-nots" in the mountains where

beauty," and the people are being robbed of their heritage by large corporations and absentee landlords.

The Rev. Canon James Bingham of Baltimore, himself a native of Appalachia, gave a powerful impromptu statement on behalf of the Appalachian people. Canon Bingham said it was difficult to convince those in power that Appalachians are "a distinct separate cultural minority that is as oppressed as any ever was — our culture, our land, and our homes are being taken away and everybody thinks we're quaint."

APSO representatives expressed gratitude for the bloc grant given to them for 11 years by the United Thank Offering. This grant, they said, has enabled them "to develop a common vision and build collectively toward it."

On the conference's last evening, Mr. Baker gave credit to the Episcopal Communicators for what he sees as the improved quality of communication in the church. Other significant factors he noted were "more effective bishops who have learned about communication," and the secular press's failure to report religious events adequately.

Mr. Baker said, however, that once "one delves below the level of the church communicators, too often one encounters a priesthood that believes a Sunday sermon and a badly printed bulletin are enough communication for anyone." The failure of vestry-parish communication is too often a sore point, he said, as is the tendency of the hierarchy to spread its mistrust of the secular press to the church press.

Mr. Baker challenged the diocesan editors to keep talking about the importance of communication with their bishops, at their diocesan conventions, and to their standing committees. He urged the formation of diocesan communication commissions, and exhorted those present to become "evangelists of communication who will tear down the barriers of ignorance and misunderstanding which are so destructive to community."

The Episcopal Communicators adopted a new statement of purpose which defined the organization's aims as "strengthening the community of the church; fostering the development of communications expertise in the church; serving as an advocate for the ministry of communication; providing a forum for the discussion of communication issues in the church; and providing mutual support and fellowship." M.E.H.

## Church Destroyed

St. Luke's Church, Newberry, S.C., was destroyed on March 28 by the devastating tornadoes that swept through the Carolinas on that day. Thousands of people across the country, watching the national news on television the following

Rev. Stanley E. Carter, celebrating the Eucharist in front of the rubble of what had been his church, and affirming that the life of the church went on in Newberry.

The Ven. Frederick C. Byrd, archdeacon of Upper South Carolina, told TLC of his personal reaction upon viewing the ruins of the church where his ministry began: "I walked painfully down Newberry's Calhoun Street and found our beautiful St. Luke's destroyed. That little mission was my first cure after ordination to the priesthood. I was appointed vicar in October, 1969, and served there until my appointment as archdeacon in December, 1979. . . .

"I had left Spartanburg that morning, expecting to find a badly damaged church, but what I found cut me to the very depth of my being. Standing, unscathed, was the sanctuary only, and written above it, slightly chipped, were the words, 'The Lord is in His Holy Temple' . . . .

"Looking behind a slab of roofing that had fallen and actually sealed off the sanctuary like a tomb, I saw the altar intact. Communion had been set up. I stood there and tears flowed profusely. . . . The reality of it all had hit me. I could remember and I could hold firmly to all the memories, but it was all history now, a part of the community's story, a part of my own spiritual journey. . . .

"I pray that the new St. Luke's will continue to touch lives and to provide encounters with Jesus, as Lord."

## BRIEFLY...

The former site of the Roanridge Conference Center, located 14 miles north of Kansas City, Mo., was sold recently to a developer for inclusion in an office park development. A gift from Wilbur A. Cochel, director of the *Weekly Star Farmer* and long-time vestryman at Grace and Holy Trinity Cathedral in Kansas City, and Mrs. Cochel, Roanridge was the property of the Episcopal Church for over 20 years. The National Town and Country Church Institute for training rural clergy and church workers was located at Roanridge. The Rev. H. Boone Porter, now editor of *THE LIVING CHURCH*, served as director from 1970-77.

The Rev. Ormonde Plater, editor of *Southern Deacon newsletter* has urged readers to introduce in their diocesan conventions, perhaps through their commissions on ministry or standing committees, resolutions urging the 1985 General Convention "to enable diocesan bishops at their option to ordain candi-

date without prior ordination of the aconate." Reasoning for such a res-tition includes the restoration of the tegrity of the diaconate, the symt significance of the servant ministry dained by Christ, and the assertion the church's distinctive, yet equally portant ministries of laity, bish- priests, and deacons.

Tobias S. Haller, BSG, was named recently to the post of assistant publi-cations director in the communicati-unit at the Episcopal Church Cente New York by Presiding Bishop John Allin. A lay religious of the Brotherh of St. Gregory, Br. Tobias is educa-tor for the community and ed its publication for two years. He been serving as secretary to the ex-tive for communication, the Rev. Ca Richard Anderson, for six months. P to that he worked as an editorial as-tant to the Diocesan Press Service as consultant to church communicat-projects. In his new post, he will w-with publications director Frank L. deschi in the writing, editing, des-and planning of books and pamph- published in support of church j-grams.

"The Magician's Nephew," one of stories from C.S. Lewis's *Chronicle Narnia*, is well under way to becomi theatrical motion picture, accordi the Episcopal Radio-TV Foundat "Negotiations are under way wit screenwriter, as well as several pre-ent visual effects and creative artis said the Rev. Louis C. Schueddig, foundation's executive director. "Magician's Nephew" is expected to l live-action, state-of-the-art visual effi-film with space-time transitions an-variety of talking animals, includ Aslan, a mighty godlike lion. The f-dation's first major venture into fi-was its co-production of the made-TV motion picture, "The Lion, Witch and the Wardrobe."

The Rev. Karl Rahner, one of this- tury's most prominent Roman Cath- theologians, died March 30 in In-bruck, Austria, at the age of 80. Rahner was the author of more t- 4,000 published works, including books, and in 34 years of teachi- Austrian and German universities, fluenced several generations of Ro- Catholic scholars. He was considere- have a wide ecumenical impact as v- and his thinking was credited with l- ing greatly influenced the Second V- can Council.

# The Traveling Clergyman

By H.N. KELLEY

clave, on the Avenue of the English Church (Avenue de l'Eglise Anglaise). Hoping to find out more about it, we stopped about a block down the street in a tiny shop specializing in imported English delicacies, such as bitter marmalade, and in ornaments of English ceramic. We had come to the right place. The shop's owner and only clerk was also the permanent chaplain of Christ Church, and the operation of the shop was necessary for his own sustenance. It also helped to keep the church afloat.

Christ Church in Amsterdam was an old English church building and was also affiliated with Intercon. It had a sizable congregation, we were told, though there were only a few at the Evensong service we attended. It happened that the permanent chaplain was on vacation.

St. Andrew's in Tangier, Morocco, also spoke of a one-time flourishing English congregation, with its ancient and well-filled graveyard. It was a Monday, and we were met by Mustafa, the caretaker, and his beloved, if undeniably mangy dog. Mustafa was overwhelmingly friendly. He unlocked the church for us and called attention to a Wednesday morning communion service.

We left a note for the chaplain and returned on Wednesday to find no congregation — only Mustafa, perturbed because the chaplain wasn't there. He said, "Wait please!" and made a telephone call. Then he told us the chaplain was ill, but his wife was on her way to the church to visit with us. And so, in 20 minutes, she arrived, and we had a most pleasant and informative visit in the shade of the quite delightful churchyard.

Our questions were growing. What was the source of the funds these missionary organizations spent in this way? Were they all organized on the same lines? What was their relationship to the Anglican Church? How did they recruit clergymen, some temporary, some permanent, with little or no salaries involved? Of the organizations, Intercon, who had published our guide, was most visible, but did I detect some antagonism about Intercon when I later asked questions about them in England in some parish churches?

For answers, I telephoned for an appointment with the Rev. Don Irving, Intercon's chief executive, and, following his instructions, found the headquarters building, large, plain, and functional, in the shadow of London's Tower Bridge. A note of almost joyous cordiality seemed to pervade, even in the lobby.

The cause of the mild hostility I had encountered when asking questions in some churches was apparent immediately. The vigorous, athletic-looking man in jacket and tie — not in clericals

re you an Episcopal clergyman with a hankering for foreign travel with a bit of a budget problem? How would you feel about a subsidized two-week vacation in a popular resort area? Would a month in a hotel during the off season be more your style? Or do you, perhaps, be looking for a church with a tiny congregation and few responsibilities — to give you leisure to read a book?

My wife and I were attending the music festival in Salzburg, Austria, when I saw a note pinned on the hotel bulletin board advertising English services in an address that turned out to be an auxiliary building of a Lutheran church. The congregation numbered only 100, and we wondered where the financial support was coming from. And we began to learn about those independent English missionary societies.

We were greeted by the chaplain's wife who was the combination usher, vergers, organist, and hostess. The liturgy was that of the Church of England's 1661 Prayer Book, so close to our 1928 book that we felt completely at home. The chaplain, who had his own parish in England, was having a delightful two-week sabbatical on paid vacation in Mozart's hometown in return for his services on Sunday mornings. When his two weeks were up, he would be succeeded by other clergymen until the entire eight weeks of the festival had been covered.

We were given a little pocket directory put out by the Intercontinental Church Society of London (Intercon) which listed all the English-speaking churches and records in 44 countries in Europe, Africa, and the Middle East. Addresses, service times, and names of the chaplains were given, in some instances. The directory also listed the addresses of other missionary societies interested in providing English services, as well as information about the work of other denominations other than the Church of England.

The little directory went with us there and was indispensable. We found

that some congregations met in hotels, in churches of other denominations, and wherever else possible.

There were more of these English-speaking stations in Switzerland than in any other country — 33 of them — partly because of the numbers of tourists, but mainly because Switzerland once had large colonies of English settlers who have largely disappeared, leaving their church buildings of unmistakable English church architecture, surrounded by English gardens. They have minuscule congregations.

In Lucerne there is St. Mark's, just opposite the casino. The chaplain was a stranger in town, as were we. Holding things together was a layman who doubled as usher and organist. He assisted a couple of elderly ladies up to the communion rail and at the conclusion of the service led us from the church along the lakefront promenade to a permanently anchored ship that had been converted into a restaurant. There we had a jolly and relaxed coffee hour. St. Mark's is served by a series of English chaplains who come in relays from Easter to September.

In Lausanne we ran across Christ Church on a weekday and it was tightly locked. It is located in the center of what



The Rev. Don Irving

*J. Kelley is a member of The Living Church Foundation. He makes his home in Deerfield, Ill.*



not "Fr. Irving." The frequency and naturalness with which God entered into the conversation that followed settled it. Intercon was on the evangelical or "Low Church" side of the catholic-evangelical divisions of the church, which the English take harder than most Americans do.

By profession "Don" is a research chemist and had headed the work of a large group of scientists at British Petroleum until, as he says, "God called me to become ordained in the ministry."

He began his church life as a student chaplain, became a prison chaplain and vicar in a parish in Leicester. Later he worked with a youth organization of the Church of England until he came to the Intercon offices in 1982. He still works as "an all-day priest" of the church, and while I was in his office he received a call confirming the fact that he was expected to be in Belgium over the weekend in order to be installed as a canon of the Brussels cathedral.

Necessary to an understanding of the English missionary societies, I found, is the fact that they exist outside the church. They work closely with the church, but are wholly independent. Because of the official relationship between church and state in England, the church itself has no missionary function — a distinction difficult for Americans to understand. The societies are on their own, dependent on membership dues, gifts, and donations from sympathetic groups and individuals.

Each of the Anglican societies is slanted differently, each toward its own field. Best known are the Society for the Propagation of the Gospel, Intercon, the South American Missionary Society (SAMS), the Church Missionary Society, and others with specialized missions such as the Church's Ministry among the Jews, the Jerusalem and Middle East Church Association, and at least two devoted specifically to seamen. Intercon's field is not missionary as such, but is devoted to the English away from home.

It was born in 1823 as the Society for the Education of the Poor in Newfoundland, and it later became the Colonial and Continental Church Society. Times and circumstances have changed, but the society's aims have never changed.

"There were missionaries reaching the Africans and the Indians and others in the name of Christ," Mr. Irving explained, "but what about the English people away from home? In 1982 there were 20 million people from the United Kingdom alone who went on holiday or to work in Switzerland, Spain, France, Corfu, Tripoli, and the Falklands. They don't have time to learn the local language, yet they want the enjoyment of worshiping with other Christians. We

The program is flexible in coping with different situations. We had encountered three variations: the permanent chaplaincy in Amsterdam, the brief special event coverage in Salzburg, the longer holiday ministry in Lucerne. A different approach is taken by some English vicars who take overseas with them a dozen or so of their own parishioners who work as a team, visiting campsites and hotels.

The Senior Citizens Ministry utilizes retired clergymen and operates in conjunction with travel agencies, specializing in holidays for the over 60s, in the off season period when the hotels would otherwise be empty. Says Mr. Irving: "These people like a priest to serve as master of ceremonies, to conduct religious services, to act as a father figure around the place. Requests for retired clergymen and their wives are limitless. We have just received a request for 20 chaplains to minister in Yugoslavia, in Spain, and various other places."

"What are your relationships with the church establishment?" we asked.

"We work in partnership," was the answer. "Because we're Anglicans, we recognize the authority of the bishops. Since our work is mainly in Europe, we work closely with the Anglican bishop of churches in Europe. We say, 'We will make a financial commitment for a man needed, so that you don't have to worry about it, but the man is still within your authority.'" When an appointment comes up, we look for a man to fill it and we say to the bishop, "We think we have the right man. Do you approve?" If he does not approve, we say, "O.K. We respect your authority."

The chaplain chosen must, of course, also be approved by his own bishop, and this brought up the matter of Intercon's evangelical tilt. Don Irving answered my question about this with carefully chosen words.

"We are not a church. We are a society with an evangelical tradition. We prefer a man within that tradition. If a man comes from the catholic tradition we might say: 'Well, our services don't have incense and some of the other things you may be used to, but what we want are priests to preach the Gospel and teach the Bible.'"

Connections have been established by Intercon in Chile and Peru, where there are both Americans and English people, and Mr. Irving believes there must be priests in the U.S. who might feel called to serve as chaplains in South America, as well as in Europe or, as he says, "Who knows where? We are always looking for good priests — from the U.S. or anywhere. The quality of the man is important. We would be happy to develop our links with interested priests in the States, if God pushes things in that direction."

# The Last Blessing of Sister Hilary

By KATHLEEN REEVES

**S**r. Hilary had a massive stroke. When she was brought back to the Convent of the Holy Nativity in Ludu Lac, Wis., after a week in the hospital, she was comatose. "Nothing more to be done," the physicians said. After she was 86 years old and she had lived a full and useful life to the glory of God was time. Lying in the infirmary she had only to await her end. God given her one last work to do, how? As the sisters file out of the chapel they see her chair, empty now. It is an old wicker chair, paint peeling, with a faded floral cushion on the seat. For years Sr. Hilary sat there, in full and stubbornly faithful to her vows to the community long after her crippled

*Kathleen Reeves is a member of Luke's Church, Racine, Wis., and a associate of the Sisters of the Holy Nativity.*

joining the others in the choir. He was always there for the Daily Office and the Eucharist. Now when the cop or chaplain-general came to celebrate Mass, they would stop, with chalice mid-air, just as they were about to give the sacrament to the back of the altar where the old nun had waited patiently each day for the appearance of the Lord, veiled in the bread and wine. Each evening she sat in the common room during recreation. With her aged fingers she sewed the exquisite "cathedral mice," a fund-raising project carried on by the cathedral. She was proud that she had made so many. Her recreation would seem incomplete without her.

Hilary was a highly educated woman of independent mind. She had been a Vassar girl. (Can't be bothered with them, now that they've gone coed," she once grumbled.) In 1929 she received her M.D. and went off to Puerto Rico to be a medical missionary. By the time she was 35, she knew that she had been called to another, undeniable vocation. Five years later she made her life's decision with the Sisters of the Holy Family.

Hilary never lost her interest in the medical profession, however. Construction of a new hospital in Fond du Lac was a constant topic of conversation for her. Then there was the hospital opera that caught her attention. When she most enjoyed the medical sphere of the series, or the scandalous behavior of its characters, which she failed to shock her, would be hard to tell. All that was past now. After 46 years of work and prayer, the cerebral hemorrhage had put an end to her life.

Hilary was allowed to give her community one final blessing: her help to somebody to care for, perhaps for a day, or ups for months. The sisters suddenly had a new burden of love among their other daily duties, for they did not want Sr. Hilary to be alone for even a moment on her last journey.

Every day all took turns watching over her, the newest novice to the oldest prodigy, and in caring for her, they discovered how much their common life meant to each of them. In looking after the elemental needs of their dying sisters, they ministered to one another and became that much more a family. In Sr. Hilary's utter weakness, the strength of God was manifest.

5:15 A.M., just a few minutes before the rising bell, Sr. Hilary departed to meet her Lord. Her memory will add a quiet joy a few weeks hence when her sister will make her life professional. Thus the life cycle of the convent continues. Like the liturgical year, it is a time of pain and praise, threnody and song, giving, life and death — and life everlasting.

# The Season of Easter

Easter is not just a spring festival . . . it is

a proclamation about life.

By WILLIAM H. BAAR

**I**gnatius, a pupil of St. John, was in his 86th year when he was seized by Roman soldiers who were enforcing the laws against Christians. They dragged him across Asia Minor on the way to his execution in Rome, so as to make an example of him. They made an example of him, the memory of which stirs Christian imagination to this day. We still have his letters in which he says that his Roman captors think they are in charge, bringing him to his death, when in reality it is Christ who bears him along, giving him the crown of martyrdom and new life.

The early church celebrated the death of martyrs as their birthdays in heaven. They would not seek martyrdom, but when it came, they rejoiced. Is there an echo here of that beautiful line in the Stations of the Cross? "He received his cross with a secret joy, for he knew it was the instrument by which he would redeem the world."

When the Christians of Rome worshipped in the catacombs, the burial places under the streets of Rome, they did not think this a morbid setting. They made their Eucharist in the presence of victors. Glory and exaltation decried the darkness and damp. The Light shone in darkness and the darkness overwhelmed it not.

To think of our fathers in the faith puts our own time into perspective. The tragedies of Iran, Lebanon, Northern Ireland, and Cambodia will not go away

— neither will divorce and child abuse or exploitation. But our faith is not one that can survive only in a peaceful world or with the sponsorship of governments or the favorable judgment of the people. Christianity thrived in a world in turmoil. It has survived dying empires and civilizations for one reason and one reason only — it faced death squarely in all its forms: decay, violence, hatred, malevolence, betrayal, and destruction.

We have learned how to do this from one Man — the Man on the center cross. The Roman world with its powers of sword and boot; the leaders of his own people with their ancient prestige; the fear and jealousy that lurks in the human heart — all this was mobilized against him but did not prevail. He forgave all and then accepted resurrected glory.

Easter is not just a spring festival, nor even just a high holy day. It is a proclamation about life. Easter sees all of human history and all of human aspiration and degradation, and tells us this: malice, cunning, hatred, and deceit will not prevail. Sin and death have been swallowed up in the victory of the Cross. The power of Satan has been destroyed. Christ is risen, and bids a fallen world to rise with him.

As Christians, we see something of the power of the Resurrection in our own lives. However obscured, there is glory to a life that knows forgiveness and forgiving, kindness and compassion. The light of Christ shines in our own world and it will not be put out. As we worship in the Easter season, we catch a glimpse of that glory, for Christ is risen from the dead!

---

*The Rev. William H. Baar is the rector of Emmanuel Church, LaGrange, Ill.*



rious convictions against capital punishment, and members of the clergy, whether they have such convictions or not, are free to decline to serve on juries in cases where this may come up.

It has often been pointed out that many violent criminals are strange and irrational people who will not be dissuaded from crime by the knowledge of severe penalties. On the other hand, this does not deal with the real question of prevention. An executed killer will be able to kill again.

A living killer may be in a position to do so and, in some cases, certainly is. Many newspaper accounts of recent crimes indicate that the criminal was free on probation, or parole, or had recently completed a prison sentence for some previous violent crime, or in some cases had escaped from prison. There are also instances of killers repeating further crimes against other inmates where they are confined.

information to know whether these instances, involving violent crimes being committed by persons who already should have been behind bars, represent a large or small percentage of the total of such crimes. No doubt, we hear about such cases because they are shocking and newsworthy. To what extent they reflect a widespread pattern, the ordinary citizen can only speculate. All of this being the case, there is understandable dismay when some notorious killer is sentenced to life in prison, and the public is left with the fear that he will, in fact, be released in ten or 15 years.

We do not see how the question of capital punishment can be finally resolved without a comprehensive reform of our entire penal system. Such a reform will be very difficult to accomplish and will require vast expenditures of time, attention, and money on the part of our governmental agencies. We think that in the long run it would be worth the price.

## BOOKS

### Middletown's Churches

**A FAITHFUL PEOPLE: Change and Continuity in Middletown's Religion.** By Theodore Caplow, Howard M. Merrell, and Bruce A. Chadwick. University of Minnesota. Pp. x and 378. \$19.50.

Although it has been more than 50 years since Robert and Helen Lynds, in *Middletown* and *Middletown in Transition* surveyed Muncie, Ind., and reported on it, their work breathes life through almost every page of this study. Taken as part of the Middletown III project, this book deals with the religious continuity and change that have taken place in Muncie in the last 50 years.

Some of the categories compared and contrasted to the Lynds' original study are religious observances, ecumenical relations, private devotions, and the way laypeople see the clergy. There is an interesting chapter on the way they see their work and the religious life around them. When matched with the predictions of the Lynds, the results are startling. The Lynds expected Muncie to become more secular, and the influence of religion to decline; these authors found quite the opposite.

In terms of style, this volume is easy to read, but that does not mean that it can be perused quickly. The numerous footnotes and the interpretations of the statistics are among the most valuable parts of this book, and they should be read with care. Moreover, numerous other authors are either quoted or mentioned, and that makes this a volume of considerable bibliography.

One major weakness is that of all misstatements: what was true in Muncie in 1929 need not be true, in your town in 1979. Consequently, this study should be read in comparison to studies such as

Gallup's and Poling's *The Search for America's Faith*, which embraces religion throughout America. Despite this qualification, however, this is an affirming and valuable book — one that pays homage to the pioneering work of the Lynds, yet does not hesitate to contradict their findings when the facts so warrant.

Episcopalians may have to swallow hard when they see themselves classed with "northern Protestants" and should find it disturbing — if not surprising — that they are not growing like the "Pentecostal-Evangelicals." Still, most sociologists are not theologians, and it is refreshing to read one of their studies that is not innately hostile to Christianity.

(The Rev.) PETER J. SURREY  
St. Paul's Church  
Savanna, Ill.

### Grip of Fear

**THE ARMS RACE KILLS: Even Without War.** By Dorothee Soelle. Fortress. Pp. vi and 111. \$6.95 paper.

The book is a collection of radio broadcasts, speeches, and articles; and, as such, there is little developmental continuity and much repetition. Originally directed to a German audience, it is more rhetorical than reasoned. The work's principal value for American readers is to give better insight into the kind of fear that can grip the hearts of those who find themselves trapped between East and West.

Eager to condemn U.S. foreign and military policy since World War II, the author seems equally determined not to condemn any Soviet or Communist aggression, mass murder, or religious persecution.

Her motivating assumption, apparently, is: "If the West were concerned simply with a credible deterrent, our

second-strike capability would be sufficient. The point of the new arms race, however, is our attempt to achieve 'first-strike capability' to enable us to carry out a disabling surprise attack. The 572 medium range missiles intended for Western Europe provide this first-strike capability."

Instead of proceeding from a strong Christian position that affirms God as the God of history and of nations and encourages Christians to pass from fear of death to an assurance of everlasting life, the author proceeds from a stance of fear and almost total despair. I would like to have seen some indication that Christians, with prayer and fasting and dedicated action guided by the Holy Spirit, have the opportunity to be God's power-filled agents to bring about a peace that is more than a defusing of hostilities.

To her credit it must be said, however, that she does help expose some of the hidden idolatry in our political and military thinking. This may be shocking to people who have never looked beyond official administration superficialities. Unfortunately, culture and the "the system" are seen more as sin than as the underlying condition of the human heart that generates and sustains present conditions.

(The Rev.) ROBERT H. DELGADO  
St. Stephen's Church  
Racine, Wis.

### The Seal and Secular Law

**THE RIGHT TO SILENCE: Privileged Clergy Communication and the Law.** By William H. Thiemann and John C. Bush. Abingdon. Pp. 256. \$10.95 paper.

The right of ministers to remain silent about matters revealed in confidence is not as unequivocal as is widely imagined. Jurisdictions and political entities interpret the matter variously. This

published in 1964.

"The seal of the confessional" is a precious and imperishable boon in the Christian pastoral tradition. The ability and appetite of government and earthly powers to scrutinize the private lives of citizens is steadily increasing, yet few developments are so encouraging as the fact that in the 20 years since the first appearance of this book the number of states that guarantee some degree of inviolability of pastoral confidentiality has increased from 37 to 49.

Thiemann and Bush review the religious and legal aspects of privileged communication from the perspectives of Roman Catholic, English common law, Anglican, Reformed, Free Church, and Jewish traditions. What emerges most clearly is that the law is most inclined to acknowledge pastoral secrecy when it is "discipline enjoined" by the pastor's tradition.

Thus, those ministers are best protected from the law's possible demands who are covered by denominational statute. It follows that, given the widespread of private confession as a practice in Reformed and Free Churches, their official bodies would do well to emulate the laudable example of the Roman Catholic Church in this area. The book itself is entirely commendable and deserves to be read and heeded wisely.

(The Rt. Rev.) WALTER D. DENNIS  
Suffragan Bishop of New York  
New York City

## or Enablers

**HOW TO MOBILIZE CHURCH VOLUNTEERS.** By Marlene Wilson. Augsburg. Pp. 156. \$8.95 paper.

How does a lay person with professional skills utilize them as a volunteer in church without threatening the pastor? Marlene Wilson answers this (with legitimate, I think, prod to seminaries to equip more "enablers" than "doers" of ministry) and a host of other questions which arise when a parish gets serious about the ministry of the laity.

Perhaps the greatest value of this book is that it puts together, for quick use, the motivational and strategic skills developed by many other students of the field. Wilson feels free to quote extensively from a host of authors, all of high quality — i.e., Stringfellow, Elizabeth O'Connor, Mark Gibbs, Nouwen, etc.

The author knows that she is on to a basic theological reorientation and not merely a list of techniques. However, here are practical ideas aplenty and a whole appendix of forms for parish use in identifying gifts.

Although mobilizing for outreach is the last chapter of this brief work (and I sense it to be the hardest part of all

sees it as the heart of the book, since the Christian community has responsibility as a member of universal society.

This book is *must* reading for the Shared Ministry Stewards of our parish, and I recommend it highly.

(The Rev.) JAMES L. GILL  
Trinity Church  
Easton, Pa.

## Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

### May

- 7-9 Church and City Conference (St. Luke's Church, Scranton, Pa.)
- 10-13 Episcopal Peace Fellowship Semi-Annual National Executive Committee Meeting (Vails Gate, N. Y.)
- 11-12 Convention, Diocese of Vermont (Burlington)
- 18 Convention, Diocese of Maryland (Baltimore)
- 19 Convention, Diocese of New Hampshire (Nashua)
- 20-22 New Directions Northeast Spring Conference and Workshop (Valatie, N.Y.)
- 21-June 1 Leadership Academy for New Directions X, Charlotte, N.C.
- 24-26 National Conference on the Diaconate (University of Notre Dame)
- 28 Memorial Day Observance

### June

- 6-8 Executive Council Meeting (San Francisco)
- 8-9 Convention, Diocese of Central New York
- 8-9 Convention, Diocese of Central Pennsylvania (Lewisburg)
- 9 Annual Mass and Conference, Confraternity of the Blessed Sacrament, 11 a.m. (Trinity Church, 19th St. and Sixth Ave., Rock Island, Ill.)
- 11-15 Conference, "Ministering God's Word," led by the Rev. Everett Fullam (Garden City, N.Y.)
- 12-17 National Conference on World Mission, Sewanee, Tenn.
- 17-29 Speak Spanish Seminar (Episcopal Camp and Conference Center, Oakhurst, Calif.)
- 24-30 Valley Forge Conference for Young People (Abington, Pa.)
- June 24- July 20 Training Program in Management for Executives of Religious Institutions. The (ecumenical) Graduate Theological Union (Berkeley, Calif.)

### August

- 17-19 Bible Study Conference, Very Rev. John E. Booty (Adelynrood, Byfield, Mass.)

### September

- 3 Labor Day

### October

- 29-31 Executive Council Meeting (New York City area)

## FOLLOWING THE STEPS OF ST. PAUL

*Educational Pilgrimage of the Church  
Divinity School of the Pacific*

**August 17-31, 1984**

Classical, Hellenistic and Christian Sites and Three Day Cruises to Mykonos, Rhodes, Patmos and Ephesus

**\$2699** from New York

**Write:**

**Dean Sherman E. Johnson**  
**2451 Ridge Road**  
**Berkeley, Calif. 94709**

*New and current . . .*

## MANUAL FOR ACOLYTES

Dennis Michno

paper \$3.50

**MOREHOUSE-BARLOW CO.**

**ATT: CHURCHES, SCHOOLS, ORGANIZATIONS**



\*Excellent Profits  
\*Little Effort  
\*Does Usual Tasks Better  
\*SELL SUNFLOWER DISH CLOTHS to Build Clubs, Churches, Help Needy, Etc.

Write  
**SANGAMON MILLS, Inc.**  
Cohoes, New York 12047

## GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective **LIVING CHURCH**. A suitable form of bequest is: "I give, devise, and bequeath to **THE LIVING CHURCH FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin \_\_\_\_\_"

## THE LIVING CHURCH FOUNDATION

407 E. Michigan Street  
Milwaukee, Wis. 53202

# CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,300.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

## THE ANGLICAN SOCIETY

ANNUAL MEETING

Monday, May 14, 1984

### GENERAL THEOLOGICAL SEMINARY

New York, N.Y. 11:00 A.M.  
The Rev. Richard Holloway

"Spirituality from an Anglican Perspective"

Eucharist at Noon and Picnic

## VESPERS OF THE DEAD

For Public or Private Devotions

For further information, address  
The Secretary-General, Guild of All Souls  
233 Grove Road, South Orange, N.J. 07079

## hrine of Our Lady of Clemency

Continuous Novena  
Write for Information  
S. Clement's Church

10th and Cherry Streets, Phila., Pa. 19105

## UNDER ONE ROOF

All the Needs of Your Church

Vestments & Paraments  
Altar Linens  
Choir Vestments  
Clerical Clothing  
Do-It-Yourself Department  
Religious Jewelry  
Ecclesiastical Metalware  
Church Furniture  
Books

come in. Phone or Write for Information



Cuthbertson

13 SANSOM ST. • PHILA., PA 19103 • (215) 584-6033

## New Hymn Text of the Month

### HYMNAL 1982

1. Good Christians all, rejoice and sing!  
Now is the triumph of our King!  
To all the world glad news we bring:  
Alleluia, alleluia, alleluia!
- \*2. The Lord of life is risen today!  
Sing songs of praise along his way;  
let all the earth rejoice and say:  
Alleluia, alleluia, alleluia!
3. Praise we in songs of victory  
that love, that life which cannot die,  
and sing with hearts uplifted high:  
Alleluia, alleluia, alleluia!
4. Your Name we bless, O risen Lord,  
and sing today with one accord  
the life laid down, the life restored:  
Alleluia, alleluia, alleluia!
5. To God the Father, God the Son,  
to God the Spirit always One,  
we sing for life in us begun:  
Alleluia, alleluia, alleluia!

Cyril A. Allington (1872-1955), alt.

Metre: 888 with alleluias.

Manifesting a strong proclamation of the victory of our Risen Lord, this hymn is most appropriate to the Easter season. It was first introduced to Episcopalians in *More Hymns and Spiritual Songs* (1971) as a three stanza hymn and in *Hymns III* (1979) in the original form of four stanzas with minor alterations. *Hymnal 1982* has added a fifth stanza, a doxology, paraphrased by the Rev. Dr. Norman Mealy of the Church Divinity School of the Pacific. It appeared originally as the third stanza of the text in *More Hymns and Spiritual Songs*.

Educated at Trinity College, Oxford, Cyril A. Allington was ordained a priest of the Church of England in 1901 and served as assistant master

at Eton College and as headmaster of Shrewsbury School. He served as chaplain to King George V and as dean of Durham. He was a distinguished scholar and author of theological works, essays, and poems.

TUNE: "Gelobt sei Gott," *Hymns III*, H-132.

Melchior Vulpius (c.1560-1615) was active as a cantor in Weimar and wrote numerous musical settings for sacred texts, including a setting of the St. Matthew Passion.

The text may be reproduced for church use with the following copyright notice: From the *Hymnal 1982*. © The Church Pension Fund. Used by permission.

# PEOPLE and places

## Ordinations

### Priests

New Jersey—Patricia Sasso Crandall, who is serving Christ Church, Grant and Comly Aves., Colingswood, N.J. 08107.

### Deacons

Milwaukee—David Allen Boyd, who will be curate of Grace Church, Madison, Wis., after graduation from Nashotah House.

### Permanent Deacons

Milwaukee—David Apker, to assist at St. Luke's Church, Madison, Wis.; add: 5001 Tonyawatha Trail, Monona, Wis. 53716. William Leonard Griffin, Jr., to assist at Holy Cross Church, Wisconsin Dells, Wis.; add: 1407 Michigan Ave., Wisconsin Dells 53965. Susan Richards Mueller, to assist at St. Francis House, Madison, Wis.; add: 7018 Colony Dr., Madison 53717.

Bloomington, Minn. 55438. James Clair Lanning, Jr., to serve St. Luke's, Minneapolis; add: 2231 E. Sixth St., St. Paul 55119. Barbara Allen Ramnarine, to serve St. James' Church, Minneapolis; add: 3225 E. Minnehaha Pkwy., Minneapolis 55417-1498. Clifford Ray Robinson, to serve St. Luke's, Minneapolis; add: 4839 Dupont Ave. S., Minneapolis 55409. Jean Elizabeth Swesey, to serve St. Christopher's Church, Roseville, Minn.; add: 1008 W. Transit Ave., Roseville 55106. Robert Michael Walfoort, to serve the Church of the Messiah, St. Paul; add: 1177 E. Geranium, St. Paul 55106. Charles Robert Wickman, to serve St. David's Church, Minnetonka, Minn.; add: 4620 Gaywood Rd., Minnetonka 55343. Shirley Kay Ellingbow, to work in the Diocese of Michigan; add: 23315 Old Orchard Trail, Birmingham, Mich. 48010. A ninth permanent deacon ordained in Minnesota in January was the Rev. George Favell [TLC, April 15].

## Deaths

The Rev. J. Alan di Pretoro, 67, rector of St. John's Church, Cohoes, N.Y., and secretary of the Diocese of Albany, died on March 26 after a short illness.

A graduate of Nashotah House, Fr. di Pretoro spent nine years of his early ministry serving as chaplain to hospitals in the Albany area and the

The Rev. Harry Edward Maurer died in Louis, Mo., on March 7 at the age of 56.

A graduate of the University of Missouri Columbia and the Episcopal Seminary of the Southwest, he first served as vicar of Trinity Church, Kirksville, Mo., and as a college chaplain. Resigning for reasons of health in 1976, he worked a diocesan camp counselor, convocation dean, a member of the standing committee. He is survived by his mother, Ruth Bittner Maurer, and a brother Raymond.

Col. Webster L. Simmons, Sr., U.S.A. (ret.), 84, of Culpeper, Va., died on March

Born in New Hampshire, Col. Simmons served 20 years in the U.S. Army Corps of Engineers both World War I and II. All of his sons entered ministry of the Episcopal Church. They are the Webster L. Simmons, Jr. of Edenton, N.C., the John W. Simmons of Willoughby, Ohio, and the Harrison T. Simmons of Oxford, N.C. Col. Simmons the widower of Dorothy Sweet Simmons and Mary Calvary Simmons. He is also survived by four daughters, 34 grandchildren, and 11 great-grandchildren.

# CLASSIFIED

advertising in **The Living Church** gets results.

## BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

## FOR SALE

DICTIONARY: Bible markers save fumbling for daily Lessons. Current set (April 8-August 25) now available \$2 postpaid. Wm. R. Brown, 812 N. 41st St., Philadelphia, Pa. 19104.

## INFORMATION SERVICE

ENABLEMENT INFORMATION SERVICE — tested models of clergy ministry development which respect and affirm people, especially clergy. \$15.00 per year brings ten monthly newsletters, an annual monograph, and the right to pick our brains at Information Central. Jay Lowery, Enablement, Inc., 14 Beacon St., Room 715, Boston, Mass. 02108. (617) 42-1460.

## NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (symbolic church designs), wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-781.

## POSITIONS OFFERED

ALASKA: Half-time vicar for a new congregation with clear sense of direction and good potential for growth. Varied opportunities for supplementary income. Moderate climate, beautiful geography. Write: Dave Dickerson, St. Francis Church, Box 1711, Kenai, Alaska 99611.

## POSITIONS OFFERED

CLINICAL PSYCHOLOGIST: To conduct individual assessments and clinical consultations for JCAH accredited psychiatric facility specializing in treatment of conduct disordered male adolescents. Must be eligible for Kansas State Certification and have commitment to a Christian, therapeutic community utilizing team approach. Beginning salary negotiable depending upon qualifications. Application deadline: May 31, 1984. Send vita and references to: Richard Burnett, the St. Francis Boys' Homes, Inc., Box 1348, Salina, Kan., 67402.

RECTOR desired — Western Pennsylvania — Bible based — broad churchman — teacher oriented, 350 communicants. Reply Box S-581\*.

## POSITIONS WANTED

PRIEST, 20 years experience, seeks position at large parish as associate to utilize skills in preaching, teaching and pastoral care in crises. Licensed professional counselor. Interested in adult education in ministry, evangelism and family life that would enhance spiritual development of parish. Reply Box W-582\*.

PRIEST, organist, choir director seeks assistant's position anywhere in U.S.A. Excellent qualifications. Reply Box N-574\*.

## VESTMENTS

CUSTOM VESTMENTS — Traditional or Modern. For information: Sullivan, Box 6659, New York City 10150.

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

## WANTED

RETIRING PRIEST wishes to buy used, but inexpensive chalice and paten. Reply Box T-58:

## WOOD SCULPTURE

PERSONALLY designed and handcrafted liturgical art produced by trained artist. All work done commission basis to meet your specific needs. Candles, crosses, prie-dieux, fonts, reredos, tabernacles, statues, shrines, stations-of-the-cross, altars, and much more. Laura Maria Oliphant, 7 Ingle Ave., Catonsville, Md. 21228. Phone (301) 744-07

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a word for insertion for 3 to 12 insertions; 31 cts. a word an insertion for 13 to 25 insertions; and 29 cts. a word for insertion for 26 or more insertions. Minimum rate per insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) above, three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for succeeding insertion.
- (C) Resolutions and minutes of Church organization 25 cts. a word.
- (D) Copy for advertisements must be received at least days before publication date.

### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose a well as new address. Changes must be received at least weeks before they become effective.

When renewing a subscription, please return our random bill showing your name and complete address. If renewal is for a gift subscription, please return our membership bill showing your name and address as well as the name and address of the recipient of the gift.

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

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

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

**TRINITY** Broadway at Wall  
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8  
12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## SPRING VALLEY, N.Y.

**ST. PAUL'S** So. Madison Ave. & Rt. 59  
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount  
Sun 8 & 10:15

## ASHEVILLE, N.C.

**ST. MARY'S** 337 Charlotte St.  
The Rev. Edward Gettys Meeks, r  
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

## YOUNGSTOWN, OHIO

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

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev  
Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat  
10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## NEWPORT, R.I.

**EMMANUEL** cor. Spring & Dearborn Sts  
The Rev. Roy W. Cole  
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno  
"An Anglo-Catholic Parish"

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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76101  
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. 76057  
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

## BREMERTON, WASH.

**ST. PAUL'S** 700 Calahan Dr., N.E.  
The Rev. Norman S. Johns, III  
Sun Eu 8, Cho Eu 10:30; W Eu 6:30; Eu HS HU 10; Mon  
Tues, Thurs & Fri EP 5:15

## MADISON, WIS.

**SAINT DUNSTAN'S** 8201 University Ave  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.  
Warren, III, canon pastor  
Sun: H Eu 9 & 11, Ch S 11. Wkdy: H Eu 12 (Tues with HU); C  
by appt; open wkdy 9-12:30, 2-5

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

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

## 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

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-  
strong III; the Rev. William A. Baker, Jr.; the Rev. C.  
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 St.  
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.  
Minister; the Rev. William W. Lipscomb, SSC  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed  
9:15. Matins 6:45, EP 5:30; C Sat 5

## NEWARK, N.J.

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

## BROOKLYN, N.Y.

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

## 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 5:15  
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of  
school year. HC and healing Wed 12:15

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

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

**PROTESTANT CHAPEL AT KENNEDY AIRPORT**  
Center of airport. Established 1964  
Marlin Leonard Bowman, chaplain/vicar  
Sun Sol Mass 1. Open daily 9:30 to 4:30

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

## I JOSE, CALIF.

**TY** St. John Street at Second on St. James Sq.  
Ied 1861 — Erected 1863 (408) 293-7953  
ev. David A. Cooling, r  
Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

## ITA CLARA, CALIF. (and west San Jose)

**ARK'S** 1957 Pruneridge, Santa Clara  
ev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
iv. Maurice Campbell, the Rev. Frederic W. Meahger,  
ian Hall, the Rev. Ann B. Winsor  
C 8 & 10; Wed HC & Healing 10.

## IVER, COLO.

**ANDREW'S ABBEY** 2015 Glenarm Place  
rder of the Holy Family  
s: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.  
Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.  
11-2

## SHINGTON, D.C.

**JUL'S** 2430 K St., N.W.  
ev. James R. Daughtry, r  
lasses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7;  
ues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12  
& 6:15; MP 6:45, EP 6; C Sat 5-6

## CONUT GROVE, MIAMI, FLA.

**EPHEN'S** 2750 McFarlane Road  
IP & HC 8, HC 10 & 5; Daily 7:15

## ANTA, GA.

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

## INGFIELD, ILL.

**EDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
ery Rev. Richard A. Pugliese Near the Capitol  
lass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Tues, Thurs, Fri. 5:15 Wed

## ON ROUGE, LA.

**KE'S** 8833 Goodwood Blvd., 70806  
ev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the  
N. Donald George, the Rev. Donald L. Pulliam  
l Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.  
l Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat  
: 4, Sun 4

## IRCHVILLE, MD.

**CH OF THE HOLY TRINITY** 2929 Level Rd.  
ev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
vorship: 8, 9:15 & 11

## STON, MASS.

**CH OF THE ADVENT** 30 Brimmer St.  
rd Holloway, r  
masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

**MISSION CHURCH**  
**JOHN THE EVANGELIST** Beacon Hill  
wdoin St., near Mass. General Hospital  
ev. Emmett Jarrett, v  
4P 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP  
EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-  
Fri 6-7

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