

# THE LIVING CHURCH

## Campus Ministry

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## A Need to Look In

• page 9



Deborah Doerfflein

Among the more than 100 plants in the Biblical Garden of the Cathedral of St. John the Divine, New York City, are leeks (*allium porrum*). It is said that as the children of Israel wandered in the wilderness, they longed for the juicy cucumbers, leeks and onions they had eaten during their captivity. The leek is the national symbol of the Welsh, who wear it on their hats on St. David's Day, March 1.



# THE LIVING CHURCH

Volume 190 Established 1878 Number 8

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.

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## Season of Yes and No

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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.

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reforming, a restoration, a re-creation. This was the goal of Lent — that mankind be restored, through the gates of baptism, to the glory for which it was first created.

As St. John Chrysostom wrote, "Just as in the beginning God formed a whole man, so now also, he makes a whole man. . . . Then he made man in the image of God; now he makes him one with God himself." Here indeed is a very positive orientation, here is that "biblical humanism" typical of many of the fathers.

Our Bible readings for the First Sunday of Lent this year remind us of these things — but perhaps they do so in a rather subtle manner.

In the Old Testament lesson, following the flood, creation is reconstituted and a covenant is affirmed between God on the one hand and man and beast on the other. This covenant foreshadows the covenant of holy baptism. Too bad the Old Testament lesson could not have been extended far enough to include the dove! Then we would have easily seen the parallelism with our Lord's baptism.

Lent affirms that God did indeed make everything — including ourselves — good in the first place. Lent continues to summon us, as baptized people, to life, to new life, to restoration, within the plans and purposes of God. There could hardly be a loftier goal.

H. BOONE PORTER, Editor

### Prayer

As Thy robe was seamless, Lord,  
So may my love be,  
Nor patch, nor tear of wilfulness  
Divide me e'er from Thee.

May warp and woof of every day  
Be woven lovingly.  
That I may come at last to Thee,  
A praiseful entity.

Katharine Yow Bond

ent basically a negative time, say-  
no to the world, to human life,  
our own selves? Or is it a positive  
n some paradoxical way, affirming  
ying yes to what we are and the  
we live in?

ainly Lent is usually understood  
he first. Yet it also partakes of the  
l. Properly understood, Lent is  
ositive and negative. Let us look  
e of its positive qualities.

; interesting to notice that Lent  
ot seem to have begun mainly as a  
of penitence. Modern historical  
rship has told us a great deal  
the early development of this sea-  
s it was adopted throughout the  
church in the late third and fourth  
ies, Lent had a very specific and  
mportant purpose. It was the time  
ining converts for baptism.

t was not, in those days, primarily  
ned with denouncing the evils of  
rld and calling on the faithful to  
. Instead, it was concerned with  
ole truth of the Christian message  
hich the candidates were to be in-  
ed and baptized. This was a partic-  
:sponsibility of the bishop.

he ancient Mediterranean world,  
e recalled, there was a bishop for  
city of any size, with a basilica or  
church which was his cathedral.  
of the population might live  
a walking distance of this large  
a, so it was convenient to concen-  
enten activities there.

bishop, or a priest appointed by  
gave daily, or at least frequent, in-  
ion on the Christian faith during  
The Bishop of Jerusalem, in the  
urth century, sat in a chair in a  
church and lectured for three hours  
weekday morning in Lent. A pil-  
commented, "Starting with Gene-  
e went through all the scriptures  
g those forty days."

start with Genesis, where Genesis  
starts, that is with the creation,  
h important matter for many of the  
h fathers. Baptism is not only a  
ng of forgiveness, but a rebirth, a

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# LETTERS

## Medication for Depression

In a letter by Marjorie H. Smith [TLC, Jan. 20], she referred to my review of Archibald Hart's book, *Coping with Depression* . . . [TLC, Dec. 9]. I regret that a review cannot possibly cover all aspects of depression, so I can understand her concern.

Had there been space, I would have elaborated on medication. I strongly support the use of appropriate medication when depression is too severe for remission through counseling alone. But, medication should always be used in conjunction with counseling; there is no pill that will make anyone better — there are pills which can make one feel better!

After years of a professional search, as a priest/clinical psychologist, into depression, its dynamics and its relief, I must conclude that it is still a real paradox — not fully understood by any of the healing professions.

However, I know of no evidence to substantiate a statement that depression is hereditary.

A much more tenable hypothesis is that if a child grows up in a family where the father experiences depression, that child — from the environment — will be more likely to experience depressive trends.

At this time, the "chicken or the egg" paradox, regarding which comes first in depression — the psychological experience or the chemical "fault" in the brains' synapses — cannot be conclusively resolved. There is much more evi-

gence — although not complete — the psychological and emotional experiences and aspects of depression *cause*, and are not caused by, the malfunctioning in the synapses.

Nothing I have said in this letter should assume that I do not understand and resonate with Ms. Smith's pain. Depression is painful; and I am happy that she was able to find relief in the way she sought it.

(The Rev.) EVERETT I. CAMPBELL  
President and Clinical Psychologist  
Pittsburgh Pastoral Institute  
Pittsburgh, Pa.

## In Our Own Pasture

I question your neat distinction in the editorial, "Reveal Its Unity" [TLC, Jan. 20], between "In America," the "practical cooperation between different Christian bodies . . . our national tendency to be doers" and "In Europe . . . ecumenical relations have been more theological and theoretical," etc.

This nation may tend to be doers and Europe indeed is more theological and theoretical in my opinion. However, the neat distinction stops there.

Ordained in England, it was my privilege to serve my title in an area of ecumenical experiment, the Ecumenical Parish of St. Alban and Westbury Park Methodist in Bristol. My experience is that *much* more practical cooperation has been the norm in England and for a number of years, far beyond any cooperation in this country. (I cannot speak for the rest of Europe.)

For a variety of reasons to be sure, the ecumenical movement in England is far more "alive and well" than it is in this country. True, in small communities here, there are a number of encouraging signs, barriers being broken down and various friendly gestures of practical cooperation.

In the larger congregations or communities that I have experienced, however, we all seem to be preoccupied with our own pasture or flock, and have enough to keep us so busy that there is little time given to cooperation — and next to no priority given to such work.

(The Rev.) ANDREW C. HORTON  
Hamburg, N.Y.

## Moderate Elevations

In response to Professor Reginald Fuller's otherwise judicious review of G.D. Kilpatrick's Moorhouse Lectures [TLC, Jan. 20], I wonder if I might challenge a virtual axiom of what he calls "most liturgiologists": namely, that "the ceremonial that grew up around the bread and cup words [of institution]" is to be "deplored."

Perhaps I might thus reassure older (and some younger) priests that they are

*Continued on page 12*

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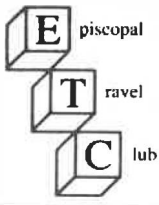
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## Port Continues for Famine ns

1984, the Presiding Bishop's Fund for World Relief sent \$300,000 in grants to Ethiopia. The money was used for on-the-ground field-based programs aimed at relieving the suffering caused by the drought and was channeled through local Anglican churches and ecumenical relief organizations.

A grant of \$20,000 was designated for a faith orphanage in Addis Ababa where children left homeless and orphaned as a result of the famine. The funds were given to the Rt. Rev. Abdel Malek, Bishop of the Anglican Diocese of Ethiopia. An additional \$60,000 has been provided by the Fund for this work through various agencies.

Christian Relief and Development in Ethiopia, a coalition of 26 agencies, Roman Catholic, Orthodox, Protestant, Evangelical, and Mennonite and private voluntary organizations serving throughout Ethiopia, also received a grant of \$20,000. This organization ministers directly to people in need and coordinates relief work in the country. Anglicans are represented by the Rev. Colin Battell, vicar of St. Matthew's Church in Addis Ababa.

The Presiding Bishop's Fund has supported relief efforts along the famine-stricken nation's borders with grants of \$20,000 to the Church of the Province of the Sudan and \$20,000 to the Episcopal Diocese of the Sudan to help the many Ethiopians seeking food in these areas. World Service's project to air-drop transport food by truck from Addis Ababa's capital to major feeding centers received \$40,000 from the Fund, and \$70,000 has been channeled through Africare, a voluntary non-profit organization, to meet the most pressing needs of some Ethiopian famine victims. World Vision, another non-profit agency, received \$20,000 for Sudan-based relief efforts for Ethiopians. This grant was used to purchase pack animals for transporting food to mountain areas, for grinding grain, and for family kits of cooking supplies.

According to some estimates, 900,000 Ethiopians had died of famine-related causes by the end of 1984. While some progress has been reported as a

result of the worldwide response to appeals for help, hundreds of thousands of people still are threatened with imminent starvation.

## Inaugural Services in Washington

President Reagan and his cabinet braved a near-blizzard on the coldest inauguration weekend on record to go to Washington Cathedral for a pre-inaugural service on Sunday, January 20. Over the years, the cathedral has marked the presidential inauguration with a service to which government leaders were invited, but this year marked the first time that it was the official service, with the president himself in attendance.

Security was tight with metal detectors at all the cathedral's doors and parking forbidden on nearby streets. Except for a small section which the Rt. Rev. John T. Walker, Bishop of Washington, reserved for the general public, admission was by invitation only.

The presidential party was met at the door by Bishop Walker and Provost Charles Perry and led by cathedral vergers John Kraus to places in the nave. President and Mrs. Reagan and Vice President and Mrs. Bush sat in the front row, members of the congress, the cabinet, the Supreme Court, and the diplomatic corps filled the transepts and most of the nave.

High in the west gallery the Marine Band Brass Ensemble played a prelude of festive music before the procession which entered to Samuel Barber's *Chorale for a Solemn Occasion*. The Reagans joined Episcopalians George and Barbara Bush in the hymn, "God of Our Fathers." American composers were featured in the music sung by the cathedral choir and the Howard University chorus.

The simple and impressive service had strong ethnic and ecumenical emphases. Rabbi Leonard S. Cahan of Congregation Har Shalom and Roman Catholic Archbishop James A. Hickey of Washington served as lecturers and the Rev. Billy Graham delivered the sermon.

In his greeting Bishop Walker noted that "in a world that rarely sees an orderly transition, we are celebrating our 50th peaceful inauguration, for which we should all thank God." He and Provost Charles Perry led the suffrages and prayers for the nation and its leaders.

Dr. Graham's sermon was an appeal for a return to religion and spirituality.

The Baptist preacher invoked the Trinity as he began, saying he was honored and humbled to preach in the company of a people dependent upon God, "for we are in peril if we overlook the spiritual dimensions of our leadership."

"It is a critical moment in history, with challenges other generations never dreamed of, and many here today will have to make decisions never faced before. Those with the greatest power need the greatest guidance, for no man rules except by the will of God, and it is a mandate higher than the ballot box, for it comes from God himself."

On the next day, before going to the swearing-in, President Reagan stopped at historic St. John's Church, across from the White House, for a brief service in the tradition of all U.S. presidents since James Madison.

The president and his entourage were received by the rector, the Rev. John C. Harper, with the Rev. John C. Holmes and the Rev. Terence Elsberry, his assistants, in attendance, and the Rt. Rev. William F. Creighton, retired Bishop of Washington.

In addition, there were strong religious overtones to the Capitol ceremony. Chief Justice Warren Burger administered the oath, the Rev. Timothy Healy, S.J., president of Georgetown University, gave the invocation, and Rabbi Gottshalk, president of Hebrew Union Seminary in Cincinnati, a prayer. The Episcopal Church was well represented. Episcopalians Charles Matthias, senator from Maryland, was master of ceremonies, and Vice President Bush took his oath on the Bible given him by the Rev. Thomas Bagby, his former rector in Houston.

DOROTHY MILLS PARKER

## Person of the Year

South African Bishop Desmond Tutu was designated *Christian Century's* "person of the year in religion" for 1984 early in January. The black Anglican prelate "seemed a natural, logical, even inevitable choice," according to the ecumenical magazine's editors. They cited Bishop Tutu's selection as winner of the Nobel Peace Prize, his work as general secretary of the South African Council of Churches, his election as Bishop of Johannesburg, and his role as anti-apartheid spokesman.

This year marks the first time that the 100-year-old periodical has named an individual as person of the year in religion,



Rev. James W. Wall, *Christian Century's* editor, said the primary criterion in the selection was "the magnitude of impact, for good or ill, on religious institutions and society as a whole. Of course, Tutu's influence has been highly beneficial."

In an editorial tribute to the bishop, the magazine noted that he "has much work ahead of him. We salute him, and pray that his dream of a non-racial, unitary South Africa — one person, one vote; black and white together — will one day come true. In the short run, Tutu fears a bloodbath. But in the long run, if one is a Christian and believes in the Resurrection, one can, as the bishop says, only be an optimist."

Bishop Tutu was chosen over three contenders: Archbishop Rembert Weakland, head of the committee that drafted the Roman Catholic bishops' pastoral letter on the economy; the Rev. Allan Boesak, president of the World Alliance of Reformed Churches; and the Rev. Jerry Falwell, founder of the Moral Majority.

## Second Roland Allen Conference Announced

Another international conference on the theology and missionary strategy of Roland Allen will be held in 1986, according to the Rev. Enrique R. Brown, chairman of the planning committee.

In June of 1983 such a conference was held for the Pacific Basin in Honolulu and attracted attention throughout the Anglican Communion. This conference was the subject of the Forward Movement mini-book, *Setting Free the Ministry of the People of God*.

Roland Allen, a missionary writer and strategist during the earlier part of this century, is credited with providing both theological foundations and practical guidance for the revival of the non-stipendiary or "tent-making" priesthood, the transfer of authority to indigenous leadership in missionary areas, and the enhancement of lay leadership in the church.

During 1984, a committee was formed to prepare for another Roland Allen Conference to serve the eastern part of the U.S., the Caribbean, and adjacent areas.

The national 4-H Conference Center in Washington, D.C., has been announced as the place for the meeting to be held April 20-24.

The chairman, Fr. Brown, has since 1977 been Hispanic missionary for the Diocese of Connecticut and director of the Instituto Pastoral in Stanford which trains Hispanic leadership for Connecticut and adjacent dioceses. He is currently assuming new duties as archdeacon for Westchester, Rockland, and Putnam Counties in the Diocese of New York.

Born in Panama, Fr. Brown was or-

iginated in 1975 and held a number of positions of responsibility in the New York-Connecticut area. In Connecticut, he has taken part in a number of "Roland Allen Days" held in different parishes.

H.B.P.

## Missionaries Commissioned

The Diocese of Central Pennsylvania commissioned a four-member missionary team bound for Bangladesh during a special service at St. Stephen's Cathedral in Harrisburg on January 10.

The Rt. Rev. Charlie F. McNutt, Jr., Bishop of Central Pennsylvania, presided at the service for Ted and Sharon Kuhn, physicians affiliated with the Hershey Medical Center and their children Joshua and Lydia, and for Walter and Sarah Honaman, who will work with the Kuhns in the area of hospital administration. All four left the following day for Bangladesh to assist the church there in ministering to one of the world's poorest and neediest nations.

Both couples are serving as Volunteers for Mission of the Episcopal Church and represent not only their home diocese, but the church at large. Since the Church of Bangladesh is a union of Anglican and Presbyterian churches, the Kuhns will be representing both churches.

Last summer, Dr. Ted Kuhn, along with Dr. Thomas Leaman, also from the Hershey Medical Center, traveled to



The Rev. Jesse Jackson and the Archbishop of Canterbury helped one another to stay upright as they walked warily on the ice towards Canterbury Cathedral recently. Mr. Jackson, accompanied by a group of American church leaders which included Bishop Paul Moore of New York, visited the archbishop on a recent European tour aimed at meetings with anti-apartheid groups. During his time in Britain, Mr. Jackson visited multi-racial communities and preached at St. Peter's Church in Notting Hill, London, to 600 people.

for mission and ministry. They returned with an enthusiastic report suggesting that much could be accomplished in cooperation with the church.

The Kuhns' mission will be to staff church hospital at Rajshahi and to provide spiritual foundation and direction for the staff and the hospital's affiliated nursing school. They will engage in teaching and healing trips to surrounding villages. Both have served in Bangladesh as medical missionaries under the auspices of the Presbyterian Church.

Walter Honaman, grandson of the Suffragan Bishop of Harrisburg, the Rev. Earl M. Honaman, will work with the Church of Bangladesh to help improve the quality of life through community and economic development, as well as with the Kuhns. His wife, Sarah, teaches English.

The missionary team will be known as the William H. Weitzel Volunteer Mission, named in honor of the Canon William H. Weitzel, rector of St. John's Church, Carlisle. Canon Weitzel served as a missionary to Japan for 25 years, and has been instrumental in developing Central Pennsylvania's companion relationship with Bangladesh and another with the Diocese of Tokushima in Japan. The mission is expected to last from one to three years.

## Anti-Hunger Group Formed

Virginia's three Episcopal bishops joined with other religious leaders in Richmond in January to announce the launching of the Interfaith Hunger Coalition, a lobbying effort which represents an estimated 1.5 million people.

The Rt. Rev. C. Charles Vaché, Bishop of Southern Virginia; the Rt. Rev. Heath Light, Bishop of Southwest Virginia; and the Rev. J. Fletcher representing the Rt. Rev. Robert Rouse Johnson, Bishop of Virginia, all took part in a press conference, along with Protestant, Jewish, and Roman Catholic leaders.

The coalition members want the legislature to change laws such as requiring donors to food banks and kitchens to pay sales tax on the donations, according to the *Richmond Times-Dispatch*.

"The tax on food donated to a church is a disincentive," said Lutheran Archbishop Virgil Moyer. "If donors discard food in the town dump where there is no tax, but if they donate it to the poor, they pay a tax."

The leaders also want changes to allow farmers to claim a tax deduction if they permit gleaning unharvested food from their fields. The coalition has pledged to work for other changes in state legislation, including asking for a portion of the state's fiscal surplus to "address gross inadequacies" of Virginia's Independent Children program.

# Campus Ministry Could Use More Servants Like Barnabas

By a long time Campus Chaplain

In this article, "Where Have All the Young Men Gone?" [TLC, Dec. 2] the Pope of California cites these facts: average age of entering students at Church Divinity School of the Pacific is 36, and of the eight persons who recently are seminarians from the Diocese of California, one is a man and seven are women. Other seminaries report similar statistics, although few dioceses report as high a proportion of women postulants and candidates.

Joseph Swing is supportive and appreciative of persons who have late vocations and of women who are candidates for Holy Orders, and in the article he makes perceptive comments about the need for ministry in our time. He notes, however, that the dearth of young men entering seminaries presents certain management problems and missed opportunities to the church.

There are no doubt complex reasons why few men now become postulants in their early 20s. I suggest one reason is that the campus ministry of the Episcopal Church has changed in its style, attitude, type of service, serving as chaplains, and financial support.

As I was in campus ministry for 32 years, working on four campuses in four dioceses. In 1973 I accepted a different kind of employment in the church, but since then I have continued to be interested in the way the Episcopal Church does on campus.

I can recall the names of nearly 40 men whom I was chaplain when they were undergraduates and who entered seminaries when they graduated, or a year or

two later after brief stints in secular jobs or in the armed forces. I may not have been a major influence on the decisions these men made; eight of them were the sons of clergy. But at least I was their chaplain and pastor at the end of their university years when they were deciding on vocations. My predecessor as chaplain on one campus was there only five years but eight students during that time were subsequently ordained: three more for whom he was chaplain are among those I remember, as they were still undergraduates when I arrived.

At an ecumenical conference of campus chaplains in 1957, I was asked to speak on the Episcopal Church's emphasis on ministry to students, faculty, and staff. I said that Saint Barnabas would be a suitable patron saint for this ministry. First of all, Barnabas was his nickname, and chaplains, like professors, often acquire nicknames. In the Acts of the Apostles, we read that a man named Joseph was called Barnabas, which means "the one who gives encouragement", "the one who encourages", or "the Encourager".

Barnabas encouraged the newly converted Paul in his adherence to the Christian faith and seems also to have been one, perhaps the chief one, of Paul's instructors in the faith. He brought Paul to Antioch as his co-worker (gave him a job as his curate).

Barnabas subsequently encouraged the Christians in Jerusalem, who were afraid of Paul, to accept their former persecutor as a fellow Christian. The phrase "Barnabas and Paul" is repeated frequently in Acts until Paul begins to outshine his mentor and we begin to read "Paul and Barnabas."

They went together on the first missionary journey, but when they planned to make a second, Paul refused to let John Mark go along because he had gotten homesick, or for some other reason, had left them on the first journey. Barnabas, the Encourager, insisted on giving John Mark another chance; that is, help him begin again after a failure.

Paul was adamant and refused, so Paul left on his second missionary journey taking Silas with him.

Barnabas and Mark went on a missionary journey of their own. Barnabas is not mentioned again in Acts or elsewhere in the New Testament, but the Mark he encouraged to make a new start is thought to be the author of the gospel bearing his name. So, two of Barnabas' students turned out rather well. He was both their intellectual mentor, their pastor, and their Christian friend.

This Barnabas-type ministry, one that is intellectually stimulating and pastorally oriented, was characteristic of the way the Episcopal Church's chaplains worked on many campuses. Students of the time responded in large numbers to this approach, and quite a few of the young men decided to study for Holy Orders. I believe they understood Barnabas-type ministries — in a parish, on campus, or even in domestic and foreign missions — to be lifetime ministries in which they could serve both God and their fellow human beings.

Then came the turmoils of the civil rights movement and the Vietnam war; I was a campus chaplain all through those years. There was a gradual shift in what chaplains did and in which kinds of clergymen became chaplains. A John-the-Baptist-type ministry began to re-



counseling, sit-ins, marches, arrests, confrontations, a new concern for the poor and disadvantaged; "You generation of vipers!"

Some students, but a fairly small percentage of the whole Episcopal group, were involved in these demonstrations and affirmations. The chaplains who led them believed this to be the church's calling for the times, and indeed it was. To keep up with the times I added a slight John-the-Baptist emphasis to the Barnabas-type ministry I had been exercising, and felt some guilt for not adding more.

A priest whom I honor, admire, envy a bit, and count as a good friend was for ten years chaplain to a large state uni-

tist of my acquaintance, and the most successful. Leading a small group of exciting and committed students, he and they afflicted the comfortable, began a prison ministry, championed the poor, raised money for the hungry here and overseas, and in the cause of justice, harassed officials on the campus and in the community.

He also served splendidly as a gadfly to the diocese. None of his students, however, decided to study for the ordained ministry. I interpret this to mean that some young men welcome the excitements of work and even conflict in morally just causes, but do not see this kind of ministry as a vocation in which one would spend his life.

for the campus ministry has shriveled but not in the one where I preside. In a diocese where I had been chaplain, diocesan support for three sons serving on three large campuses has diminished to limited support for one ecumenical ministry with students. An ecumenical ministry may be the more socially sound or economically necessary but those I am acquainted with would reach a smaller percentage of Episcopalians than our own campus ministry.

Where have all the young men gone? They are still in our colleges and universities, but they are not applying for ministry. A new generation of Barnabas-type chaplains might influence things again.

## A Need to Look In

By WILLIAM H. BAAR

Many of us are old enough to remember rites and ceremonies we faithfully celebrated in our parishes which were not even mentioned in the Prayer Book: the Blessing of Palms, special Good Friday observances, the Easter Vigil, and Compline, to name but a few. Those of us who wanted such things used all kinds of more-or-less unofficial supplements.

Then there was Ash Wednesday for which the Prayer Book provided a special service of great solemnity, but with no mention of ashes, except in the title, "The first day of Lent, commonly called Ash Wednesday." In fact, the gospel chosen for that day was interpreted by some to give clear dominical support to those who thought that the use of ashes was rather gross, and put us in the class of "hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast." We young spikes continued to think that an Ash Wednesday without ashes was rather strange. Of course we had our ashes and went on our way with or without specific Prayer Book instructions.

Some parishes were ambivalent and used ashes one year but not the next, and so on. It depended on the rector to a large extent. It was something of a party thing and, until recently, was one of the signs of Anglo-Catholic commitment.

Those days are over now. The present

Prayer Book provides for the use of ashes where desired, and their use has little to do with party spirit. Still, many of us remember how strange it seemed that many parishes had Ash Wednesday without ashes.

In these later years, it occurs to me that there is something still more peculiar. An Ash Wednesday without ashes is not half so strange as one without repentance. Our society tells us that, "You're OK and I'm OK." We are encouraged to avoid "the guilt trip" at all costs.

Sin seems to be relegated to the halls of international relations, the corporate board room or the conglomerate wasting the shoreline or countryside. Yes, there is sin in these areas of life, but what about individual responsibility for things that go wrong? Is there no room for an examination of individual conscience? Morality among nations or in business cannot be divorced from personal morality. Yet, we hear so little about the ordinary sins that mar our daily lives and hurt those around us.

It is a well-known fact that private confession has suffered a drastic decline, not only in our church but even more so in the Roman Catholic Church. This does not say everything, but it says much.

As a parish priest, I can say that people are still aware of the faults of others. Wives know their husbands' faults and it is the same with the husbands. Together, they complain about their children, their neighbors, their parents. In

fact, we are constantly being told we should not put up with the faults of others. Confrontation, creative aggression, self-assertion, take the place of bearingance. At the same time we lightly our own sins. No wonder private confession and its equivalent in our churches has declined. In the colonial we must confess our own sins and those of others.

People are very dissatisfied these days — with school administrators, managers, teachers, clergy, anyone in position of responsibility. This could be a good sign. However, it is not a good sign for those who judge everyone else's moral arrogance, unaware of their own faults. Naturally, this point of view is quite an appeal: Oh, to be so right and everyone else is so wrong.

Ash Wednesday puts an end to our delusions. It calls each person to raise self awareness. We cannot avoid the responsibility of admitting what we are compared to God's vision of what intends us to be. The season of Lent us back to the purity of our baptism do not have to confess anyone's sins — our own, but we must acknowledge those if our faith is to have any reality at all.

We cannot reflect God's image in the image that first shown so brightly at our baptism, without in some way dying to self.

Yes, Ash Wednesday without ashes seems very strange, but it is not half so strange (or dangerous) as a Lent without repentance.

## inning Lent

nce more we find ourselves in the holy season of Lent. Although it is a time of self-denial, disci- , and added effort, it is a season we can nonethe- greet gladly.

uch of the year, many of us find our spiritual o be rather routine, without any clear direction or toward which we are moving. Lent, on the other , gives us a specific framework for renewing our dual strength.

ring Lent all of us can accept the challenge of ssing our faith more vigorously. We can all partici-

pate in lenten programs and activities in our parish churches. We can all be diligent in our personal daily prayers. We can all engage in some acts of self-denial and discipline, and we can all do extra things for others who need of our assistance and support. According to our circumstances, these are things we all can do in some way.

Let us then do them. This is the time. Let us make this a good Lent. Or rather, more accurately, let us allow God, working in us, to make it a good Lent.

“Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.” (Ephesians 3:20-21)

## STS, FASTS AND FERIAS

# Making a Paschal Candle and Holder

By JOSEPH M. HARTE, JR.

ie idea of making our own Paschalandle holder began with an articleIE LIVING CHURCH [Feb. 7, 1982].editor made some suggestionst its construction, and ended thee saying, “Start now to plan thisctive and majestic symbol of theof Christ, and Easter will be all thejoyful in your parish.”

rt then we did, but it wasn't thater, or even the next, that was cele- d with our new Paschal Candle andr. It took over two years, but it was1 the wait.

e above mentioned article wasd with lay readers, altar guild, par- iturgical commission, and anyone could get to read it. The response gradual, but the idea began to takee when one of the lay readers sug- d that an old marble font (no longer e) might be used as a base for thele holder we needed. The editor had

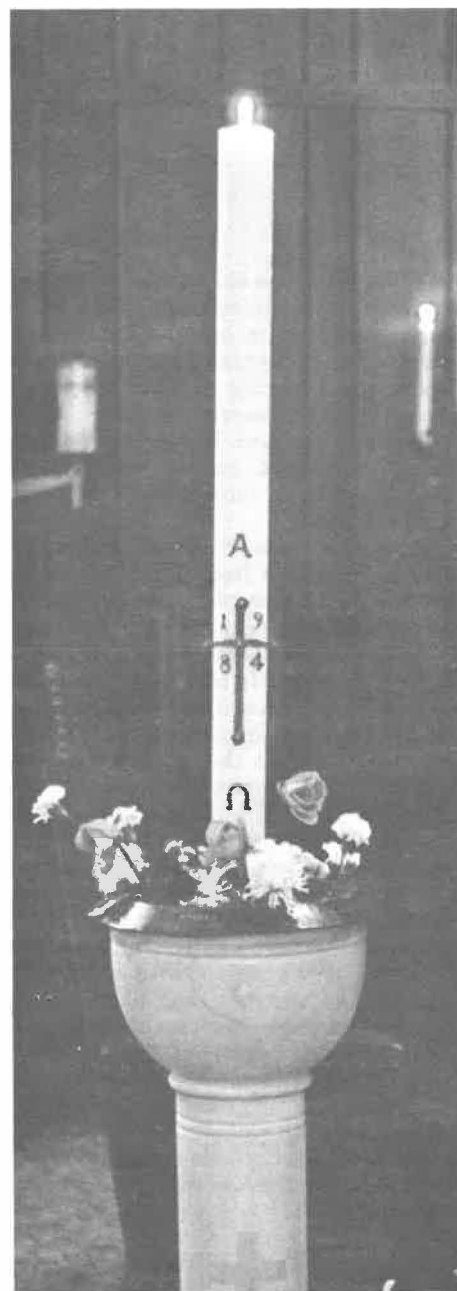
made it clear that both candle and holder should be large and conspicuous, even massive. Thus, using the heavy, white marble (of which the old font was made) seemed appropriate.

The additional suggestion of placing flowers around the base of the candle lent itself naturally to the bowl of the font. We began to see that the candle could be made to fit into the bowl itself, which could be filled with water and into which flowers could be placed at Easter, baptisms and other festivals.

A local artist, William Little, was commissioned to cast a bronze piece which would fit the font bowl and have a sleeve in the middle to hold the candle.

Because of the size of the font it was necessary to plan for a large candle which would not seem out of proportion. The font itself is about 3½-feet tall with the main part being a 5-inch cylinder of white marble. A 3-foot by 2½-inch candle was ordered which complimented the base nicely.

With the candle in hand, the artist began casting the bronze. It was in the



lev. Joseph M. Harte, Jr. is rector ofmes Church, Riverton, Wyo.

candle in the middle, and on the lip overhanging the edge of the font we decided to have the stations of the cross in bas-relief. This bronze piece was not terribly expensive. It cost only about what we would have paid for a "ready made" Paschal Candle holder, which is an option we considered but rejected because none of those available seemed right for our church. The casting was given as a memorial to a 100-year-old parishioner who had died recently.

Another article in *THE LIVING CHURCH* [Jan. 30, 1983] suggested ordering a plain candle and decorating it yourself. We did this both to save money and to make it more our own. After some searching we found a local artist who happily volunteered to decorate it for us. She decorated Easter eggs commercially, so she was used to working with wax. Her applications of a cross, the year, and the Alpha and Omega (all in red and gold wax) were excellent. The date was made in raised numbers which are easy to change so that we can use the candle again next year.

To accomplish all of this ourselves was surprising to me in that ours is a small community (under 10,000) not known for an abundance of artists.

Everything came together, somewhat at the last minute, for our celebration of the Great Vigil of Easter, 1984. As the new fire was struck and the Paschal Candle was lit in the early dawn, this symbol became a reality. The size and beauty of both candle and holder was such that as the deacon led us in procession and sang the Exultet the whole church was lit by the column of fire leading us into the Promised Land.

#### Greens and Roses

The cut greens and roses placed into the bowl around the base of the candle added to the festivity and the significance of this symbol. And to have the candle rising from the water of the old font bowl was fitting to those accustomed to the full ceremonial of the Great Vigil.

Perhaps the nicest aspect to many here was that the old font, which for years had been in the narthex gathering dust (and an occasional cigarette ash!) having been replaced by a new font, was being used again for the glory of God. Many of the older members remarked that they had been baptized in that font and were pleased to see it back in the Lord's service.

To progress from little awareness of the Paschal Candle and its significance to such a splendid candle and stand has been a joy. Without a doubt our appreciation of this element in our worship has been heightened by the process of making our own. The ideas of many people, the time required, the combining of old and new elements, and the decisions re-

candle in the middle, and on the lip overhanging the edge of the font we decided to have the stations of the cross in bas-relief. This bronze piece was not terribly expensive. It cost only about what we would have paid for a "ready made" Paschal Candle holder, which is an option we considered but rejected because none of those available seemed right for our church. The casting was given as a memorial to a 100-year-old parishioner who had died recently.

And so through an article, ideas and talent, and the grace of God we now have not only an original work of art, but also an understandable symbol of Christ, gloriously risen!

#### The Game

A tiny, dancing flame  
Joyfully announcing  
To all who come, the same:  
"The Lord is in His aumbry;  
Silence is the game."

Such game is played within  
Arena of the mind.  
Contestants: worldly din  
Versus hungry souls  
Who try so hard to win.

**Thelma C. Henshaw**

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## THE LIVING CHURCH

Continued from page 4

not hopelessly passé in their instinct that some ceremonial attention is appropriately due to the bread and cup at this point in the liturgy.

Surely one does not have to believe in a quasi-magical "moment of consecration," nor does one have to deny that it is indeed the whole prayer which "effects consecration," to recognize, nonetheless, the essential centrality of the institution narrative in what is done in the Great Thanksgiving: the action and the thought lead up to the words of Jesus and flow out from them, and the rest of the prayer is inexplicable without them. It is virtually impossible, given the acclamations, not to view the words of institution as in some sense climactic. And if the words imply this, why not a reasonable degree of ceremonial?

That a restrained but definite elevation of the bread and cup at the words of institution may be a reasonable development (though perhaps, at a free-standing altar, without the genuflections) is suggested to me by my own experience. In the first two years of my priesthood, a good Dearmerian full of the Sarum Rite and the English Use, I did not elevate.

For the next nine years I did, in conformity with the needs of the parish I served. For a while after that, partly (perhaps) in reaction and partly swayed by the arguments of "most liturgiologists," I strove to be strictly "correct" in my ceremonial.

Now, six years later still, I find myself going back to the elevations, almost without conscious thought, after a period of wavering this way and that. An inner logic of prayer and devotion seems to demand it, deeper than the theoretical logic of academic liturgiology. Interestingly, people with no preconceptions of high-low churchmanship respond to it emphatically and devotionally.

(The Rev.) JOHN PAUL BOYER  
Rector, St. John's Church  
Wilson, N.Y.

### Unrenewed?

I am greatly offended by the Rev. Allyn Smith's statement asserting that "the 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 revision but not liturgical renewal" [TLC, Jan. 13].

Fr. Smith's equating of renewal with the novelties he and like-minded persons have pressed for in recent years, is indeed contestable. To answer him point by point is worthy of equal space in the columns of this magazine. There is a contemporary presumption that the particular development in the sequence of baptism, confirmation and first communion

prior to 1928 (blaming poor, misguided Archbishop Peckham in the 13th-century) deserves correction.

But just how? The options before us in the 1979 Prayer Book would seem to permit Eastern Orthodox chrismation, the Tridentine Roman Catholic practice, the discipline if not the theology of the Baptists, or all of the above. Only the traditional practice of Anglicanism before the "revelations" of this present age seems worthy of criticism.

One thing is plain: Christian initiation practices in the Episcopal Church are in disarray.

It was inevitable (as a correspondent wrote to you recently) that infant communicants in one parish should find themselves "excommunicated" elsewhere. Such a result is inevitable when change is not well thought out. The reality is that not all priests and laypeople accept the new indiscipline. To add the accusation that we are "unrenewed" because of it merely adds insult to intellectual and spiritual injury.

(The Rev.) EDMUND W. OLIFIERS, JR.  
Rector, St. Boniface's Church  
Lindenhurst, N.Y.

### Inadequate Pensions

Fr. Strohsahl's letter [TLC, Dec. 16] was perhaps the most sensible of all those written on the subject of priest shortage and small church ministry. I agree heartily with the first part of his letter. However, it seems obvious that he has never worked for a salary of \$3,500 yearly, an amount some American priests receive monthly.

A person is compelled to retire upon meeting the canonical retirement age. My own pension 20 years ago was \$110 monthly; I simply had to augment it somehow. Even my Social Security was based on a salary never above \$4,000 (no utilities, no car allowance, no hospitalization).

My suggestion has been an equal pension for every retiring priest, limited only by the time served. I simply do not buy the argument that my bishop, when he retires, needs more living income than I do. This is not General Motors.

(The Rev.) ALBERT MARSHALL  
Boonville, N.Y.

### Copenhagen Connection

Thank you for the extensive coverage of Bishop Tutu. My family was so thrilled when he was named for the Nobel Peace Prize.

His visit at the cathedral in Stockholm right after he went to Oslo was telecast on Swedish television which we got in Copenhagen. I was so glad to see that, because he came to Copenhagen next. Imagine how thrilled we were to run into him at the airport. And how happy I was to learn he and I were tak-

arrive safely. He told us he would be at Washington Cathedral December 23, so we saw and heard him there.

Your coverage has been excellent and how I love the beautiful photo of him on the January 6 cover. Also the one showing him with Bishop Walker on your October 3, 1982 cover.

When Bishop Walker of Washington was in Copenhagen last summer we discussed the South African situation over lunch. He felt it did not get nearly enough press coverage. How that has changed now!

MRS. BREWSTER P. CAMPBELL, JR.  
Ascension and St. Agnes Church,  
Washington, D.C., and  
St. Alban's Church, Copenhagen.  
Bethesda, Md.

### Slaps from Bishops

Enjoyed Royal Dunkelburg's letter [TLC, Jan. 13], for I too was confirmed by Bishop Griswold, Suffragan of Chicago, in 1929 at Grace Church, Oak Park. It was a custom then in the diocese to alternate yearly the confirmation/visitation between the two bishops. My parents were disappointed that 1929 was not Bishop Anderson's turn at Grace Church as they had been confirmed by him and had hoped I would be too!

In retrospect I am wondering if the Holy Ghost slap to the cheek by a bishop was unique in this diocese. I know Bishop George Craig Stewart was famous for it as was his successor, Bishop Conkling.

The same issue of TLC contained the excellent "Ten Commandments for Preachers" written by Bishop Higgins in which he recalls his gratefulness to Bishop Stewart. I shall never forget his admonition to the clergy in a sermon referring to the "casual dress" of some of them; something that is most applicable today. "The Shepherd is never MORE effective when masquerading as one of his flock."

JOHN J. HEMPHILL  
Los Angeles, Calif.

*The confirmation slap was one of several medieval customs revived by 19th century high churchmen.* Ed.

• • •

The letter concerning the two Bishops Griswold [TLC, Jan. 13] is of personal interest and perhaps, as a matter of history, merits a brief comment.

The Rt. Rev. Sheldon M. Griswold, Suffragan and later elected Bishop of Chicago, was rector of Christ Church, Hudson, in the Diocese of Albany when the Diocese of Western Kansas (originally Salina) was established.

He was named bishop of the new "Missionary District" (to use the now obso-

line!) etc. Bishop of Salina in 1903. He took with him from the Diocese of Albany several priests to serve in the new jurisdiction, establishing an unofficial but warm relationship between the two dioceses which has continued over the years in terms of laity, clergy and bishops.

That St. Francis Homes functions in the two dioceses is a current reflection of that relationship.

(The Rt. Rev.) ALLEN W. BROWN  
Retired Bishop of Albany  
Fort Myers, Fla.

### Camaldolese Co-Prior

Thank you for your mention of our monastic community and me in your splendid magazine [TLC, Jan. 27]. In one sentence, however, there was a conflation of data that could cause some confusion.

In fact, I am the Camaldolese co-prior of Incarnation Priory, constituted by monks of the (Anglican) Order of the Holy Cross and the (Roman Catholic) Benedictine Camaldolese Order.

Our program is "unity in diversity," as a little parable to our two sister churches, so that our two orders remain ecclesially and juridically distinct in our ecumenical "joint house," though our monks are united in several specific moments, such as Morning Prayer (Lauds), Evening Prayer (Vespers), meals, com-

line!) etc.

This ecumenical venture is now years old and we are very enthused about it. We are now housed in our building (formerly we rented from C.D.S.P.).

We appreciate the ecumenical commitment of TLC, as expression of Anglicanism's outstanding heritage of ecumenical commitment.

(The Rev.) ROBERT HALE, O.S.B. C  
Incarnation Priory  
Berkeley, Calif.

### Dessert, Meat and Potatoes

Having just been elected to St. Luke's vestry, and instructed to read (James D. Chipps' recent article "The Vestry" [TLC, Jan. 6], ("the best article I've ever read on vestry service," said the Rev. Dr. Charles A. Peek); naturally — dessert before meat and potatoes I read first "Peter's Wife's Mother."

I send my compliments to the poet for the peppery wit and jaunty meters that grace its breathtaking conception of homely holiness. It's worthy of the best English-Anglican poets.

I read the articles, too. Rare meat, excellent potatoes.

NANCY G. WESTERFI  
St. Luke's Church  
Kearney, Neb.



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# COUPLE and places

## Appointments

Rev. Rick Benson is director of campus ministry for the Diocese of West Texas and as such, in for all San Antonio area colleges and universities. Add: 6934 Spring Rose, San Antonio

Rev. John H. Elledge, Jr. is rector of St. Phillipsburg, N.J. Add: 42 Colby Place, Phillipsburg, N.J. 08865.

Rev. Thomas M. Greene became rector of All Saints, Kingsway, 2850 Bloor St. W., Toronto, Ont. M8X 1B2 on February 15.

Rev. Elizabeth W. Morgan is priest-in-charge, 1st of the Epiphany, Spartanburg, S.C.

Rev. Grady Richardson is chaplain, St. 1's-in-the-Pines, 4941 Montevallo Rd., Birmingham, Ala. 35210.

Rev. Charles Frederick Sutton, Jr. is now at church of the Epiphany, Eutawville, S.C.

Rev. Charles L. Thebeau is rector of St. s, Lemon Grove, Calif. Add: Box 577, Lemon 92045.

Rev. Richard Wescott is vicar of All Saints', 1st and St. Mark's, Holtville, Calif. Add: Box Brawley 92227.

Rev. Harry A. Woggon is serving as interim rector of Grace Church, Camden, S.C.

The Rev. Robert S. Baker may be addressed at Box 443, Colts Neck, N.J. 07722.

The Rev. Canon Isaiah G. Bell (ret.) should be addressed at 97 Roosevelt Ave., East Orange, N.J. 07017.

The Rev. Susan R. Carney should now be addressed as Lt. Susan R. Carney CHC USNR, 841-C Garfield Ave., Libertyville, Ill. 60048.

The headquarters of the Episcopal Peace Fellowship is now located at 620 G St., S.E., Washington, D.C. 20002.

The Rev. Allen C. Pendergraft (ret.) may now be addressed at 45 W. Portland St., Apt. 3, Phoenix, Ariz. 85003.

The Rev. Lee Powers is now living at Coachman Manor, Apt. P-11, 401 Gibbsboro Rd., Lindenwold, N.J. 08021.

The Rev. Robert Renouf and Dr. Jeanette Renouf may be addressed at the College of the Ascension, Weoley Park Rd., Selly Oak, Birmingham, B26 9RD, England, where the couple is currently studying.

The Rev. Theron A. Vallee should be addressed at 37 E. Grant St., Woodstown, N.J. 08098.

The Rev. Canon Bruce A. Weatherly wishes to receive mail at his church address: 207 W. Main St., Moorestown, N.J. 08057.

## Retirements

The Rev. Malcolm P. Brunner, from the Church of St. John, the Evangelist, New London and St. John's, Shawano, Wis. His address remains 914 Wyman St., New London 54961.

The Rev. Harry E. Lawhon, Jr., from Grace Church, Camden S.C.

The Rev. Richard A. D. Benedict has been canonically resident in the Diocese of New Jersey since December 28.

## Deaths

Sr. Beatrice Anne, CSM (Beatrice Briddes) died on December 19 in Peekskill, N.Y., at the age of 88 in the sixth year of her profession.

The Rev. Marius J. Lindloff, a retired priest of the Diocese of Arkansas, died October 10 at the age of 82 in Fayetteville.

After serving as chaplain at the Universities of Oklahoma and California, Fr. Lindloff became rector of St. Paul's Church, Fayetteville for 25 years; he was also chaplain at the University of Arkansas. A pioneer of Episcopal Church college work, he received many honors, among which was an honorary doctorate from his alma mater, General Theological Seminary. Fr. Lindloff was an honorary canon of Trinity Cathedral, Little Rock.

Margaret Van Horsten Soule, wife of the late Rev. William E. Soule, died at the age of 70, on January 9, at her home on Mason's Island, Mystic, Conn.

Originally from Massachusetts, Mrs. Soule had lived in Mystic for five years where she had served as a translator at Mystic Seaport. She is survived by a large family, including a daughter and three stepsons, one of whom, George Soule, is the lay assistant to the Bishop of Pennsylvania.

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DESIGNS IN NEEDLEPOINT: Altar kneelers (religious church designs), wedding kneelers, diocesan. Custom or stock designs handpainted on measure canvas and supplied with wools for embroidery. Margaret Haines Ransom, B.F.A., 229 Arden, West Chicago, Ill. 60185. Phone (312) 811-8111.

## POSITIONS OFFERED

ASSOCIATE for Youth Ministry. Lay youth minister wanted for renewal-oriented parish in Gulf Breeze resort community. Experience and commitment required. Salary and benefits. Send resumé and references to: Rector, St. Andrew's Episcopal Church, 1607 Baker Court, Panama City, Fla. 32401.

For more information, contact: The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

## POSITIONS OFFERED

CURATE/ASSISTANT to rector of eucharistic-centered suburban NYC parish to share all aspects of parish ministry with responsibility for Christian education. Send resumé to: David Hoag, 1415 Pelhamdale Ave., Pelham, N.Y. 10803.

CHRISTIAN EDUCATION DIRECTOR for large, active urban parish of 1,500 members. Full-time responsibility for both Sunday and weekday educational programs for children and adults. Experience and formal training as Christian educator are expected. (703) 343-9341. The Rev. Clay H. Turner, rector.

## POSITIONS WANTED

PRESENTLY SERVING as chaplain of retirement/nursing home and priest-in-charge of small parish. Am now seeking call as rector/vicar of small-medium size parish, or as associate. Anywhere in U.S.A. Experienced as pastor: preaching, teaching, administrator, parish calling, work with youth and elderly. Excellent references. Available now. Contact: The Rev. W. Joseph Leigh, 309 Bridgeboro Rd., Moorestown, N.J. 08057. (609) 235-7626.

## SERVICES OFFERED

RENOVATION, restoration, repair, finishing, refinishing of pews, panels, altars, and other wood fixtures in churches and associated buildings. Ten years experience in restoration and refinishing of valued wood articles and areas. Throughout the United States. For further information and quotations write: James Frederick and Associates, 7208 S. 66th E. Ave., Tulsa, Okla. 74133; (918) 496-3180. No interest, long term financing available.

## WANTED

ONE COPY American Missal (not Anglican) in good condition. Willing to buy or borrow for one week at reasonable expense. The Rev. Roy B. Davis, Jr., P.O. Box 18056, Louisville, Ky. 40218.

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Thomas A. Downs, canons; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons  
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP 7:30, EP 5:15

## WEST PALM BEACH, FLA. (Wellington)

**ST. DAVID'S-IN-THE-PINES** 465 W. Forest Hill Blvd.  
The Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8; 9:30; 11 (with MP). Wed & HD, HC 8. Daily offices 8 & 5

## BARRINGTON, ILL.

**ST. MICHAEL'S** 647 Dundee Ave.  
The Rev. W.D. McLean, III; the Rev. Vincent P. Fish  
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri; 6:15 Tues & Thurs, 7:45 Sat. Daily EP 5

## CHICAGO, ILL.

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

## SPRINGFIELD, ILL.

**ST. PAUL'S CATHEDRAL** 2nd & Lawrence  
The Very Rev. R. A. Pugliese, dean  
Sun Mass 8, 10:30 (summer 8 & 9:30). Daily Mass 12:15 (ex Sat)

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL Monument Circle, Downtown**  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Cho), 11 (Cho, men & boys). Daily Eu 7 (ex Wed 12:05, Sat 8). HD 12:05

## MISSION, KAN.

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

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd.,  
The Rev. Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Lev  
The Rev. James A. Hammond, r; the Rev. Nancy B. Fc  
Sun Worship: 8, 9:15 & 11

## ELLCOTT CITY, MD.

**ST. PETER'S** 3695 Roger  
Sun: H Eu 7:45, 9, 11:15 (Sol Eu), 6. Sat: H Eu 6. Daily a:

## GLENWOOD, MD.

**ST. ANDREW'S MISSION** Rt. 97 and Union Chap  
Sun: H Eu 9:15

## SILVER SPRING, MD.

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

## BOSTON, MASS.

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

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorc  
At Ashmont Station on the Red Line (436-6370); 825  
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harri  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

## ST. JOHN THE EVANGELIST 35 Bowdr

The Rev. Emmett Jarrett, v; the Rev. Margaret Rose,  
Sun Sol Eu 10:30. Daily as announced

## PITTSFIELD, MASS.

**ST. STEPHEN'S** Park 9  
Sun 8, 10 & 5:30. Sat 5:30. Daily Eu as anno

## DETROIT, MICH.

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

## FLINT, MICH.

**ST. PAUL'S** 711 S. Sa  
The Rev. Peter A. Jacobsen, r  
Sun Masses 8 & 10. Daily Mass 9 (ex Wed 7 & 12:10)

## MINNEAPOLIS, MINN.

**ST. LUKE'S** 46th & Co  
The Rev. George H. Martin, r; the Rev. Cynthia Pet Wosinski, c  
Sun 8 H Eu (Rite 1), 10:30 MP and H Eu. Thurs 7, H I Mon-Fri 5:45

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Sa  
The Rev. James W. Leech, r; the Rev. E. Theo. Lotts  
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

## TUCSON, ARIZ.

**ST. ANDREW'S** S. Fifth Ave. & 16th St.  
The Rev. Charles O. Ingram, Ph.D., r  
Sun 10 Solemn Mass. Daily as announced

## SAN DIEGO, CALIF. (Pacific Beach)

**ST. ANDREW'S-BY-THE-SEA** 1050 Thomas Ave., 92109  
The Rev. Robert D. Keirse, r  
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

## SAN JOSE, CALIF.

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

## STOCKTON, CALIF.

**ST. STEPHEN, DEACON & MARTYR** 3832 Plymouth Rd.  
The Rev. Donald A. Seeks  
Sun H Eu 8 & 10, Ch S 9. Eu wkdy as anno

## WASHINGTON, D.C.

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

## COCOA, FLA.

**ST. MARK'S** 4 Church St.  
C. Christopher Epting, r; Cecil D. Radcliff, c; James Brush, organist; Roger Norman, youth dir.  
Masses: Sun 8 & 10; Mon 12:10; Tues 5:30; Wed 12:10; Thurs 10; Fri 7. Parish supper & Christian ed Wed 6. Organ recital Thurs 12:15. Stations Fri 5. C Fri 5:30

## COCONUT GROVE, MIAMI, FLA.

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



Church of the Advent, Boston

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

Continued on next page

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**BEAUFORT, S.C.**  
**ST. HELENA'S** (Est. 1712) Church St.  
 Sun 8 HC, 10:30 HC (1S & 3S), MP (all other Sun). Tues 12  
 noon, Wed 5, Thurs 11

**KNOXVILLE, TENN.**  
**ASCENSION** 800 Northshore Dr.  
 The Rev. Jon C. Schuler, Ph.D., r; the Rev. Louis Oats  
 Sun H Eu 7:45, 9, 11:15 (MP 2S & 4S). HD H Eu 12 noon; Wed H  
 Eu & LOH 10:30

**DALLAS, TEXAS**  
**ST. CHRISTOPHER'S** 2600 Westminister, 75205  
 at Exit 11, North Central Expwy.  
 The Rev. Lawrence C. Bowser, priest-in-charge  
 Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

**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 & 11:15; Sun MP 8:30, EP 12:40. Daily Eu  
 several times; Daily MP 8:30, EP 5:30

**FORT WORTH, TEXAS**  
**ALL SAINTS'** 5001 Crestline Rd. 76107  
 The Rev. William A. Cray, 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

**HURST, TEXAS**  
**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76054  
 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

**SAN ANTONIO, TEXAS**  
**ST. MARK'S** J15 Pecan St. at Travis Pk.  
 The Rev. Sudduth Rea Commings, D.Min., r; the Rev. Logan  
 Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.  
 Scott Davis  
 Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite  
 II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

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

**RICHMOND, VA.**  
**ST. MARTIN-IN-THE-FIELDS** near Parham & Broad  
 The Rev. W. Frisby Hendricks, III, r  
 Sun Eu 8 & 11, MP 9:15. Wed Eu 10, P.B. Holy Days 7:30

**STOWE, VT.**  
**ST. JOHN'S-IN-THE-MOUNTAINS** Mountain Rd.  
 The Rev. H. James Rains, Jr.  
 Sun 8, 10 H Eu & Healing (1S, 9); Sat 5, H Eu; Daily MP, 8:30  
 (HD Eu)

**BREMERTON, WASH.**  
**ST. PAUL'S** 700 Callahan Dr.  
 The Rev. Norman S. Johns, III  
 Sun 8 H Eu, 9:30 Ch S, 10:30 Cho Eu. Wed 6:30 H Eu, 10 H  
 Eu HS

**SEATTLE, WASH.**  
**TRINITY PARISH** 8th and James  
 A.C. Parker, Jr., r; W.N. Thompson, assoc; P.C. Peterson, d  
 Sun H Eu 8, 10:30. Wed H Eu 11, 5:30. Fri H Eu 7. Tues-Sat  
 MP 8:40

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

**MILWAUKEE, WIS.**  
**ALL SAINTS CATHEDRAL** 818 E. Juneau  
 The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
 Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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

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

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

**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

**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

**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

**ROSEDALE, QUEENS, N.Y.**

**ST. PETER'S** 138th Ave. & 244th St.  
 The Rev. J. Patrick Hunt, p-i-c  
 Sun Masses 8, 10 (Sung); Wed 8; Sat Healing Mass & HU 10

**STATEN ISLAND, N.Y.**

**ST. ANDREW'S** Richmondtown  
 The Rev. Geoffrey Skrinar, r;  
 the Rev. Frederick Schraplau, c  
 Sun 8, 10, 12 noon; Thurs HC & healing 12 noon



**Church of the Transfiguration, Silver Spring, Md.**

**BEACH, MISS.**  
**RICK'S** 200 E. Beach  
 r. William R. Buice, v  
 sses 8 & 11, Ch S 10:30, C by appt. Utreya 1st Fri 7

**SAS CITY, MO.**  
**Y'S** 1307 Holmes St. (Downtown)  
 Mass 9. Wed-Fri Low Mass 12:05. Sat Low Mass &  
 is 10:30. Fri Sta 7:30

**L'S CHURCH & Day School** 40th & Main Sts.  
 r. Murray L. Telease, r; the Rev. Donald D. Hoffman,  
 C, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H  
 4S), Fri 12 noon H Eu & Healing

**DUIS, MO.**  
**H OF ST. MICHAEL & ST. GEORGE** Clayton  
 v. Edward L. Salmon, Jr., r; the Rev. Donald Arm-  
 illi; the Rev. William A. Baker, Jr.; the Rev. C.  
 k Barbee; Edward A. Wallace, organist  
 i:15, 11:15, 5:30; MP, HC, EP daily

**HA, NEB.**  
**INABAS** 129 N. 40th St.  
 v. T. Raynor Morton, SSC, r; the Rev. Marshall V.  
 r; the Rev. William W. Lipscomb, SSC  
 sses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.  
 :45, EP 5:30; C Sat 5

**KENSACK, N.J.**  
**THONY OF PADUA** 72 Lodi St.  
 v. Marshall J. Vang, SSC, r  
 sses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
 i, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

**ARK, N.J.**  
**CHURCH** 950 Broad St., at Federal Sq.  
 r. George H. Bowen, r; the Rev. Bernard W. Poppe, c;  
 . Joseph A. Harmon,  
 sses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

**VGE, N.J.**  
**INTS'** 438 Valley St.  
 ss 8, 10:30 (Sung). Masses Tues & Wed 7:30, Thurs 10,  
 at 9. Thurs special 7:30 Sta & B

**JQUERQUE, N.M.**  
**THEW'S** 7920 Claremont, N.E. (at Texas)  
 v. Thomas C. Wand, r  
 Eu 7:30, 10, 12 noon; Wed H Eu 6:30, 9:30, 7

**OKLYN, N.Y.**  
**IN'S—The Church of the Generals**  
 v. Canon George Charles Hoeh, r  
 r. Henry Solem, c  
 10th Year 9818 Fort Hamilton Parkway  
 :8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service  
 scheduled with all services

**BEACH, L.I., N.Y.**  
**IES OF JERUSALEM** W. Penn & Magnolia  
 v. Martin Leonard Bowman, v Founded 1880  
 ow Mass, 10 Sol Mass. Daily as anno

**YORK, N.Y.**  
**ORAL CHURCH OF ST. JOHN THE DIVINE**  
 it. and Amsterdam Ave.  
 :8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-  
 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP  
 urs (Choristers: in school year). Sat MP 7:15, HC  
 EP 4

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