

# THE LIVING CHURCH



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# THE LIVING CHURCH

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## Baptism and the Desert

John comes out of the desert to baptize; after baptism Jesus withdraws to the desert. Why the desert? Isn't baptism supposed to be about water? Anyhow, what does a desert have to do with them? They don't have deserts nowadays, do they? Or do they?

Unfortunately, they do — or more accurately, we do. A large part of the land surface of this planet consists of desert, and it is constantly increasing. Desertification, as it is called, is one of the most serious natural processes going on in our year, in many different parts of the world, hundreds of square miles are added to the desert.

In some cases, this is desolate terrain, and is largely useless for human purposes. In other cases, green land, perhaps cultivated land, together with houses, trees, roads, and so forth, are swallowed up by the desert. Increasing desertification, we understand, is part of the long term picture of famine in northern Africa.

When we try to define a desert, one of the most obvious characteristics of it is that it is not in control. The harsh extremes of temperature, the wind and dust storms, the thorny vegetation, poisonous snakes, and absence of shade all make it uncomfortable or even dangerous for us. Above all, there is the lack of available water. Some deserts border on oceans, some have salt lakes, some have streams rendered poisonous by chemical wastes, but most deserts have a grave shortage of potable water, making the chances slim for human survival. When we go on to think of desertification, the growth of deserts, the onward march of deserts which no walls or dykes or moats can halt, we feel the fearsomeness of the desert.

Humans do not loom large on the desert. We are humbled in our helplessness. We are natural forces that can easily be destroyed.

So then, what does the desert have to do with baptism? More than a little. Baptism has to do with the weakness and mortality of men and women and children, with our genuine powerlessness, with our ultimate dependency on God.

Baptism has to do with "going under," being "put down," or as St. Paul says, it is like dying and being buried. As the desert is a place where we are not in control, so baptism is a sacrament of surrendering our claim and pretense of control. It is a sacrament expressing God's control.

Most of us do not live near a desert, and we have little or no opportunity to experience personally what a desert communicates. Walking out of doors on a bleak winter day, perhaps we can gain just a small taste of what it would be like to live in a hostile environment, surrounded by the harshness of the elements, and isolated from other people. In such circumstances, we too may learn to reflect that we are not in control. God is.

H. BOONE PORTER, Editor

## Anger

My anger is a sharp-edged sword  
Sheathed in my heart  
And I am filled with fear,  
Afraid to draw it out  
For battle, lest I sin,  
Afraid to leave it  
Where corrosion waits  
To poison inwardly.

Anne Keith



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# LETTERS

## The Miracle of the Resurrection

The Rev. Jerome Taylor insinuates that all clergy were taught his brand of theology about the resurrection of Jesus [TLC, Dec. 9]. To this I say, "Speak for yourself." As a VTS graduate ('67), my belief was challenged, yes, but I was not taught to deny the catholic faith of the church. And that goes for a lot of clergy.

Unfortunately, too many clergy of an earlier era, and maybe a few today, hold to the same liberal/rational position as seemingly held by this correspondent. As I talk with Episcopalians scattered across the nation, I find that they give this brand of theology as one reason why many have left this church of ours.

The writer's apparent inability to accept the miracle of God in the resurrection seems to deny God's intervention in his world. This, in turn, denies the whole sweep of the Old Testament, the Incarnation and the divinity of Jesus.

It places in question the power of the Holy Spirit to guide any person or group of persons. It denies, for example, the on-going healing ministry of Jesus Christ through his church. It denies, as Thomas Jefferson did, the miraculous power of God acting in and through Jesus the Christ. It also places the whole idea of prayer in the realm of superstitious incantation. In short, it denies the basic theology of the Gospels and undercuts the saving work of our Lord Christ through his church.

(The Rev.) **CLYDE S. ANGEL**  
National Missioner,  
The Brotherhood of St. Andrew  
Colonial Beach, Va.

Whatever may be said for the Rev. Jerome Taylor's assertion that "a literally understood Resurrection" of Jesus has not been taught in our seminaries "for well over a generation," may I declare how happy I am to be teaching in a seminary where the physical Resurrection and glorification of the flesh of Jesus are uniformly affirmed and where any other view of the matter would be counted heresy.

(The Rev.) **PATRICK HENRY REARDON**  
Department of Biblical Studies  
Trinity Episcopal School for Ministry  
Ambridge, Pa.

## Job Security

A few brief comments on the Rev. Glenn A. Eaton's letter, "Opportunities for Ministry" [TLC, Dec. 9]. I fully agree; ordination *should* not equal lifetime employment. I hasten to point out that for us younger clergy, it *does* not!

Your correspondent points to his many years of military leadership and disci-

like hard work, perseverance, etc., rather than wages, benefits, and "perks."

Come, now! The military is perhaps the one sector of our economy which very nearly guarantees employment (and eventual promotion) unless one is convicted of very serious charges. It is all too well known for its system of rewarding seniority and complacency.

Further, I submit the military life teaches one to relate *strongly* to values such as wages, benefits, and perks. Favored housing assignments, dining room privileges, PX rights, and veterans' benefits are only a few examples of generous perks which are zealously protected by the military. These days, the military very strongly bases its recruitment campaign on such things.

There can be (and is) Christian ministry without the parish structure. We need to hear God calling and to respond in new, innovative ways. But let's not promote innovation in ministry while denigrating more traditional (parish) forms. We need to strengthen both.

(The Rev.) **SHARON ANCKER**  
St. Andrew's Church  
Longmeadow, Mass.

The Rev. Glenn A. Eaton's letter in response to an editorial about financial security of clergy employment [TLC, Sept. 30] "uncorked" feelings that I have long tried to bottle concerning the apparent motivation of clergy today. He states, "why job security should be thought synonymous with ordination is something I could never understand." Neither can I.

Today job security means a large salary (\$15,000 and up), a rich pension, medical insurance, life insurance, fine housing, and tenure. What I hear from the seminary and from recently ordained priests are gripes about small salaries, poor car allowances, poor medical benefits, bad rectories, and hard vestries.

Quite different from the criteria for ordination in 1942. I hope what I have to say doesn't sound too corny, but my class at Virginia Seminary was quite certain that they would have no job security such as many seem to seek today.

On the contrary, we expected to be poor, we knew we would not have enough money to support our families in grand style, we knew we would always lag behind the standard of our parishioners, we knew that we would not be able to dress in style or take vacations in the Caribbean, we knew that we would not have paid hospitalization, we knew that our pensions would be small. Yet we rejoiced in the prospect of our ordination. Why?

We felt called to serve the Lord; we considered our work a calling, not a profession. We were called. I am afraid that may sound corny today. Not only were

... anxious to get into the program, but many of us felt the need of spending time in the foreign mission field, or with the men in the trenches or at sea. Many had held lucrative jobs and were happy to be free forever of working for money.

I speak with sorrow at the change in emphasis and sign this letter anonymously lest some think me sanctimonious without cause. My classmates will guess who writes, and the others who read may best mark and learn without prejudice.

ANONYMOUS

### Same Name, Same Cross

It may be of interest to note that with the election of the Rev. Frank T. Griswold, III as Bishop Coadjutor of Chicago [TLC, Nov. 18], he will be the second person of that name to be a bishop in the Diocese of Chicago in a little over 50 years.

The Rt. Rev. Sheldon M. Griswold was elected Suffragan in 1917. After the election of the diocesan, the Rt. Rev. Charles P. Anderson, as Presiding Bishop, Bishop Griswold was elected Bishop of Chicago in 1930. Bishop Anderson died in office after serving but ten weeks, and Bishop Griswold also died in office in 1930.

As an acolyte in the 1920s, I was, with my colleagues, delighted with the announcement that Bishop Griswold was coming for confirmation. This was because of the slap.

As the confirmands knelt before him, Bishop Griswold would place his hands on their cheeks, and at the words, "thy heavenly grace," he would administer a resounding slap to the cheek with his right hand. One was really made to feel the entering in of the Holy Spirit.

Is there a familial relationship, I wonder, between the Bishops Griswold?

ROYAL B. DUNKELBERG

Prescott, Ariz.

*The bishop-elect replies: "Alas, I know of no connection with Bishop Griswold beyond a common name. I will, however, be given his pectoral cross to wear."*

### Outspoken

He tried to slick them down, keep them beneath his hat, but cowlicks of conviction won't lie flat.

Gloria Maxson



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# THE LIVING CHURCH

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## In Consultation

The ministry of the Episcopal Church in Cuba was discussed by some people who attended a Partners in Mission consultation in Havana in November. The meeting was chaired by the Rev. Frank Cerveny, Bishop of Florida. The diocese has a companion relationship with the Episcopal Church in

Although the Cuban constitution allows freedom of worship, it reaffirms Marxism as the official doctrine of the country. Attending public church services are free, but people choose not to do so as they face discrimination in housing or unemployment.

In the last 25 years, the change in Cuban society since the revolution has affected the church's life. "We have been isolated from the rest of the Anglican Communion, we have received very little outside assistance and we have witnessed the exodus of hundreds of Episcopalians," said the Ven. Oden Marichal, Archdeacon of Matanzas province and appointed dean of Union Theological Seminary, an ecumenical institution supported by Presbyterians, Methodists and Episcopalians.

It was announced at the consultation that there are a number of new vocations to the ordained ministry, including

three women. At present the number of clergy in the Cuban church totals 11, including the Rt. Rev. Emilio Hernandez, Bishop of Cuba. Baptized members number 120,000; confirmed, 15,500; communicants, 3,000.

Most participants agreed that the present connection of the church in Cuba with the rest of the Anglican Communion needs constant nurture and more attention paid to it. Reasons for increased contact go beyond concern for the Cubans themselves — the partners noted in their report that they themselves had gained much through their contact with the Cuban church, and they stated, "We are awestruck by the faith, loyalty, and conviction of the Cuban clergy and their families."

While the participants saw obvious reasons for concern, they also found much about which to be hopeful such as the dialogue taking place between church and state; the strength of ecumenical relationships; and the number of new vocations.

## More Relief Needed Quickly

After returning from an intensive tour of Ethiopia in November, the Rev. Canon Samir Habiby of the Presiding Bishop's Fund for World Relief said he believed that the ravages of drought can be overcome there, but that faster and more

efficient efforts are needed.

Canon Habiby traveled to Ethiopia as part of a four-nation tour to assess the famine relief needs in that stricken land and to assess also the responses of the many religious, governmental, and secular organizations working to alleviate the suffering. For part of the trip he journeyed with Willis Logan, Africa desk officer of the National Council of Churches, and at other times with members of the U.S. diplomatic and AID missions.

"People are walking 30 and 40 miles to get to feeding centers and, of course, all I saw were the survivors," Canon Habiby said. "Often there would be only one parent and a child or two left from a family. A nurse who was weighing children pointed out a boy to me. He had lost his mother and his sister on the trek and the nurse said, 'We're not sure his father will live either.'"

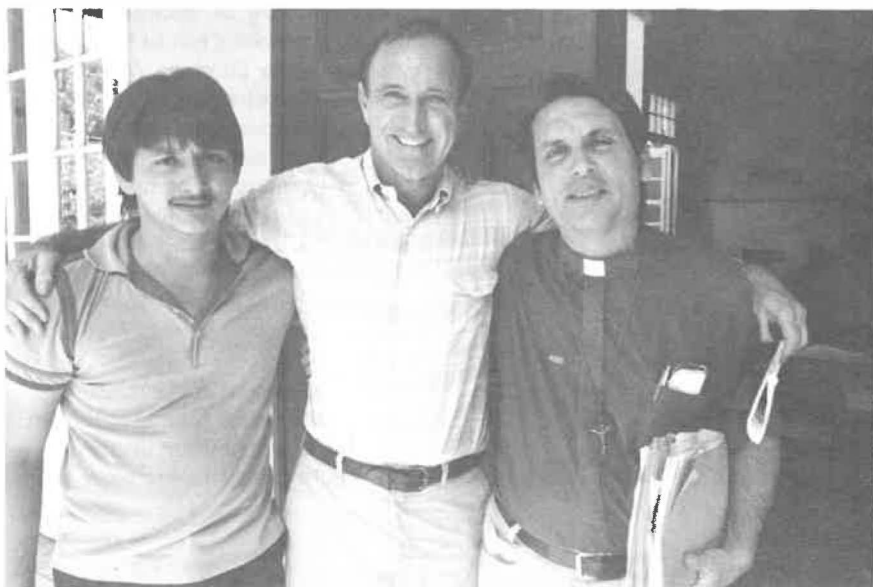
When they reach these centers, the European nurses and the Ethiopian women whom they've trained weigh the children, target the critically ill who need immediate attention and begin feeding them. "Most of those who get to the centers before they are too far gone will survive," Canon Habiby said, "but that is far from being the answer."

"Some 300,000 metric tons of food have been pledged, but that is less than a quarter of the need. Where is it going to come from? Only the U.S. has it. If the food supply is quadrupled, that is still only part of the answer."

Canon Habiby explained that the early response to the famine focused on feeding centers, but it was realized quickly that this was a mistake. "People come to the shelters and can't leave," he said, "or at least they don't want to because they would only go back to starve. So they sit there. There is not enough shelter and the sun beats down. Then at night it turns cold and they still come walking in."

Although the feeding centers are still important, the effort has shifted somewhat to collecting the food in massive storage centers and distributing it as widely as possible, "acquiring the pots and fuel to distribute with the food so that people can cook it," he said.

This initial phase of the effort will take at least a year, according to Canon Habiby. He said that people in this country could help not only by contributing money, "but by pressing our government to send much, much more food and tents



Virginia Barrett Barker

Frank Cerveny of Florida chaired the American delegation to the November Partners in Mission consultation in Cuba. Bishop Cerveny is shown above with Archdeacon Juan Ramon de la Paz (right), the bishop met when he worked in Cuba as a seminarian. At left is the archdeacon's son, Aurelio, who attends seminary in Matanzas, Cuba.

continue this effort at all levels of advocacy well beyond the time when this is a 'media crisis.' "

The long term work must be set in motion, Canon Habiby said, noting that while severe drought and its consequences are as ancient as African history, the continent is not totally arid. "In one of the project areas we went to in the central highlands of Ethiopia, about 50 miles from Addis Ababa, there is beautiful rich land and plentiful water," he said. "I kept thinking of California where modern technology allows the ample water of the north to be sent to the south which is now some of the richest farm land in America. Something along those lines is possible there."

Canon Habiby said he was confident that Africa could develop a stable food supply and noted that Uganda had the potential to become a food exporter. He said the Episcopal Church and the Presiding Bishop's Fund would channel its efforts through four areas: the Anglican Diocese of Egypt, of which Ethiopia is a part, and St. Matthew's Parish in Addis Ababa in particular; the Christian Relief Development Authority; Church World Service; and Africare, an internationally active development agency presided over by the Rt. Rev. John T. Walker, Bishop of Washington, which is ex-

range development work.

"I am hopeful, but still very concerned," Canon Habiby said. "We are reaching people, but we have to reach them faster. There is a real danger, especially with the children. Even if they do survive, many of them could be mentally impaired from malnutrition. That would be disastrous for the future of Africa."

## CONVENTIONS

Missions and mission were the themes of the 16th convention of the Diocese of Southwest Florida, which met in Fort Myers on October 26 and 27. Sessions on the first day were held at St. Luke's Church, the home parish of the Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida.

Bishop Haynes celebrated the convention's opening Eucharist in thanksgiving for the 200th anniversary of the consecration of Samuel Seabury and his own 10th anniversary. In his address to convention, Bishop Haynes declared that the "number one opportunity and priority" of his episcopate was "to encourage new congregations."

Two missions, St. Nathaniel's, North Port, and St. Anselm's, Lehigh Acres,

nized missions, Good Shepherd, LaB and the Church of the Nativity, Sota, were introduced to the convent

Resolutions were passed directing diocesan council to seek funds for opening new missions and to provide support for counseling ministries.

Elections were held for General Convention deputies, and a budget of \$1,519,959 was approved for 1985.

The Rt. Rev. William A. Jones, opened the 145th convention of the Diocese of Missouri on Thursday evening November 15, at Christ Church Cathedral in St. Louis.

Bishop Jones delivered his annual address on the state of the diocese to delegates the following morning, workshops on peacemaking, alcoholism, the *Hymnal 1982*, and proposed resolutions were offered.

Among actions taken by the convention, a new formula for calculating portionments was approved; the companion relationship with the Anglican Church in Nigeria was renewed for ten years; parishes and institutions in the diocese were directed to study employment practices in relation to racism; review investment policies regarding holdings in the Republic of South Africa.

A memorial was addressed to General Convention asking that interpreters for the hearing impaired be provided for such persons as deputies or involve committees. A diocesan budget of \$841,203 was approved for 1985.

### Questions and Answers on African Relief

*Q. I want to help. Where can I send my money?*

A. For Episcopalians and their friends, the best channel is the Presiding Bishop's Fund for World Relief, the Episcopal Church Center, 815 Second Ave., New York 10017.

*Q. How will my money get to the needy in Africa?*

A. The fund transmits money through Anglican provinces and dioceses in Africa, and through ecumenical agencies such as Church World Service, the relief arm of the National Council of Churches. It also works with voluntary non-profit agencies such as Africare, Oxfam, and Grassroots International.

*Q. Why should I give my money to the Presiding Bishop's Fund rather than directly to these agencies?*

A. As the official relief and rehabilitation agency of the Episcopal Church, the fund is accountable to a board of directors which monitor it closely and report directly to the Executive Council.

Its overhead costs come under the regular church budget and not from your contributions. The fund is able

to select the best channels and make its allocations accordingly.

Most important, as part of the Anglican family, the fund is present in Africa through the efforts of local Anglican churches and thus able to receive first hand reports about the effectiveness of relief efforts.

*Q. How much of the money I give goes to feed the needy?*

A. Every dollar you give to the fund goes for relief programs. Some costs in having people in the field distribute the food are inevitable, of course. By being in partnership with carefully selected agencies, the fund and the local Anglican presence can minimize the risk of having food or money diverted to other purposes.

*Q. How much money has the fund sent to Africa so far?*

A. Since the All Africa Appeal was launched over a year ago, over \$450,000 has gone to Africa for relief and rehabilitation in various countries. In addition, \$90,000 has been sent to Ethiopia in the last two months.

The 53rd convention of the Diocese of Rochester convened on November 1 at Christ Church, Rochester, N.Y. It was the first convention presided over by the Rt. Rev. William G. Burrill.

Resolutions were passed to terminate the diocesan newspaper's affiliation with the *Episcopalian*; require access to the handicapped to all diocesan properties; memorialize General Convention to study the use of tobacco in light of Christian principles; encourage prayer for married persons and members of extended families; deplore the introduction of space weapons into the arms race; support policies to bring about peace change with justice in the rural United States; adopt Province II's request for aid to the church in Haiti; urge the New York State legislature to remove state funds from banks and corporations that do business with the Republic of South Africa; encourage parishes to find ways in which clergy can buy their own homes; and the Church Hymnal Corporation to continue the post of general editor of *Hymnal 1982* for one year.



# Infant Communion

reluctance to admit infants to communion from the time of their baptism suggests that, at least in the area of Christian initiation, we have experienced liturgical renewal but not liturgical renewal.

By ALLYNE L. SMITH, JR.

Of the liturgical and theological changes that were made in the revision of the Book of Common Prayer, perhaps none are as significant as those in the rites of Christian initiation. At the same time, these changes are perhaps the ones which have been most fully implemented in the life of the church.

The most disputed change has to do with infants receiving communion. The reluctance of most to admit infants to communion from the time of their baptism suggests that, at least in the area of Christian initiation, we have experienced liturgical renewal, but not liturgical renewal.

In the practice of the early church, there were three essential elements in Christian initiation: the candidate was immersed in water (baptism), anointed with chrism (confirmation), and given communion. This was the norm for infants, as well as adults. Initiation lacking any of these elements was considered incomplete.

The minister of baptism was the bishop. But as the church grew faster than the number of bishops, practical necessities were necessary. The bishops of the Western church delegated baptism to priests, intending to confirm the infant baptized at the earliest possible moment.

In the meantime, those who had been baptized received communion. No problems arose, however, which were confused matters. First, as the time between baptism and confirmation usually lengthened, fewer parents

were bothered to have their children confirmed. In an attempt to remedy this neglect, a 13th century Archbishop of Canterbury, John Peckham, issued a decree that only those who had been confirmed could receive communion. This became a rubric in the Book of Common Prayer, familiar to most of us from the 1928 revision.

The unfortunate and unintended result of this rubric in subsequent Anglican experience was the transformation of confirmation into a rite of passage from childhood into adolescence. Even worse, it became a "ticket" to communion.

The second problem was that in the Middle Ages, the church in the West ceased to communicate the people from the chalice. As this was the manner in which infants received (the deacon or priest dipping his finger into the chalice and then putting it to the infant's mouth), infant communion was effectively precluded.

The church in the East managed to avoid these difficulties because it had found a happier solution in the beginning. Its bishops delegated both baptism and confirmation to their priests. As is still the case in the Eastern Orthodox churches, infants are baptized, chrismated (confirmed), and communicated by the priest in the same liturgy.

It is this threefold pattern of initiation, practiced in the early church and continued by the Orthodox, that lies behind the liturgy and theology of initiation in the Book of Common Prayer. We once again have a baptismal liturgy in which the candidate is baptized, chrismated, and communicated. Consider the following changes in the new rite.

First, the rubric originating with Archbishop Peckham has simply been removed. Nowhere in the Book of Common Prayer can any prerequisite for communion be found other than baptism. The disciplinary rubrics allow excommunication for notorious sins, but presumably infancy does not fall into this category.

Second, the rubrics now read that baptism is "full initiation" into the church (as this refers to the 1979 rite which includes chrismation and communion, we should understand these three elements together as constituting full initiation).

Third, chrism may be used by the celebrant in making the sign of the cross on the person's forehead. In any case, the words which accompany the signing refer to the gift of the Holy Spirit.

Fourth, the prayer of thanksgiving for the gifts of the Spirit has been transferred from the old confirmation service to the new baptismal liturgy.

Fifth, the rubrics indicate that initiation is to take place in the context of the eucharistic celebration. It makes no sense to have a Eucharist where everyone except the newly baptized may receive communion.

Yet even when presented with the evidence that infant communion is not only permissible, but should be considered normative, many people still express reservations. The most common objection is that infants are incapable of understanding communion.

My first inclination is to reply that none of us can fully understand what we experience in receiving communion and that, in any case, many adults seem to get by with a less than mature understanding of all the sacraments. At the same time, I do know that infants and small children do understand acceptance and rejection, and that they are likely to experience one or the other when they come to their Lord's table.

A succinct answer to the objection was given by the Rev. Louis Weil, professor of liturgics at Nashotah House, in his recent book, *Sacraments and Liturgy: The Outward Signs*:

Rev. Allyne L. Smith, Jr. is the vicar of the Church of the Incarnation, Chesapeake, Ind.



# Eternal Children

By TRAVIS DU PRIEST

Children experience much that they cannot verbally articulate. We do not delay the first bath until the child understands hygiene, nor do we require knowledge of nutrition prior to the first meal. The child experiences many baths and many meals — really experiences them — and at the most basic human level apprehends their meaning through the experience.”

If one remains convinced that infants ought not to receive because they cannot intellectually understand the sacrament, then one should be convinced as well that infants ought not to be baptized. Surely infants “understand” being buried and raised to new life in Christ even less than they “understand” being fed by him.

All of what I have said leads to the further conclusion that the confirmation of adolescents no longer makes much sense. With chrismation and communion restored to the baptismal liturgy, confirmation as it is usually practiced has no theological point.

The new rite of confirmation, however, is an attempt to transform confirmation into a rite with a purpose. As the catechism describes it, confirmation is “the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop.”

Protestant critics of infant baptism point out that infants are incapable of making the decision to accept Christ Jesus as their Savior and to follow him as their Lord. Certainly this is true. We baptize infants on the basis of the church’s faith and that of her adult members who sponsor the infant’s initiation. We do so, or ought to do so, only when we are assured that those infants shall be nurtured in the knowledge and love of the Lord.

But our critics have a point. When these infants grow and reach an appropriate level of physical, intellectual, and spiritual maturity, it is fitting that they take on for themselves the renunciations and promises that were made on their behalf at baptism. This is the place of confirmation in the new rites. Such a rite is not for children or adolescents, but young adults.

Accordingly, the policy in the parish where I serve states that we do not expect persons under the age of 18 to seek confirmation. While this is not an inflexible rule, we will not present anyone for confirmation who has not reached the age of 16.

For most parishes, the transition from adolescent confirmation and communion to infant communion and adult confirmation would undoubtedly be slow. But even if the change is gradual, the full implementation of the new rites ought to be the stated goal. The liturgical and theological integrity of our common life in Christ demands it.

*“Let it be so now; for thus it is fitting for us to fulfill all righteousness.” (Matthew 3:15)*

**F**ollowing these words John consents to baptize Jesus. Jesus’ baptism is linked in the church’s mind with Epiphany, a church year time which is supposed to make Jesus’ identity clearer. Yet the baptism of Christ confuses in several ways — both as an event in Jesus’ life and as an event in relationship to our own baptisms.

Just why is Jesus baptized? Jesus, after all, according to Matthew, has to convince John to baptize him. John’s was a baptism of repentance, yet Jesus comes to John and asks for baptism. Jesus’ reason for wanting to be baptized, though, seems not to be for personal repentance, but for fulfillment — making complete, as it were, his birth, circumcision, and presentation.

The time is right. It is a fuller explanation of his birth. It is a readiness, if you will, that signifies a start. Actually, a start, started over: Jesus will now begin his public ministry.

We assume that Jesus has, since birth, been making his Father known, but now he will preach, heal, teach, and gather disciples in public. The Son of God will become the sun of God: for those who can see the light, that light will make known God’s affection and power which can overcome the dark night of purposelessness and futility. Jesus’ baptism was, then, unnecessary from John’s perspective, but necessary from God’s. For Jesus, it was a matter of trust.

Recently, I received a long letter from a friend which ended, “I don’t quite know why I have told you all this, but I think you will understand.” I hope that I do understand. One reason we often do things, or need to do things, is our need to trust.

Jesus trusts God and fulfills God’s will — in God’s way, in God’s time.

*The Rev. Travis Du Priest is the assistant priest at St. Luke’s Church, Racine, Wis., and an editorial assistant at The Living Church.*

Jesus’ baptism is confusing in yet other way. He was baptized as an adult. The church baptizes infants and adults but mainly infants. There are good natural reasons for taking adult baptism seriously, as the 1979 Book of Common Prayer does, but let us keep our wits.

For one thing, no one of us can make Christ’s life verbatim. Literally and logically it’s impossible. For at the point of God’s becoming human the manifestation of Epiphany — is Christ imitated us. That is why we thank God. To try literally to imitate Christ to become enslaved in a kind of neurospirituality and to forfeit respect for our own human uniqueness created by God.

Nor need we get hung up on the age of baptism. Christ’s birth took place after he’d been alive since the beginning of time. In other words, to speak of age is to miss the point. Better to speak in human terms and time, to think of Christ as eternal becoming a baby, dying as a young man, and remaining young forever.

When Mircea Eliade, the great comparative historian of religion, saw for the first time the painting by Fra Angelico “The Last Judgment,” he said he was amazed that all the faces looked like soldiers, virgins, kings and queens, martyrs. Why? Because all of the faces deemed had remained children forever.

Jesus’ baptism, then, was a claim of the right time publicly to live out the meaning of why he was born, the meaning of why he was baptized, which was to fulfill God’s righteousness.

In our baptisms, we fulfill similar claims of time and truth and goodness. Unlike Jesus, we need cleansing from our human past; yet, like Jesus, we enter into a process of making known the Father. In public, Christians claim their relationship with Christ. As with any Christian affirmation, righteousness is received than is given: in Holy Spirit baptism we present an infant and in our receive brothers and sisters of Christ, relatives of God, eternal children.

Baptism plants within the child a seed of wonder, of flexibility, of playfulness, that spirited gift we call grace. Baptism creates eternal children, living

# Ten Commandments for Preachers

By JOHN HIGGINS

**W**e clergy are ordained to be priests and pastors, but we are also called to be preachers of the Gospel and proclaimers of the Resurrection. Parishioners probably assume that our homiletic preparation has been adequate, but they are often mistaken, since preaching is not always a major concern at seminaries.

Then, when we get thrust into parish life, sermon preparation tends to get crowded out in the face of the many other demands on our time. Also, and sadly, not many clergy take further work in preaching after they are ordained. That being so, it is terribly tempting for us to rationalize, and think that liturgy can take the place of preaching, and that pulpits even may be dispensable!

In sharp contrast to this point of view, our Trinity Church in Newport, R.I., built in colonial days, carries a distinctly different message. Its wineglass pulpit stands squarely in front of the table altar and communion rail, witnessing not only to the importance of preaching *per se*, but also to the fact that there is a necessary symbiotic relationship between pulpit and altar.

It would be difficult to name even a dozen outstanding preachers in our church today, and this indicates that we have seriously underestimated the importance of the pulpit in our worship. Many of our clergy could become much more effective preachers, if they would give the necessary time and discipline to their sermon preparation. With this in

mind, and as a small beginning, let me suggest "ten commandments" for improving our sermons.

**I. *Thou shalt read.*** Read the Bible, of course, first and foremost, always, every day, unremittingly, and often with a concordance, until the history and prophecy and the wisdom literature of the Old Testament get into our very bones; and until the Gospels and Epistles of the New Testament become the foundation blocks of our thinking and way of life.

Solid books on theology and Christian doctrine come next; they will produce more seminal ideas for sermons than all the potted sermon outlines that some clergy favor. A Bampton Lecture is the sort of think I have in mind. Historical works also have their place in reading, as do notable biographies, classical literature, the great playwrights and poets, together with works on science in the Asinov and Sagan style.

**II. *Thou shalt choose*** one single topic for a sermon, and then write down the message you have in one short sentence; an apt text from the Bible will give added warrant and authority to the chosen subject. Now comes the seminal task of brooding over the matter, considering the topic from many angles, turning it over and over in the mind, and jotting down the various thoughts that spring up from time to time.

Isaac Newton was once asked how he had managed to make so many important discoveries, and he replied, in part: "I keep the subject constantly before me . . . until the first dawns open by little and little into a full and clear light." He kept the subject *constantly* before him.

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*The Rt. Rev. John Seville Higgins is the retired Bishop of Rhode Island.*

## preachers if they would give necessary time and discipline to their sermon preparation.

That is the secret, for that is the way that inspiration comes.

II. *Thou shalt outline.* Most of us would agree that a skeleton, while not beautiful, is necessary, for without its support our bodies would be rather shapeless reaps. A sermon without a clear skeletal outline falls into the same category. Outlining the main and subsidiary parts of the proposed sermon ensures both our keeping to the various points, and its intelligibility to the hearers. An outline includes an introduction, which should be so written that it arrests attention at once, and a conclusion, which both aims to sum up the message and move the hearers to action.

V. *Thou shalt illustrate.* A good sermon is a remembered sermon, and people remember a sermon better if we use meaningful illustrations. This calls for building a card file of illustrative material through the years, garnered from reading and reflections. Such a file grows increasingly useful as the years go by.

Let us suppose, for instance, that we are to preach on the subject of baptism and its significance. In our file on the subject, we have this story: there is in the British Museum a cuneiform clay tablet from long ago Sumeria; its date is about 5000 B.C. Experts say that it came from the royal countinghouse, and on one side there is the faint mark of a dog's foot, where some wandering canine had stepped on the still soft clay.

But right next to it, is another and deeper mark; it is the royal seal, it is the sign that the clay tablet belonged to the king. So, in baptism we say to the one to be baptized: "You are sealed by the Holy Spirit in baptism, and marked as Christ's own forever." Our human clay belongs to the King!

V. *Thou shalt write out the sermon in full,* despite the oft recurring temptation to execute a short cut and settle for an outline. Sermon writing is not essay writing; sermon writing involves the maximum use of short simple words and short simple sentences. It is only by writing the complete sermon that we learn to hone carefully each sentence and phrase, and curb the urge to needless verbiage. Two constant companions are the dictionary and *Roget's Thesaurus*.

VI. *Thou shalt preach the sermon into a recording device.* And I mean preach it, not read it, taking care to enunciate clearly, to make the proper pauses and changes in pace, together with the varying emphases called for by the text. It should be spoken in the recorder just as if it were being addressed to the congregation.

VII. *Thou shalt listen carefully to the result,* painful as that usually turns out to be; for it is only by listening to ourselves that we know what the congregation is going to hear. In such a salutary exercise, we pick up all the elided words, the "ers" and the "ahs" that have crept in unawares; and the places we wanted to emphasize, only to discover that we dropped our voice to inaudibility at the crucial moment! And then there are those passages that seemed so splendid in the writing, and prove so dreadful when we hear them.

VIII. *Thou shalt read the corrected text over and over again, out loud* until it is not memorized, but known; known so well that we can go into the pulpit with an absolute minimum of written aids — best of all with no written aids whatsoever.

I have always been grateful to Bishop George Craig Stewart of Chicago, who was our homiletics professor at seminary. He was himself a king of preachers, and he was also an excellent teacher of homiletics — a rare combination, indeed. From the beginning, he urged us neophytes to preach without notes, and he made the case for it in his own characteristic style.

"When I proposed to my wife," said the bishop, "I did not take a notebook with me and read what I had to say. No, indeed. I looked her straight in the eyes, and said from my heart: 'Gertrude, I love you, will you marry me?'"

"So," said he, "when you are preaching the Gospel of the love of God, tell it, don't read it." I took that advice from the start, and have never regretted that I did.

IX. *Thou shalt preach the sermon the way a good actor speaks his lines.* That means standing erect, with no barrier between preacher and congregation, and with eyes on the people. How often have

only to be partly hidden and partly isolated from his hearers by a massive pulpit desk? How often have we seen someone begin by propping himself up on the pulpit rail with both arms, and start homily in this supine stance?

Can you imagine Mark Antony beginning his great speech: "Friends, Romans, countrymen"—leaning on a reading from a balustrade? Indeed, he stands there on the stage free from any barrier between himself and the audience he plans to win over, and talks directly to them. It is thus that he succeeds in moving his audience, and it is thus that we shall move our people.

X. *Thou shalt have a postmortem on the sermon.* This calls for a skilled counselor, who will also be at once critic and encourager. If one has had the good fortune to marry a wife who can fulfill the tripartite task, as I have, then we are lucky indeed. If not, then engaging a professional in the field is the next best alternative. But, whatever the method used, the postmortem is a "must" for the growing preacher.

Of course, there is a greater commandment than all of the above, and it is this: *Thou shalt believe all the articles of Christian faith as contained in the Apostles' Creed.* Without that lively faith, preaching is in vain.

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### Face to Face

When the English poet Alfred, Lord Tennyson was in his old age, he asked his son, who was to be the executor of his estate, to see that the publisher of his poems put the poem "Crossing the Bar" at the end of the book. We do not know why Tennyson made that request. But we should note that when he was once asked what was his dearest wish, he answered, "A clearer vision of God." That may be why he specified that collection of poems end with the one which he said, "I hope to see my P face to face when I have crossed the bar."

This vision of God, the goal of humanity, was addressed by Jesus when he said, "Blessed are the pure in heart, they shall see God" (Matthew 5:8). The Greek word for "pure" in this text is *katharos*, which has the basic meaning of unmixed, unadulterated, unalloyed. Unmixed milk or wine, unalloyed silver, wheat cleansed of chaff is *katharos*, genuine, sincere. As Dr. Moffatt once translated this text, "Blessed are they who are not double-minded. . . ." What we see, then, depends on "what you be." We know that the single-minded, wholehearted person will see God—*The Face of Edward Chinn*.

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## ist's Baptism and Ours

Most of us cannot remember being baptized. Many of us do not know who our godparents are, where, or where we were baptized or when it happened. As baptized people, we are uprooted, or deracinated as sociologists say, cut off from our sources and roots of origin.

In this void, the Feast of the Baptism of our Lord comes to us as a baptismal occasion we all celebrate, and of which we can all feel part. All our baptisms are mysteriously contained in his; by his christening we are all made partakers of the Holy Spirit.

We rejoice in the rich biblical meaning of his baptism, and we can grow in the understanding of our own. Baptism is the foundation of our personal relation to our Father, through Jesus Christ, in the unity of the Holy Spirit. But it is also the foundation of our membership in the church and our participation in the church as communicants. We are pleased to have articles in this issue which explore this topic.

About 30 years ago your editor was serving in a rural church, only a few miles, as it happens, from where he serves today. On the Sunday commemorating Christ's baptism (the Second Sunday after Epiphany, which then was) he preached on this topic. After the service a parishioner said, "That was interesting. I've

never ever heard a sermon on Christ's baptism before." We hope the topic is still interesting, but we most earnestly hope that today no member of the church will still be able to say he or she has never heard it preached upon.

## The Word Preached

Preaching is not an optional extra in the life of the church. It is a normal and integral part of the church's life. Without it we would be spiritually poorer. This basic importance of preaching is well illustrated in the readings appointed for this First Sunday after Epiphany.

In the passage from Acts we hear, "You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached." (Acts 10:36-7). There it all is: word, preaching good news, proclaimed, preached. The church is to know the word proclaimed and preached ("and how shall they hear without a preacher?" as St. Paul asks).

It is with pleasure that we begin in this issue a short series of articles about preaching. Laity no less than clergy need to be interested in preaching and concerned about its quality and effectiveness.

# BOOKS

## Great Apostle

**HUMAN AFFAIR: The Open Secret of Paul.** By Rodney N. Usheron. Princeton University Press. Pp. 201. \$6.95 paper.

Christians who style themselves "constructive" will almost certainly like this interpretation of the Gospel according to Paul, which was published as a labor of love by the author's widow and certain friends.

The foreword by Manning M. Patillo, declares that the author "was critical of many present-day tendencies in the Episcopal Church," but I suspect his conservatism ranged far beyond that. Books traditionally ascribed to St. Paul in the New Testament and the epistles attributed to him in Acts are treated on the same level.

What must be said, however, is that there need not be aware of a deuteronomic corpus or of theological differences between the Paul of the Epistles and the Paul of Acts in order to profit from reading *No Human Affair*. The author's genuine admiration for the great apostle to the Gentiles shows forth on

every page, and his book may be found useful in many adult Bible classes.

(The Rev.) CHARLES EDWARD BERGER (ret.)  
Chevy Chase, Md.

## Sad End

**THE LAST STUARTS: British Royalty in Exile.** By James Lees-Milne. Charles Scribner's Sons. Pp. 244. \$17.95.

January 30 marks the anniversary of the death of two men both named Charles Stuart. One died in 1649. He was Charles I; he was a saint. The other died in 1788. He was Bonnie Prince Charlie; he was *not* a saint.

James Lees-Milne, in his book *The Last Stuarts*, documents the decline and fall of the House of Stuart from the flight of James II in 1688 through the early years of the 19th century with the last gasp of the last Stuart.

Unfortunately, I found this a boring book about boring people. The author's style is excessively detailed, utilizing architectural terms which detract from whatever excitement this book can be said to possess.

The reader needs to have a knowledge of French, for much of the humor is contained in Charles Stuart's French remarks, which the author leaves untrans-

lated. For example, in 1774, when Charles was involved in a brawl with a French officer, the officer meekly said that he supposed the prince was unaware whom he was insulting. Charles replied, "Je sais que vous êtes français, et cela suffit!"

A further difficulty in reading this book is the constant use of terms which may be used in England but are not used on this side of the Atlantic. If expressions like a "machicolate crown," "box paterre," and "groves of ilex" cause you to reach for your dictionary, be warned that this book is full of them.

Of course, the boredom of the book is not entirely the fault of the author. The characters themselves account for much of it. Indeed, Pope Benedict XIV once said of Henry Stuart, Cardinal Duke of York and brother of Charles, "If all the Stuarts were as boring as he, no wonder the English drove them out."

One struggles to find anything good to say about any of these waning Stuarts. Bonnie Prince Charlie began life shooting songbirds in the Borghese gardens for fun and ended up driving away his wife with his cruelty and bad temper. According to Lees-Milne, "Drink was, of course, the cause of most of his troubles." Charles "seldom missed being drunk twice a day."

mara was sent to France on behalf of the Jacobites in England to beg Charles to get rid of his mistress Clementina Walkinshaw. He asked Charles, "What has your family done, sir, to draw down the vengeance of heaven on every branch of it through so many ages?"

That may be the key question of the book. Exile and murder were the fate of the Stuarts, going all the way back to Mary, Queen of Scots and Darnley. Lees-Milne, in *The Last Stuarts*, demonstrates that the Stuart's ill-fortune was with them to the end.

(The Very Rev.) DONALD H. LANGLOIS  
Rice Lake, Wis.

## Technical Study

**PAVEL FLORENSKY: A Metaphysics of Love.** By Robert Slesinski. St. Vladimir's Seminary Press. Pp. 259. \$10.95 paper.

Robert Slesinski has written a serious and demanding book that is intended for those with extensive background in both scholastic philosophy and modern Russian Orthodox thought.

His subject is Pavel Florensky (1882-1943), a polymath who was not only a priest-theologian, but also a distinguished mathematician and engineer. Florensky's major work is *The Pillar and Foundation of Truth*, and Slesinski's work is a commentary on this text.

The material quoted reveals Florensky as one who wrote beautifully. However, Slesinski's style is difficult and heavily laden with technical theological terminology. In addition, Slesinski's idiosyncracies of grammar make many of his own ideas ambiguous or unclear.

For those already knowledgeable in the field, *Metaphysics of Love* will prove helpful. Other readers will find it extremely heavy going. Other studies are needed on Florensky, a writer who seems engaging and important.

(The Rev.) JAMES E. FURMAN  
Church of Sts. Peter and Paul  
El Centro, Calif.

## Incredible Erudition

**REFORMATION OF CHURCH AND DOGMA (1300-1700): Volume Four of the Christian Tradition. A History of the Development of Doctrine.** By Jaroslav Pelikan. University of Chicago Press. Pp. 424. \$27.50.

Among the historians of doctrine, the name of Jaroslav Pelikan has long been eminent, so much so that it is difficult to contribute to this field without thorough knowledge of his works. Pelikan holds the coveted Sterling professorship of history and religious studies at Yale University. He is very much a scholar's scholar, and assumes that his readers

ities, and movements.

His task is not to plough old ground, but a very different one: to show how various internal systems of theology emerge from, and react to, each other. In this process, he presents new patterns of interpretation that continually challenge our traditional picture.

*Reformation of Church and Dogma* is volume four in Pelikan's monumental history of doctrine, doctrine itself defined as "what the church of Jesus Christ believes, teaches, and confesses on the basis of the word of God." The work is vintage Pelikan in its incredible erudition, and no reader will be able to look at the late medieval church, the birth of Protestantism, and the Counter-Reformation without being forced to abandon old stereotypes.

As Pelikan notes, the late Middle Ages was an extremely diverse era, with varieties of opinion on such fundamental matters as predestination, the sacraments, papal authority, and the structure of the church. Argument was partic-

Mary and the nature of the Eucharist. As would be expected, there is no material on Luther and Calvin. Pel stresses that Luther claimed that faith by no means excluded the necessity of good works. To the contrary, only by righteousness of faith could the Christian be set free genuinely to act for benefit of his or her "neighbor," a favorite term of Luther's. It was no longer necessary to perform good deeds one's own benefit or to appease the wrath of God.

Turning to Calvin's thought, Pel emphasizes the authority of the Word of God, as illuminated by the Holy Spirit. Pelikan performs particularly yeoman service in explaining the nature of Calvin's double predestination; the doctrine that God has foreordained the destiny of both the redeemed and the lost.

Rather than being a tenet patently surd on its face, Calvin's doctrine proceeded logically from his focus on God's omnipotence, which extended

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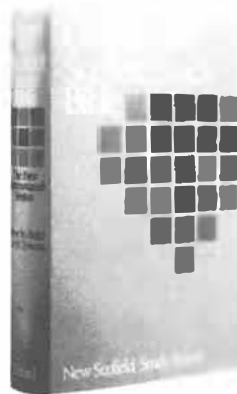
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**COLLEGE** students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman in your parish at one of these institutions? If so, forward the address of the Church by helping it to carry on its college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

Refer to Key on page 16.

## CALIFORNIA

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 Y CHURCH Center and Lincoln  
 v. Judith Ain, chap  
 : 8, 10; Thurs HC & HS 10; Wkdays ex Thurs MP 8:30

## DELAWARE

**UNIVERSITY OF DELAWARE** Newark  
 THOMAS'S PARISH IN NEWARK  
 v. Robert Wm. Duncan, Jr., r; the Rev. Jack W.  
 on, TSF, Univ. v  
 10, 5:30. EP daily, Mon 7, Wed 12:10. Anglican Student  
 ship Wed 7

## FLORIDA

**FLORIDA SOUTHERN COLLEGE**  
**COMMUNITY COLLEGE**  
 VID'S 145 Edgewood Dr., Lakeland  
 v. Robert B. Cook, Jr., r; the Rev. James P. Coleman,  
 he Rev. Dr. John Santosuosso, d  
 10:30 HC. Tues & Fri 7 HC; Wed 10 & 7:30 HC and  
 3

## GEORGIA

**RY UNIVERSITY** Atlanta  
 RTHOLOMEW'S 1790 Lavista Rd., N.E.  
 v. J. Chester Grey, r; the Rev. Nancy Baxter Sibley,  
 10, 6, Wed 10:30, 7, Fri 7

## ILLINOIS

**ERN ILLINOIS UNIV.** Charleston  
 OPAL CAMPUS MINISTRY  
 v. Donald J. Schroeder, chap  
 3week & holidays as announced. 345-8191

**FOREST COLLEGE** Lake Forest  
 CH OF THE HOLY SPIRIT  
 v. J. Clark Grew, r  
 30, 9, 11; Tues 7; Wed 9:30; Thurs 6:15

**TERN ILLINOIS UNIV.** DeKalb  
 ERBURY EPISCOPAL COMMUNITY  
 Lucinda Ave.  
 v. Charles E. Hoffacker, chap  
 lays as anno. Fulltime active program

## IOWA

**INELL COLLEGE** Grinnell  
 UL'S CHURCH & STUDENT CENTER  
 v. Bob Towner, chap  
 Sun 8, 10:30, Wed noon, Fri 7

## KANSAS

**KANSAS STATE UNIV.** Manhattan  
 ST. FRANCIS AT KSU  
 The Rev. Ron Clingenpeel, chap  
 Sun 5: Wed 12:10; HD 7  
 1801 Anderson  
 537-0593

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

## MARYLAND

**UNIV. OF MARYLAND** College Park  
 MEMORIAL CHAPEL  
 Canon Wofford Smith, chap  
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the  
 Diocese of Washington

## MISSISSIPPI

**UNIV. OF MISSISSIPPI** Oxford  
 ST. PETER'S  
 The Rev. Paul E. Stricklin, chap  
 Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdays as anno  
 9th and Jackson

## NEW YORK

**SKIDMORE COLLEGE** Saratoga Springs  
 BETHESDA CHURCH  
 The Rev. Thomas T. Parke, r & chap  
 Sun 6:30, 8 & 10. Tues 6 Wilson Chapel  
 Broadway at Washington St.

**SYRACUSE UNIVERSITY** Syracuse  
 EPISCOPAL-ANGLICAN CAMPUS MINISTRY  
 The Rev. Canon K. Dennis Winslow, chap  
 Hendricks Chapel  
 Mon-Fri 8:10 MP; Thurs 5:10 H Eu  
 Syracuse, N.Y. 13210

## OHIO

**MIAMI UNIVERSITY** Oxford  
 HOLY TRINITY  
 The Rev. John N. Gill  
 Sun 8, 10:30. Wkdays as announced  
 Walnut & Poplar

**OHIO WESLEYAN UNIVERSITY** Delaware  
 ST. PETER'S  
 The Rev. Clark Hyde, r; the Rev. Donna Ross, c  
 Sun H Eu 8, 10:30; Wed 7:15  
 45 W. Winter St.

## OKLAHOMA

**OKLAHOMA STATE UNIV.** Stillwater  
 ST. ANDREW'S  
 The Rev. William V. Powell, r; the Rev. David Ottsen, chap  
 Sun: HC 8, 10:30, 5, Wed 10  
 516 N. Third

## TEXAS

**SAM HOUSTON STATE UNIV.** Huntsville  
 ST. STEPHEN'S—Epis. Student Center  
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap  
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Tues Canterbury 6.  
 Fri 12:05.  
 1603 Ave. J

## VIRGINIA

**WASHINGTON AND LEE UNIV.** Lexington  
 VIRGINIA MILITARY INSTITUTE  
 R.E. LEE CHURCH  
 Sun 8:30 & 10:30. Wed 4. Sun Even. 6:30  
 The Rev. Peter J. Bunder  
 123 W. Washington St.

## WEST VIRGINIA

**MARSHALL UNIVERSITY** Huntington  
 CAMPUS CHRISTIAN CTR.—Canterbury Fellowship  
 Fifth Ave. & 17th St. 25701  
 The Rev. Philip G. Browne, chap

**WEST VIRGINIA UNIV.** Morgantown  
 CAMPUS MINISTRY CTR.—Canterbury Fellowship  
 293 Willey St. 26505  
 The Rev. George D. Moses, chap

## WISCONSIN

**UNIV. OF WISCONSIN—PLATTEVILLE**  
 HOLY TRINITY  
 The Rev. J.R. Hector  
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Baptism and the Holy Supper were concerned, Calvin saw pitfalls in either exaggerating their value or holding them in contempt. He called them a "seal" a "sign," and most frequently a "bond" uniting the believer with Christ.

In his coverage of the Roman Catholic response to the reformers, Pekilan goes into great detail concerning the rich variety of views presented to the Council of Trent. Here some definitions were formulated, others reaffirmed. Doctrines that had previously been permitted—such as justification by faith alone—now became forbidden.

All churches suffered from the resulting rigidity of confession and counter-confession. Pelikan writes, "Doctrines that had often taken the form they did in response to a specific attack now stood as permanent monuments when the original occasion for them was largely forgotten."

Pelikan also does much with Christian humanism, as represented through such figures as More and Erasmus, and he introduces much new material on Anabaptist and proto-Unitarian movements.

Anglicanism as a theological system awaits volume five, along with Pietism, Puritanism, and Jansenism. In the meantime, we are left with a superb volume, one that marks a milestone in the history of Christian thought.

JUSTUS D. DOENECKE  
 Professor of History  
 New College of the University  
 of South Florida  
 Sarasota, Fla.

## Two Books on Preaching

**PREACHING AS THEOLOGY AND ART.** By Elizabeth Achtemeier. Abingdon. Pp. 144. \$7.95 paper.

**GIVING GOOD HOMILIES.** By Jay Cormier. Ave Maria Press. Pp. 95. \$3.95 paper.

Each of these books is interesting in its own right: one is by a theologian and homiletics professor of the Reformed Church tradition; the other is by a Roman Catholic layman of long experience in the field of communication. Both writers start their chapters with theory and then illustrate with sermons.

Dr. Achtemeier's sermons are her own, preached largely to seminary students and congregations, or given at summer conferences. Mr. Cormier's homilies are, of course, not his own but those of a variety of Roman Catholic clergy preaching to congregations of less affluent people. One, for example, was a radio or TV address of very brief duration aimed largely at a shut-in audience and honed to a fine point.

My reaction to the two is that Dr. Achtemeier's book would be excellent for seminary teaching. So would Mr. Cor-

deacons and layreaders who might be licensed to preach their own sermons.

Both Dr. Achtemeier and Mr. Cormier emphasize that nobody — no matter how charming, gifted, or fluent — can preach what he does not know and believe: our Lord and his Gospel. In my day that was called “remote preparations,” and it was where it all began. That’s where the true prophet receives a message from the Lord.

(The Rev.) JOHN MOUNT (ret.)  
St. Michael’s, Md.

## Children's Corner

**THE DEVIL'S DIAMOND.** By Carroll Bishop. Illustrated by Anna Maria Gruda. Temenos Productions, Toronto, Ontario. Pp. 36. \$10.95.

A charming fairytale for ages four to nine. Princess Sally is given a diamond as a gift by the Devil disguised as a monk. It changes the whole kingdom until the end, when it is presented at the manger, with some interesting results.

**KITTY IN HIGH SCHOOL.** By Judy Delton. Houghton-Mifflin Co. 1984. Pp. 114. \$10.95.

For ages eight to ten. This is the third book in a series. Kitty, Eileen, and Mary Margaret, who had been friends in grade school, enter high school together, and life changes. Kitty meets Mimi, who lives on the other side of town and introduces her to the world of boys. It is all very innocent fun. The period is the 1940s.

**GETTING TO KNOW JESUS.** By Patricia Brennan-Nichols. Illustrated by Lydia Halverson. Argus Communications, Allen, Texas. Pp. 68. No price given. Paper.

Stories about Jesus told in such a way as to appeal to small children, ages three to eight.

MARION LIGHTBOURN  
Willmette, Ill.

## Books Received

**THE PSALMS.** Translated by Gary Chamberlain. Abingdon. Pp. 187. \$6.95 paper.

**SHAPING THE CHURCH FROM THE MIND OF CHRIST.** By Edward L. Tullis. Abingdon. Pp. 77. \$3.95 paper.

**HEALTH AND MEDICINE IN THE CATHOLIC TRADITION.** By Richard A. McCormick. Crossroad/Continuum. Pp. 173. \$15.95.

**BIBLE READINGS FOR GROWING CHRISTIANS.** By Kevin E. Ruffcorn. Augsburg. Pp. 108. \$3.95 paper.

**LOVE FEAST.** By Frederick Buechner. Harper & Row. Pp. 240. \$3.95 paper.

**TREASURE HUNT.** By Frederick Buechner. Harper & Row. Pp. 231. \$3.95 paper.

**AND GOD CAME IN.** By Lyle W. Dorsett. Ballantine Books. Pp. 168. \$2.95 paper.



# Short & Sharp

By TRAVIS DU PRIEST

**A SPIRITUAL EXERCISE FOR THE GRIEVING.** By Elwyn A. Smith. Fortress. Pp. 64. \$2.95 paper.

Using scripture readings and acts of devotion, this book guides grieving persons through acts of prayer, reflection, and praise each day for seven days. Written by a Presbyterian minister who has also published a similar work for the sick, this guide’s formalism will naturally appeal to some personalities more than others.

**THE EPISCOPAL CHURCH'S SCOT-TISH HERITAGE.** By Martin Reith. CSG Publications. Pp. 32. \$2.70 paper. To order: The Glebe House, Hollow Rd., Woodbury, Conn. 06798.

This well-printed pamphlet provides background to the Episcopal Church of Scotland and its relationship to the Episcopal Church in the U.S. Of particular interest is the information on Celtic Christianity and the emergence of a native church in Scotland. Timely, since 1984 marked the bicentennial of Samuel Seabury’s consecration at the hands of non-juring Scottish bishops.

**ECCLESIASTICAL SPANISH FOR EPISCOPALIANS.** National Office for Hispanic Ministries (815 Second Ave., New York 10017). Pp. 12. No price given. Paper.

This brief publication, apparently available to any church member who writes for it, gives the Spanish translation for over 400 church related terms. Most are easy, and many only will need to be looked up once: *Abstinence* (*Abstinencia*), *Cross* (*Cruz*), *Real Presence* (*Presencia Real*), etc. Anyone preaching, teaching, or greeting newcomers in Spanish will find this useful.

H.B.P.

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## POSITIONS OFFERED

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## TRAVEL

HOLY LAND, GREECE, ISTANBUL. 10th terbury Study Tour June 17-July 7, 1985. Led b Very Rev. Scott N. Jones, D.D., Episcopal chaj Northwestern University. Departures from N Chicago, Los Angeles. Information: Dean Jon Jodie Carpenter, 709 Foster, Evanston, IL 6 (312) 328-8654.

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407 E. Michigan Street

Milwaukee, Wis. 5



# CHURCH DIRECTORY

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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

## HINGTON, D.C.

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

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 11, Ch S 10:30, C by appt. Ultreya 1st Fri 7

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

## ONUT GROVE, MIAMI, FLA.

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

## PASS CHRISTIAN, MISS.

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Sun The Holy Communion 8 & 10

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

## INGFIELD, ILL.

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

**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

## ANAPOLIS, IND.

**ST. MARY'S CATHEDRAL**  
Front Street, Downtown  
Rev. Roger Scott Gray, dean & r  
Sun 8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7  
& 12:05, Sat 8. HD 12:05

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

## 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

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
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The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V.  
Dolan, d  
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**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

## MON ROUGE, LA.

**ST. CLARE'S** 8833 Goodwood Blvd., 70806  
Rev. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-  
ley, v  
Sun 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu  
& 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
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Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.  
Matins 6:45, EP 5:30; C Sat 5

## ARCHVILLE, MD.

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

**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

## HACKENSACK, N.J.

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

## STON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Rev. Donald R. Woodward, priest-in-charge  
Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. William A. Crary, Jr., r  
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45  
(Thurs 6:15), EP daily 6. Wed Eu 10

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
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**SAINTS** 209 Ashmont St., Ashmont, Dorchester  
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Sun 8:30 Low Mass, 10 Solemn Mass. Daily Mass 7

## HURST, TEXAS

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## BROOKLYN, N.Y.

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gan Taylor, assoc r; the Rev. Frank Ambuhl  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Riti-  
ll). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

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Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP  
Tues-Thurs (Chorists: in school year). Sat MP 7:15, HC  
12:15; EP 4

## PAUL, MINN.

**SULLY'S CHURCH ON-THE-HILL** Summit & Saratoga  
Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt  
Sun 8:30 Low Mass, 10 High Mass. Wkdays as anno

## MADISON, WIS.

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

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Johnson, J. Kimmey, associates  
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**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
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Y — Light face type denotes AM, black face PM; add, less; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choir; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Church; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; M, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; F, Young People's Fellowship.

**ST. IGNATIUS** 87th St. and West End Ave.  
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