

THE LIVING CHURCH

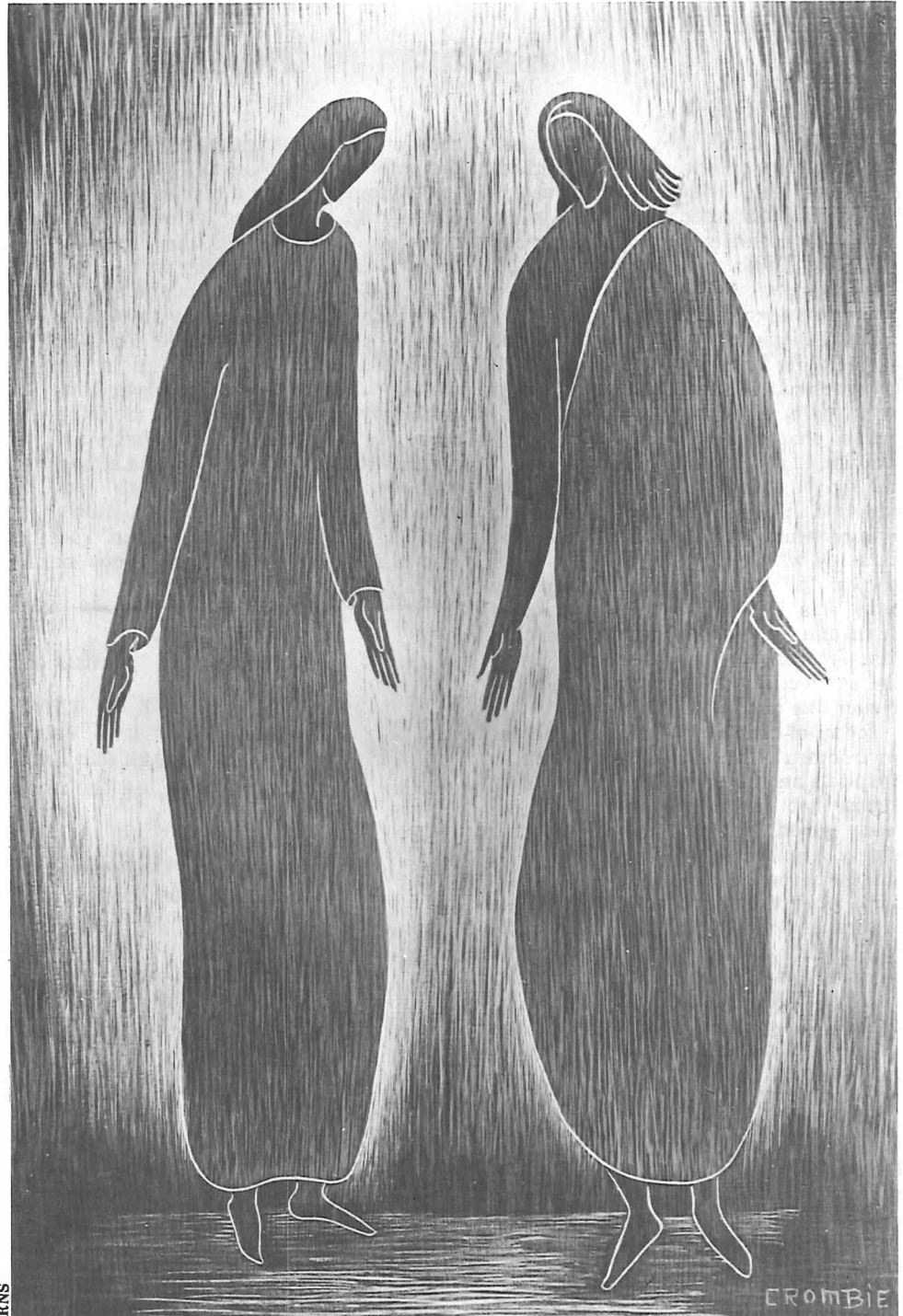
FILE COPY

Baptismal Renewal

• page 8

Who Am I?

• page 11



"Before the Baptism," a painting of Christ and John the Baptist by Diana Crombie: "If Jesus was sinless, why did he submit himself to a baptism of repentance for the forgiveness of sins?" [p. 10].

RNS



Baptism in the Lord's Name

Many people think of baptism as primarily a time when a baby is given its name. Such a view was enshrined in the old English catechism which began with the questions, "What is your Name? . . . Who gave you this Name?" The answer was that one's sponsors had given the name in baptism.

This association of holy baptism with name-giving had much to commend it. If, as we considered in this column last week, the name is considered as embodying the character and personality of the individual, and if in baptism the individual is given a new life, a new heritage and adoption into the family of God, then it is appropriate at this point to take the name by which one is henceforth to be known. If, as was formerly normal, a baby was baptized within a week of birth, and the record of baptism was the first time their name was written down, the connection of baptism with name-giving was almost inevitable.

Today, of course, we live in a different environment. Most babies are born in hospitals and birth certificates are filled out at that time. Hence the name is already given. The late Edward Rochie Hardy, a renowned Episcopal priest and scholar in the middle decades of this century, recognized that nowadays names are actually chosen prior to baptism, but was unwilling to concede that the name was truly conferred until the sacrament was received. Accordingly, he dumb-founded unwary new parents with the question, "And what is the catechumen to be called?"

Today, many babies can hardly be described as catechumens, the ancient word for those preparing for baptism. Many will not be baptized for many years, if ever. Most of us have noticed increasing numbers of older children and some adults being baptized in our parishes.

So this close association of baptism with naming becomes confusing. In any

case, one is not baptized to get a name, but to be united to Jesus Christ. When the custom of giving a human name has outweighed the distinctive sacramental meaning of holy baptism, the tail is wagging the dog, as the saying goes.

Yet this is not the end of the matter, for baptism still supremely involves a name — the name of the Lord. The New Testament speaks of baptism in the name of Jesus (Acts 2:38; 10:48; 19:5) and in the name of the Trinity (St. Matthew 28:19). For centuries the latter has been used as a liturgical formula in baptism, but the original sense of the passage surely had to do primarily with the biblical understanding of "name" [see also p. 8 of this issue]. The various ex-

pressions for baptism in the name of Jesus, or in the name of the Father, Son, and Holy Spirit, mean baptism under the Lord's authority, baptism on the basis of the gospel, baptism into a relationship with the Father through Jesus Christ, by the power of the Holy Spirit.

At his baptism, Jesus was recognized as possessing the name, or title of, the Son of God. In our baptisms, we are united with him, adopted as his brothers and sisters, and made children of God's new family.

As St. Paul says, "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (II Corinthians 5:17).

H. BOONE PORTER, Editor

Baptism of Bethany

I will tell you, Bethany,
about the waters of the River Jordan
flowing through our Lord's dark hair,
drops, reflecting the sun as he rises,

merging
into the invisible cloud rising,
massing into stratus, into thunderous cumulus,
descending

making the earth wet
the great kelps grow,
the Cedars of Lebanon, the Redwoods

ascending again
descending

these waters gentle on the priest's fingers
as he anoints your brow
for all time

Maxwell Corydon Wheat, Jr.

THE LIVING CHURCH

Volume 194 Established 1878 Number 2

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

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

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Clarissa H. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; the Rev. Frederick W. Phinney, associate editor, Province I; the Rev. Emmet Gribbin, Jr., associate editor, Province IV; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

DEPARTMENTS

Books	5	Letters	3
Editorials	12	News	6
First Article	2	People and Places	13

FEATURES

Baptismal Renewal Affirmed and Strengthened Who Am I?	Lloyd Patterson	8
	Melinda Ann Reagor	10
	Sally Campbell	11

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; William W. Baker, Lake Quivira, Kan.; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus, Glendale, Wis.; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. John M. Allin, XXIII Presiding Bishop, Sewanee, Tenn.; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.); the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Executive for Administration, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. William H. Baar, Venice, Italy; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Donald H. Langlois, Danville, Ill.; the Ven. W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Rev. Murray L. Trelease; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Mrs. Gilbert L. Braun, Eau Claire, Wis.; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontmolin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; Mrs. Baxter Melton, Lexington, Ky.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezrell R. Robinson, Raleigh, N.C.; Robert A. Robinson, New Canaan, Conn.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilnot F. Wheeler, Jr., Southport, Conn.

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 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

Pastoral Bishop

The report of the death of the Rt. Rev. Anson P. Stokes, Jr., [TLC, Dec. 14] brought to the fore many grateful remembrances of a bishop and friend. He was indeed a wonderful pastor whose gifts were sometimes not appreciated. I recall after he ordained me to the diaconate that I asked him to offer premarital counseling to my fiancée and myself. At our first session he thanked us for calling upon him in this situation. He had never, as bishop, been asked to minister to his clergy in this way!

Needless to say, his officiating at our marriage is one of the many wonderful memories which we have of him. He was unabashedly at home with people without regard to the advantaged socio-economic life into which he was born. He and his successor, Bishop John Burgess, gracefully ushered in a new day of comprehensiveness to a diocese more richly diverse in traditions than their predecessors either acknowledged or chose to tolerate.

One of the often told (and I hope not apocryphal) stories about Anson Stokes was his "showdown" with the authorities of St. Bartholomew's Church, Park Avenue, N.Y., when he insisted on parking his Nash Rambler in front of the church, refusing offers of a more elegant vehicle. A man of no such pretense, he had an exceedingly compassionate character. His wife, Hope, and daughters, were the epitome of a loving and caring family.

(The Rev.) ROBERT J. McCLOSKEY, JR.
St. Peter's Church
Long Island, N.Y.

Lukewarm Indifference?

Two articles in THE LIVING CHURCH, December 7, caught my attention simply by their appearing in the same issue!

One was the editorial "What Is the Anglican Communion" by the Rev. Kenneth Aldrich, Jr., in which the so-called *via media* is praised as "Anglicanism at its best." The other article was the results of a Gallup Poll "Who Thinks Religion Matters" on the importance of religion among members of seven denominations, with Episcopalians having



VOLUNTEERS FOR MISSION

The Volunteers for Mission program seeks applicants for requests for personnel from overseas partner Churches to serve 1-2 years.

EDUCATION: Teachers for all grades in church-related bilingual schools in Honduras to replace volunteers who are completing terms. Available July, 1987, for Latin America Orientation and Training at UCLA provided by VFM program. Mid-August arrival in Honduras for September 1 school opening. Teaching certificates required for secondary level, knowledge of Spanish preferred but not required.

Teachers for Industrial Training Centers and Harambee Schools in several dioceses in Kenya.

Teachers for church-related schools in Haiti.

MEDICAL:

Nurses, Health Workers, Dentists, Public Health Officer, Doctors, Orthopedic Surgeon, Technicians.

THEOLOGY:

Liturgics tutor, Chaplains for church-related schools, TEE Director, TEE Tutor (Theological Education by Extension.)

ADMINISTRATION:

Secretary/Administrators, Hospital Administrator, Finance Officer.

SPECIALISTS:

Stone Mason/Builder, Solar Energy, Farm Manager, Home Economist for boarding school.

For more information: Please write Coordinator, Volunteers for Mission — 815 Second Avenue, New York, New York 10017



A Prayerful Experience
Of Four Biblical Lands

June 9-26, 1987


Greece - Egypt - Israel - Turkey
(Eight Days In Israel)

For Color Brochure Write:
The Rev. David Keller, Ed.D.
The Bishop's School of Ministry
P.O. Box 13647 Phoenix, AZ 85002
(602-254-0976)

An EASY to find...

INDEX GUIDE

for The BOOK of COMMON PRAYER



Daily Morning Prayer: Rite One

\$2.95
MI res. add 4%.

CONTAINS 27 INDEXES FOR THE BOOK OF COMMON PRAYER: The Offices, Daily Devotions, The Collects, Holy Eucharist, Most Pastoral Offices, Every 25th Psalm, Prayers, The Lections and more.
Bible index available - \$3.49

INDEX GUIDE Co.
P. O. Box 105
Laurium, MI 49913



ENGLISH PARISH HOLIDAYS

... an idea whose time has come!
Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity!
Over 40 locations & weeks to choose from.

Catalogue from:

PARISH HOLIDAYS

North American Office

106 So. Fraley St. Kane, Pa. 16735
814/837-9178

ETERNAL ROME and FLORENCE!

An 11-day tour to celebrate the Ancient and the Renaissance.

14-25 May, 1987

Rev. Addison C. Hall, Rector
St. Stephen's, Middlebury, VT
Assisting Guide

For detailed brochure: LIMEWALK TOURS
120 Lake Street, Burlington, VT 05401
(802) 863-5790



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

Subscribe to
THE LIVING CHURCH today

the highest percentage of those saying that religion matters only "fairly" or "not very" much to them.

When, I wonder, does the striving for Anglican comprehensiveness become like the lukewarm indifference of the Laodiceans of Revelation 3:15-17?

(The Rev.) EDWARD MEEKS
St. Mary's Rectory

Asheville, N.C.

Depressingly Predictable

The editor's appeal [TLC, Dec. 14] for the presence of serious Anglo-Catholics and evangelicals on the Executive Council should be warmly applauded by all Episcopalians interested in diversity and dialogue. As things now stand, the Executive Council, the staff at 815, and certain publications seem permanently stuck in 1968. Their positions on theological, moral, social, and political matters are depressingly predictable and surely do not represent the views of vast numbers of us.

Many thousands, if not hundreds of thousands, of Episcopalians would surely be encouraged if they had at least a voice within the upper echelons of church leadership. That is not too much to ask of an institution that boasts of its commitment to democracy.

THOMAS C. REEVES

Racine, Wis.

Welcome the Trend

I was overjoyed to see the letter from the Rev. John C. Fisher [TLC, Dec. 7]. I was beginning to think that I was a minority of one when it comes to wondering why my beloved church has become entranced with some type of union with the Roman church.

Mr. Johnson

When I was small
I knew what God was like
Because I knew my friend,
The tall old man
Who tended cows and gardening.
What did he say?

I can't remember now
but I loved how he smelled
Of wool and milk.
He held my hand in his —
Thick as a bear's paw it was,
Enclosing mine in safety
As we walked,
Down to the barn at milking time.
His face I cannot see
It was so high above
It seemed in sky,
But I feel still my hand in his.

Anne Keith

I would much prefer that we establish closer ties with the Presbyterians, the Methodists, and the Lutherans. We have much in common with these denominations; we all ascribe to the Apostles' Creed. I have seen in my lifetime many evidences of these denominations drawing nearer and nearer to us. Why shouldn't we welcome that trend and open our arms to them instead of eternally moving away from them toward Rome?

ARTHUR L. MCKNIGHT
Jacksonville, Fla.

Atonement Neglected

I much appreciated Fr. Thorwaldsen's letter on fundamentalism [TLC, Nov. 30] and was glad he cited J. Gresham Machen's *Christianity and Liberalism*. Machen's presentation of the atonement is as clear and concise as anything I know.

When I was in the parish ministry I assumed that a preacher was obligated, at least on Good Friday, to expound the doctrine of the atonement. I assumed too much. In my 15 years in the pew, I have not often heard it really expounded. Even on Good Friday, what fleeting references are made to it seldom rise above the moral influence level.

The compilers of *Hymnal 1982* proposed dropping from "There is a green hill far away" (no. 167) its powerful fourth verse. It was saved with an asterisk. If those blunt words do not express the heart of Good Friday, then Good Friday may be able to effect my momentary feelings, but it does not change my ultimate condition.

In the last decade some good things have happened. Personal religion is much alive among us. There is loving concern at work among us. But the parishes I know best are in serious trouble. A lot of new people come into their fellowship. But not that many stay. They don't always move away. They drift away, or they go elsewhere. I would suggest that a major cause of this is the fact that a religion excessively based on personal experience or pious opinion cannot sustain Christian faith/life over the long haul.

(The Rev.) NEIL R. JORDAHL
Baltimore, Md.

Who Says So?

To answer the question of the Rev. George Wickersham, II: "...who says that Christ is present in the bread, leavened or unleavened?" [TLC, Dec. 7]; for starters, how about Jesus Christ, St. Paul, the early church fathers, the Prayer Book, the Roman Catholic Church, Easter Orthodox, Anglican and Lutheran churches, and the witness of Christian tradition for 2,000 years?

MARTHA MOYERS

Harrisonburg, Va.

BOOKS

Outside of Church

MINISTRY OF THE LAITY. By James D. Anderson and Ezra Earl Jones. Harper & Row. Pp. xxix and 152. \$14.95.

What a refreshing approach to a subject about which much has been written! Instead of sending me to church to learn how to "do ministry" and hoping it will spill over into the rest of my life, this book is about my life and how I live it using the resources of the church to guide my decisions.

Quoting from the book jacket: "Real lay ministry, the authors assert, has to do with the character of our lives rather than simply our activity in church. It is a state of heart and mind in which one does the truthful, courageous, and moral thing. Real lay ministry is living responsibly and acting with integrity. It is an outward expression of Christian beliefs."

We all want to be known as good people and the authors spend a number of pages exploring the good-people system and its relationship to our family, friends and environment. This book affirms that the ministry of the laity is life in total, not just life in the church.

MARY HASSELL
Deployment Officer
Diocese of Minnesota
Minneapolis, Minn.

What Makes a Good Deacon?

SACRAMENT OF SERVICE: A Vision of the Permanent Diaconate Today. By Patrick McCaslin and Michael G. Lawler. Paulist. Pp. 150. \$7.95 paper.

Episcopalians should read this Roman Catholic commentary in connection with the revised edition of *Permanent Deacons in the United States* (1985), the official guidelines on formation and ministry. Both volumes are based on 14 years of experience leading to more than 7,500 permanent deacons in this country. (The Episcopal Church has almost 900 deacons.)

McCaslin and Lawler answer two related questions: What is a deacon, and what makes a good deacon? A deacon is "a sacrament or a symbol" who is "ordained publicly by the Church not only to clarify, but also to enable, by his public life what all believers are called to be." They examine an overlapping sacrament, marriage, and criticize the restriction of the Roman diaconate to males (usually married). A Church "notoriously male and female" should be "symbolized in an order which is a mixed male and female order."

The purpose of the selection process is to reveal people with the charism of diakonia in order to ordain them dea-

cons. The authors tell of the use of the "Deacon Perceiver Interview" designed for diaconate programs by Selection Research Inc. of Lincoln, Neb. The face-to-face interview, 54 questions on nine themes, helps to identify diaconal qualities in applicants. (SRI has designed a similar interview to identify good priests.)

(Deacon) ORMONDE PLATER
St. Anna's Church
New Orleans, La.

Losing Weight

SHAPE UP FROM THE INSIDE OUT. By John R. Troop. Tyndale House. Pp. 128. \$2.95 paper.

An Episcopal priest has used a combination of diet and progressive resistance exercise to lose a good bit of weight, become physically fit, and greatly improve his self-image, and now he has written a personal testimony book to urge others to do the same. Having had some similar experience, I congratulate him on his achievement. Nevertheless, I have some theological questions.

For instance, even though he is careful to say that we should be fit to serve God better, the assumption that we all have to be slim and muscular to do that seems to concede too much to the narcissism of our society.

Then, too, he acknowledges that 80 percent of those who lose weight gain it back. He does not say that 95 percent of those who diet never lose significant weight. That means that anyone who begins a diet has about one chance in a hundred to take weight off and keep it off.

To say, as this book seems to, that God will help anyone who is spiritually right to reduce is to add to the already enormous burden of guilt that many people are carrying around because their hereditary traits are not in current fashion.

(The Rev.) O.C. EDWARDS, JR.
Professor of Preaching, Seabury-
Western Theological Seminary
Evanston, Ill.



Live in a Castle at DURHAM SEMINAR, ENGLAND July 16-27, 1987

Now home of University College, Durham Castle adjoins the great Cathedral.

★ Lectures include James Dunn, Michael Perry, Raymond Hammer Day trips visit Holy Isle, Hadrian's Wall.

★ Cathedral Cities tour can be combined with this event. \$649 includes room, meals, lectures, trips \$629 for spouse or student Write for the prospectus:

INTERNATIONAL SEMINARS
106 So. Fraley St. KANE, PA 16735
814/837-9178



CONTINUING EDUCATION
FOR CLERGY

DOCTOR OF MINISTRY PROGRAM

Summer Courses
The University of the South

For information write: The
Director's Office School of
Theology. Swannee. TN 57375-4001.

ORDER OF SAINT VINCENT

National Guild of Lay Ministers & Acolytes

For more information contact:

The Rev'd Fr. William R. Newby

Secretary-General

P.O. Box 6022

South Bend, IN 46660

(219) 232-3654 TTY/Voice

Amor! Christi Et Ecclesiae



THE EPISCOPAL CHURCH ANNUAL — 1986

Order Your Copy Now \$22.50
MOREHOUSE-BARLOW
78 Danbury Rd. Wilton, CT 06897
(203) 762-0721

THE FIRST AMERICAN NATIONAL PILGRIMAGE

to the

SHRINE OF OUR LADY OF WALSINGHAM

June 21 - July 7, 1987

Led by The Rt. Revd. William H. Brady
American Guardian of the Shrine

Glastonbury, Westminster Abbey, Canterbury,
London, Wells, Windsor, Nashdom, Bath

Itinerary and pilgrimage registration:

The American National Pilgrimage Committee
7631 West Wisconsin Avenue
Wauwatosa, Wisconsin 53213-3527



Join us for this spiritual adventure. Experience the richness of the Anglican spiritual heritage, travel with a group of like-minded pilgrims staying in historic (but up-to-date) Inns. Sumptuous meals, London Theatre, numerous opportunities for individual pursuits and shopping.

THE LIVING CHURCH

January 11, 1987
The Baptism of Our Lord, Epiphany 1

For 108 Years
Serving the Episcopal Church

New York HOPE Program

Hope can come in many forms. For some of New York's homeless, it comes in the form of the HOPE Program at the Church of Christ and St. Stephen's, which aims to make homeless people employable by providing education, on-the-job-training, psychological counseling and classroom instruction.

Development director, the Rev. Randolph Frew, gave an example of how the program works: "Here's Sam, 36, black and a veteran. He may have a Harvard degree or never have been beyond second grade — we've had both. He's on the street, the family has collapsed, he's on the familiar downward spiral. He came to our office and said he wanted to work."

What followed is the program part of the HOPE program; two psychological examinations by a qualified psychologist. Sam was accepted in the program and signed a contract that detailed exactly what was expected of him and what he might expect from HOPE.

Then began the 14 weeks of retraining and restructuring, beginning with four weeks of classroom work. The aim was to teach Sam how to look for a job, get the job and keep it. Sam was taught to look into his basic attitudes about work, and he began to learn that the workplace has some attitudes about him, too.

To help, HOPE gave Sam a kit that has a razor, toothbrush and paste and even an alarm clock. He was given clothes that fit, made by a nearby tailor who volunteers to remake good second-hand suits.

One of Sam's responsibilities spelled out in the contract was to find permanent shelter, which increased his sense of structure and purpose. The 19 other men and women in the class found places to stay as well, with the program's help.

After four weeks of classes, Sam looked for a job. HOPE's business contacts include 26 corporations which have an interest in the program. One of those corporations was looking for a security guard and chose Sam. They gave him job expertise, and, after he graduated from the program, he was employed permanently. A woman in the same class became a clerical worker at Columbia University. Several men and women were employed by a large janitorial services company. They are among the 82 percent of HOPE program graduates who, in a

two-year follow-up study, were shown to be still employed.

The offices and classrooms of HOPE are in the church's rectory. The Rev. Joseph Zorawick is rector.

There are now 60 graduates of the program and each class tends to be larger than the previous one. But the program has many supporters, including Columbia University, the Diocese of New York and others committed to aiding people like Sam.

Italian Parish Honored

Though Florence, Italy, is known for its cultural assets and history, it is also the home of a growing refugee community.

For a significant number of these refugees, their memories of the city will not be of monumental statues or buildings. They will remember the small group of parishioners of St. James Episcopal Church who gave them food and clothing and helped them find shelter.

Recently, the Institute of St. Martin of Tours presented St. James with a bronze medallion. Chosen out of a field of 300 nominees, St. James was honored for its ministry to refugees. The parish is part of the Convocation of American Churches in Europe, and began its refugee ministry at the suggestion of the Presiding Bishop's Fund for World Relief in re-

sponse to the needs of students and others from developing countries, some fleeing religious and political persecution, who turned to the church for help.

The rector of St. James, the Rev. Samuel H. Hartman, teamed together with program coordinator Martha Sprecht to develop a program with an initial grant of \$17,400 from the fund. Volunteers from the parish expanded the program to include not only emergency aid, but also resettlement assistance and help in solving the problems of immigration and coping with the demands of the Italian bureaucracy.

Subsequent support from the fund has meant the continuation of the work at St. James.

London Deaconess Community

The Deaconess Community of St. Andrew in London, England, recently celebrated its 125th anniversary as a community of women serving in the church. Founded in 1862, the community has allowed only deaconesses to become full members, but in the future such women may be ordained deacons.

For the past five years it has sponsored the "Distinctive Diaconate," a center which collects and distributes material on the distinctive or permanent diaconate of both women and men. It is directed by Sister Teresa, CSA, who has



Months after a heavy tremor struck San Salvador, relief and sanitation efforts still have not provided for many of those left homeless. These children took shelter in a cemetery and still make it their home. The Presiding Bishop's Fund for World Relief has sent a grant of \$5,000 to the stricken area.



St. Teresa, CSA: important connecting links in the history of women in the diaconate.

discovered some important connecting links in the history of women in the diaconate, and is now working on the theology of the relationship between the diaconal ministry and the lay and ordained ministries.

Sr. Teresa has used the findings of her studies in several lectures to the Australian Anglican Deaconess Conference which preceded the ordination of the first woman deacon in that country. She is now lecturing as a visiting professor at General Theological Seminary in New York.

Because of the majority vote affirming the "Deacons Measure" in Parliament [TLC, Aug. 17], and the subsequent favorable vote in the House of Lords, Sr. Teresa is confident that the Church of England will have a distinctive diaconate of about 350 women and a dozen men.

Grant Guidelines

The board of managers of the Church Missions Publishing Company has adopted a new set of guidelines to be followed in making grants for mission projects. The CMPC makes grants for various mission related projects in the church.

Full information about the new guidelines can be obtained by contacting the Diocese of Connecticut at 1335 Asylum Ave., Hartford, Ct. Proposal deadlines are April 15 for spring grants and November 15 for fall grants.

The board discourages the submission of proposals from committees, commissions and organizations unless they actively relate to the world-wide mission of Christ's church.

(The Rev.) ROBERT CARROON

CONVENTIONS

The 55th convention of the Diocese of Rochester, held November 15, was preceded by a gala banquet the night before at the Riverside Convention Center in Rochester, N.Y. More than 450 parishioners, clergy and friends of the diocese gathered to honor William K. Sittig, who is retiring after 15 years as diocesan controller.

In convention business the next day at Christ Church, Rochester, delegates approved a budget of \$1,113,272 for 1987. In addition, seven resolutions were adopted, including:

- observing the centennial of the Chicago-Lambeth Quadrilateral;
- increasing awareness of poverty;
- furthering the cause of education in Rochester;
- encouraging the study of issues relating to pornography;
- calling on the U.S. government to honor SALT II;
- endorsing revised guidelines for use of alcoholic beverages in church buildings;
- endorsing pastoral policies recommended by the diocesan committee on alcoholism and drug dependency.

In his address to the convention, the Rt. Rev. William G. Burrill, diocesan bishop, concentrated on the progress of stewardship education in the diocese, which he has identified in the past as

one of the top priorities during the early years of his episcopate.

RICHARD HENSHAW, JR.

The Diocese of the Rio Grande held its 34th convention in El Paso, Texas on November 21-23. St. Francis-on-the-Hill was the host church and the Rt. Rev. Sam Hulsey, Bishop of Northwest Texas, was the guest speaker.

In his opening address to the convention, the Rt. Rev. Richard Trelease, diocesan bishop, endorsed the idea of an Episcopal Charities Foundation. The idea was also a resolution, which passed unanimously. The resolution states that the purpose of the foundation is to serve Christ by providing support for special ministries and institutions through the diocese.

Rio Grande is one of the few dioceses that still pays medical insurance premiums for retired clergy and their widows. The convention supported the continued coverage of these persons.

Other resolutions endorsed the biblical tithe as the minimum standard of giving and called on congregations to adopt a goal of giving 50 percent of its income to mission outreach. The convention also made mission work the highest priority of the diocese, requested all congregations to become educated about AIDS and to respond in a pastoral manner, and passed a 1987 budget of \$1,717,717.

ELLEN THOMPSON

BRIEFLY...

Nine people from the Diocese of Connecticut were chosen to be the first class of **vocational deacons** whose ordination at Christ Church Cathedral, Hartford, on December 6, marked the resumption of a program for the diaconate in the diocese. The six women and three men who were ordained were chosen for their existing ministries of service outside the church to become symbols to the church of the mission to serve the world.

In a message to the Church of England, the National Executive Council of the Anglican Church of Canada said the English church's refusal to allow Canadian women priests to function as priests when visiting England threatens the unity of the Anglican Communion. It also says the English stance **challenges the authority of Canada's Anglican bishops** and that many of those bishops and male priests may now refuse invitations to preside at celebrations of the Eucharist in England.

The **Evangelical Lutheran Church of Finland** may begin ordaining women pastors as early as 1988 if a constitutional amendment passed by the church assembly wins the approval of Finland's parliament. The measure will allow parishes to reject pastors in whom they lack confidence, and opponents of women's ordination have been assured freedom to function in the church. More than 100 Finnish Lutheran women are expected to apply for ordination.

The **number of war cartoons on television** has doubled in the past year and they have grown more violent, according to the National Coalition on Television Violence. The organization, based in Champaign, Ill., reports that there are now 29 war cartoons broadcast from one to five days per week. The weekly air time for such cartoons has increased from 90 minutes in 1982 to 43 hours currently, says the coalition, an increase "almost entirely due to toy companies using the cartoons to help sell various lines of war toys." There is an average of over 48 acts of violence per hour in such programs, it adds.

Baptismal Renewal

By LLOYD G. PATTERSON

It will come as no surprise to hear that baptism — by which is meant the whole phenomenon of catechizing, washing with water, sealing, and admission to the eucharistic community — has once again become a matter of absorbing interest. The recovery of the place of baptism in early Christianity; the realization that baptism is ceasing to be a folk Christian “rite of passage” for the newly born; the experience of the Third World churches; the ecumenical affirmation, that it is in the community of the baptized where the unity of Christians is grounded — all these things, and doubtless others besides — have made ours a time of baptismal renewal.

It was not always so with us. Until very recently, we remained fundamentally what we were in the medieval and Reformation era, people for whom baptism was a forgotten formality, for whom “confirmation” was something of a puzzle, and for whom the Eucharist was the fundamental sign of Christian belonging. In 1945, Dom Gregory Dix could still title his epoch-making study of the Eucharist alone *The Shape of the Liturgy*.

It would be hard for him to do so today. It is in baptism — or perhaps more properly in baptism-Eucharist — that our incorporation into the work of God, in Christ, through the Spirit is celebrated. It is there that we have to look to understand and claim what we may now call our Christian “identity” as people who have been caught up into God’s redemptive plan for humanity.

I am doubtful that my few words will contribute anything new to the rapidly enlarging body of material on the subject; I simply set down here a little of what is already known, in the interest of furthering discussion of what is likely to be of interest in years ahead.

To begin with, baptism was not con-

*How can Christians
celebrate a new
identity in
Christ in a way
that is compelling
to the world today?*

trived by the first Christians, but was continued or adopted by them. I am not here thinking of pre-Christian practices of recurrent washings for purification, whether Jewish or non-Jewish; I am simply saying that, for the first Christians, baptism began with John the Baptist, not in the sense that his baptism was *his*, but that through him God had established repentance, and the baptismal sign of it, as the means of preparation for the final in-breaking of the kingdom.

Some evidence shows that Jesus’ baptism by John initially created difficulties, since it was hard to think of him as needing repentance. But the narratives of the baptism of Jesus in the synoptic Gospels already show the incorporation of this event into the Christian understanding of baptism. It is in our repentance and baptism that we are caught up, through the work of the Spirit, into the relationship with God established through the death and resurrection of the Son of God. Through confession of faith that Jesus is the Christ, and the repentance or change of mind about our relation to God which that involves, the baptized already share the first fruits of the life of the kingdom manifest in Christ.

Here already the view of baptism which dominated the early Christian centuries is laid down. When St. Matthew refers to the custom of baptizing “into the name of the Father, and the

Son, and the Holy Spirit,” and Acts refers to baptism “into the name of the Lord Jesus,” we should not get too absorbed in questions of simpler or more complex liturgical formulae. We now know that these are not liturgical formulae, and that we must rid our minds of the picture of a modern priest pouring water while reciting certain words rather than others. To speak of baptism “into the name” (*eis ton onoma*) is to refer to the divine reality or “name” into which a person is brought by baptism, the reality of what we might now call the “relationship” with God, established in Christ, effected by the Spirit. It is this relationship which provides Paul with his many ways of developing the implications of being a Christian, perhaps particularly in Romans 6-8, by reference to our being related to God or Father, through Christ or Son, in the new life of the Spirit.

The second and third centuries are marked, as witness Justin Martyr, Irenaeus, Tertullian, and Hippolytus, by the working up of a common scheme for the celebration of the baptismal establishment of this relationship with God. The period of instruction or catechesis came before baptism, rather than after it, as in St. Matthew and with Paul. While whole families or households continued to be baptized, there was pressure to limit baptism to those whose commitment can be tested. The baptism is accompanied by the tri-partite confession of faith, of which we have examples in our baptismal creeds, and is itself normally performed at the most dramatic possible time, on the night before the Paschal celebration of the Eucharist. It is elaborated with various anointings with oil, including that after baptism, in which the baptized are “sealed” in token of their being new people in Christ through the Spirit. It leads directly to introduction into the eucharistic community gathered for the Paschal feast.

Evidence of the continuation of this scheme well into the period of the Christian Roman Empire (and, incidentally, evidence that the church was not prepared to succumb easily to the effects of

The Rev. Lloyd G. Patterson is Huntington Professor of Historical Theology at the Episcopal Divinity School, Cambridge, Mass.

its new worldly attractiveness) is provided by the great buildings of the period. The "baptistries" were constructed to heighten the effect of being led out of this life into a new life in Christ, through going down into the pool over three steps symbolic of Christ's three days in the tomb, and walking up, made new, to be sealed by the bishop before entering the eucharistic assembly for the first time.

The continuation of the exclusion of the non-baptized from the eucharistic community was often marked, at the regular Lord's Day celebration, by the ceremonial closing of the doors of the basilica after the catechumens and other attendants at the Service of the Word had left.

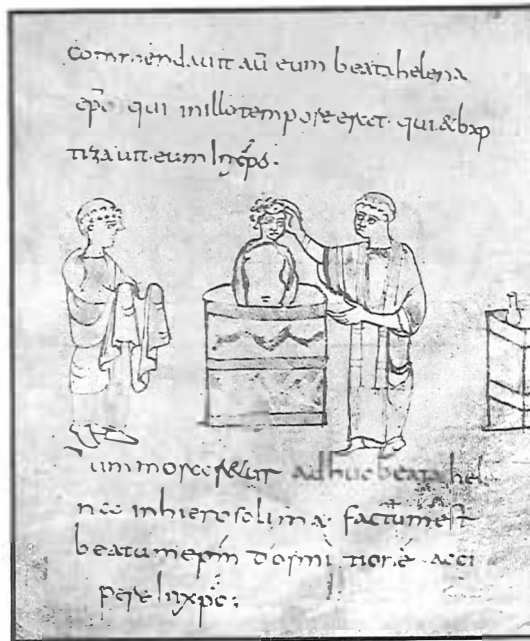
Whatever we may think of these details, or of the possibility or appropriateness of their use in our time, it is clear that early Christian baptism was a powerful statement of what it means to become a Christian, to have a Christian "identity," to confess to being a new person in relation to God, in Christ, through the Spirit.

Later developments should not be thought of, as we are now prone to think of them, simply as marking the breaking down of earlier baptismal practice. The Christianization of the Roman Empire, the later conversion — and baptism — of whole tribes of new peoples in western Europe in particular, and the fear of delay in the baptism of infants, led to baptism becoming a rite which may well be thought of as merely a "rite of passage" for those newly born into a Christian society.

Serious effort was recurrently made to maintain the relation between baptism and the mature confession of Christian faith. Attention was given to catechizing, albeit now post-baptismal catechesis. The retention — actually the reintroduction — of episcopal "sealing," now called confirmation, was scouted as an appropriate way of celebrating the conclusion of catechesis. Finally, with Archbishop Cranmer, this pattern of post-baptismal catechesis and confirmation became, rightly or wrongly, the prelude to the introduction of the eucharistic community.

It is interesting that the sole voices raised against the new pattern was that of the 16th century Anabaptists. This chiefly lay movement challenged the lax Christianity of the churches on both sides of the Reformation. Their criticism of infant baptism was easily shot down by those who saw in their demand for a return to adult baptism, a denial of divine prevenience and an unacceptable insistence on the conscious faith of the candidate as a prerequisite.

Still, naive as they certainly are, the early Anabaptist writings deserve attention. At least they grasped something of the larger problem ahead for the Chris-



A picture in a ninth century book shows an adult convert being baptized in Jerusalem by the bishop.

tian movement — something which we are seeing in our own time, in which the identity of the Christian community and the society at large can no longer be counted on to ensure the maturation of Christian faith in those who have been baptized as infants.

So now a hasty leap into the present. It might seem that the line I have been pursuing would lead me to call straight out for a return to the shape of early Christian baptismal practice. That is the lead given by the now famous first installment of the revised Roman rites which followed Vatican II, the *Rite of Adult Baptism*. It is also the line taken in much other modern liturgical revision, including the 1979 American Prayer Book. But where this lead has been followed successfully, as in Roman Catholic circles in this country and abroad, it is where the break between the Christian and the general society has been most obvious, or where detached adults are returning or coming to the church for the first time. It may well be that this is the line of the future, and the proliferation of rites for a restored catechumenate in non-western churches suggest it.

But one cannot discount the fact that, where such circumstances do not prevail, there is a good deal of resistance to this lead; for instance, among those American Episcopalians for whom the notion of post-baptismal catechesis leading to confirmation, and even to first admission to the eucharistic community, is not a dead letter. Startlingly enough, this retention of the inherited pattern seems to be the pattern among some of the most lively parts of the Anglican communion.

In our own country, I would judge that the most practical approach among those concerned with these issues lies in

the baptism of the children of committed Christians, combined with emphasis on the involvement of parents and sponsors in the on-going process of Christian education, and — almost certainly correct — the admission of children to the eucharistic community at a very early age. Whatever the continuing anomalies with such arrangements — I myself think it is a principle not to baptize those one is not prepared to communicate — it must be admitted that there is a real integrity to the serious pursuit of this sort of middle ground.

Still, there is the problem that we do not have an arrangement by which the aspects of the early practice are brought together in a clear pattern. It is posed for me by the reality of the charismatic movement within and not merely on the edge of the church. This phenomenon, I think, poses a challenge to us no less important than that which the Anabaptists posed for our 16th century predecessors. Perhaps even more so. So long as the gift of the Spirit is thought of as detached from the act of baptism, the celebration of the basis of Christian identity in its classic form is obscured. When asked whether I am a "born-again Christian," I reply properly: "Yes, I was baptized on April 15, 1929." But that, of course, does not really make the right point.

The problem we face is that, while we cannot go back in any simple fashion to a time which no longer exists, the responsibility still falls on us to celebrate our Christian identity, to confess the relationship into which we have been brought with God, in Christ, through the Spirit, in a way which makes the reality of that identity and relationship visible, clear, and compelling to the world in our time. That is the basic issue of baptismal renewal for us.

Affirmed and Strengthened

By MELINDA ANN REAGOR

The baptism of Jesus has always been a rough spot in the meeting-ground of text and Christian doctrine. If Jesus was John's superior, why did John baptize him and not the other way around? If Jesus was sinless, why did he submit himself to a baptism of repentance for the forgiveness of sins? Taking this line further, if Jesus knew everything, then he already knew how wonderful he was. What, if anything, did he get out of God's making it official?

In Matthew's account of Jesus' baptism, the church's concern with such issues is already apparent. John, being aware of Jesus' greatness, is reluctant to baptize the Lord, but Jesus, in effect, replies, "It's all right. It's not the way it looks, but I've got my reasons."

The church is understandably concerned to protect its experience of Jesus as divine, and to be nervous when he is reported as having behaved in a manner not quite suited to his high station. The hitch comes when we remember that becoming man at all is not exactly suited to God's high station, and that this seems to bother him a lot less than it does us. Anytime we don't like to see Jesus doing something we would consider good with any other human being, we are rejecting Jesus' human solidarity with us, that blood-brotherhood that makes the Incarnation work.

It is implied that John recognized Jesus for who he was, but it is God's recognition which gives the story focus and completion. We don't know for sure if anybody but Jesus could hear the voice saying, "Thou art my beloved son; with thee I am well-pleased." Of course, the dove may have been a little more obvi-

Melinda Ann Reagor resides in Durham, N.C., and is a communicant and lay-reader at the Church of the Holy Family. She works for Duke University as a librarian, with special responsibilities for religious materials and those in Hebrew.

As Jesus was,
we are called
God's children,
and are promised
his presence, before
the crisis, before the
thick of things.

ous. But the voice speaks to Jesus; the dove singles him out. What did it mean to him that God approved of him, approved there, in that time and place, doing that?

Think about the shape of Jesus' story, and where the baptism falls in that story. Jesus is 30 years old. Thirty years have passed since the manger and stable, the star and the wise men. He grew up while you were putting away your Christmas decorations. We haven't heard much about him in the interim, just a vignette about a precociously pious 12-year-old and two worried parents, when he got lost in the temple.

Eighteen hidden years later he is baptized, and plunges headlong into the public eye, moving next to temptation in the desert, and finally to the cross. Jesus' baptism is really the beginning of his ministry, the beginning of probably three years of love and rejection, understanding and deafness, glory and blood, and again glory.

God affirms Jesus as beloved just as he begins the hard part of his life. At the

time of Jesus' baptism, God recognizes him as Son and confirms his own presence with Jesus in the gift of the Holy Spirit. Before one person is healed, before one disciple is chosen — long, long before one stripe is cut or the first nail driven. And when Jesus is hanging there, at the time of his death, he cries out to a God he can't find. At the cross, there is no dove, only silence.

If someone were to ask me where I would like my affirmation, my reassurance that I was doing well, I would say, "Set it down right over there, against the night of my despair, against my aching loneliness, my fears and my doubts. Don't waste it on me when I'm 'up,' when things are going smoothly, and life is easy." The Father didn't affirm Jesus where I would think he'd need it most, where I'd want it most, but before the events began, when we don't know how much Jesus knew of the way it would end.

At Jesus' baptism, perhaps he was given the strength to get up and do what had to be done. Affirmation by God doesn't mean life won't be hard or troubled. It may mean that he gives us the strength to continue, to get through the hard part, even to get through times when he may seem far away.

Jesus not only told the disciples to baptize, he did it himself. In a way, Jesus' baptism is the historical first reference point for Christian baptism, God's affirmation of those who follow him. Like Jesus, we are usually affirmed by God before things get rough, whether we are baptized as adults or as infants. We too are called his children, and are promised his presence, before the crises, before the thick of things. Maybe the affirmation itself affects both the difficulty and the fundamental safety of the life that follows, as we grow into our baptism, as we struggle to become the beloved sons and daughters he has named us, in whom he is well-pleased.

Who Am I?

“Like Adam, we are not sure just who we are, just what we can do . . . but like Jesus, we should mature to the point where we know pretty well who we are, having discovered our God-given talents and capabilities in the context of self-examination and prayer.”

By SALLY CAMPBELL

The importance of a search for one's identity is such a commonplace idea in our psychologically savvy generation that we almost do not take it seriously. However, this is where western culture, with its emphasis on the worth of the individual and his right to freedom, has landed us: moaning softly and saying to ourselves, “Who am I?” It is a genuine hallmark of our time, this concern, and a question that each of us must face, and answer.

But others have faced it before. In fact it is possible to cast the whole story of the Fall and the Redemption in the light of what we consider to be our very own problem. Doing this might not only make us see that it is indeed serious, but also give us some hints on what to expect as we proceed.

There is Adam, having just been created by God, placed in the garden with a good description of who he is (Genesis 1 and 2), and with the greatest gift of all: true freedom exercised in perfect obedience. But, when he's approached by the devil testing to see whether he believes in his God-given identity, and believes in that freedom, he has to prove it and see it, and poof! there goes the garden, there goes the freedom, there goes the good life.

Something must be done, obviously, to redress this, and it will be effected in the same general terms. So, enter Jesus, and as he is baptized by John, he hears God say “You are my beloved son.” *There's* a solid identity if there ever was one. Does Jesus believe it? We'll see.

Sally Campbell, of Cold Spring Harbor, N.Y., is a frequent contributor to THE LIVING CHURCH.



RNS

Out he goes, into the wilderness, driven by the Spirit, and after a while comes the devil with three temptations. Now, it is possible to interpret these in many lights, but notice that they may all be linked to Jesus' sense of who he is. For *if* he is the son of God, then surely he can make bread out of stones; and *if* he is the son of God then surely the angels will protect him; and (a somewhat different slant in this one) *if* he is the son of God then he already has infinite power, and he doesn't need the devil's offering to make it so. What the devil is suggesting is that perhaps he ought to get a little solid proof about who he is, a sign from heaven just to verify it, make him feel sure. Jesus resists; he does nothing

to prove who he is; in perfect faith he believes it without proof.

This is not the only time Jesus faces the same temptation. The devil tests him again through Peter, who is telling him, in effect, that if he's the son of God he shouldn't have to be crucified (Matt. 16:22, Mark 8:32). And, even at the very last, on the cross, the people passing by say “If you are the son of God, come down from the cross.” But Jesus, in his powerful weakness, does nothing. His acquiescent faith in believing who he is, without having to prove it, redresses Adam's faithless willfulness when he proved to himself he could do what he wanted to.

Since our state is to be both in Adam and in Christ it's hardly a surprise that we must deal with the problem of identity in two ways.

Like Adam we are not sure just who we are, just what we can do. In the process of maturing we seek for signs, proofs that we have freedom to do what we want, and power to make things happen. In that process we discover and solidify the sense we have of our selves, and of our identities.

But like Jesus, we should mature to the point where we know pretty well who we are, having discovered our God-given talents and capabilities in the context of self-examination and prayer. No longer should our energies have to be devoted to power plays and showy actions, those comforting assurances that we are what we think we are.

Knowing — and accepting — the answer to the question “Who am I?” relieves us of the burden of having to prove it, and makes us wiser and better channels for God's grace and power.

EDITORIALS

Who May Be Baptized?

Who may or may not be baptized in the Episcopal Church today? This is a question which arises and will arise in many parishes, and it will not always be easy to answer. Nor is it sufficient for rectors and vicars to answer this question. A sustainable position must represent some degree of consensus among church members.

Anglican tradition has reflected the situation in the Church of England in past centuries. It was assumed that virtually every baby born in the land would be baptized, soon after birth, in the local parish church and, if it lived, would grow up, like almost everybody else, as a member of the national church. That made sense in an intentionally Christian nation with an established church extending its parish system to every village in the kingdom.

In recent years, however, many people make little or no effort to raise their children as Christians and often neither parents, sponsors, nor baptized individuals see themselves as seriously committed to the vows of baptism. As larger numbers of baptized people disregard the Christian faith, the whole thing is trivialized and loses credibility. Already in the early years of this century, the missionary theologian, Roland Allen, resigned from his parish in England to protest in part against the irresponsible and indiscriminate administration of holy baptism.

Today, many Episcopalians agree that parents must show at least some degree of commitment if their babies are to be baptized, and must conform (in the case of healthy children) to parish rules regarding time and circumstances of baptism. Older children and adults (again assuming their life is not in danger) are generally expected to participate in some sort of instruction or training program. Often the ancient term "catechumen" in being revived for baptismal candidates, implying a lengthy and challenging period of preparation in which many parishioners assist in different ways.

How strict should the church be about this? What happens when one parish has a demanding catechumenate program whereas the parish down the street baptizes virtually anyone who asks? Is elitism and spiritual snobbishness fostered by too good a program? Many organizations find that over-preparation is as harmful as under-preparation for long-term active membership. Just where is the right balance to be found? These questions will deserve extended consideration in the years ahead.

Jesus at the Jordan

The Christian church is a body of baptized people; what concerns baptism concerns all of us. When we celebrate the baptism of our Blessed Lord on the Sunday after the Epiphany, we celebrate an event in his life which is also an event in our lives. As he was baptized to unite himself with sinful humanity, so we unite ourselves to him in this holy sacrament.

As on previous years, THE LIVING CHURCH again respectfully calls attention to the meaning and importance of this feast. In celebrating the baptism of Jesus in the Jordan, we continue what has been, historically, a most important part of the total observance of the Epiphany. In the ancient churches of the Near East and Middle East, the celebration of the baptism has always been the main emphasis of Epiphany, and it is traditionally celebrated on a large scale.

This year, Year A, in the three-year lectionary, is an especially auspicious time for us to reflect upon the significance of our Lord's baptism, because it continues to be alluded to next week also in the holy gospel.

The Iranian Connection

As this issue goes to press, the leadership of our nation continues to struggle with the reports of the Iranian arms deal and the twisted chain of related and resulting events. As Christians and as church members, these events touch our concerns at various points.

Naturally we are concerned about hostages, both those presently held and those who may be seized in the future. We sincerely hope the recent disclosures will not terminate the humanitarian negotiations carried out by the Archbishop of Canterbury's envoy, Terry Waite. We also hope that the arms purchased by Iran will not suggest to any other nation that similar shipments to them can be secured by the simple means of holding for ransom several American teachers, government workers, or even tourists who are in their territory.

At this time it has not been demonstrated that the so-called *contras*, fighting against the Sandinista government of Nicaragua, have materially benefited from the sale of arms to Iran, but psychologically and politically they have been gravely harmed. American policies toward Nicaragua may be totally overhauled. One way or another, many religious bodies have a stake in this. The Roman Catholic hierarchy in Nicaragua and certain conservative Protestant groups who have suffered under the post-revolutionary government will be distressed if U.S. support of the *contras* is discontinued. Others, who have fared more comfortably under the Sandinistas, advocate a more positive approach to the Nicaraguan government, in spite of its own acknowledged anti-Yankee stance. Still others advocate a strict hand-offs U.S. policy.

It will be interesting to follow how the Nicaraguan government's choice to free Eugene Hansenfus may effect relations between our two countries. Furthermore, what might Hansenfus have to say which could help relieve some of the confusion about the Iran arms deal?

Meanwhile, the question of honesty in our own government is of obvious concern to all Americans. Only a complete and honest disclosure of the whole Iranian story, in our opinion, will lay to rest the shadow of this unseemly incident in our history.

PEOPLE and places

Appointments

The Rev. **Ed Berckman**, on leave as editor of *The Church Militant*, Diocese of Indianapolis, is working part-time as interim assistant at St. Paul's, Indianapolis, Ind.

The Rev. **Gwen Buehrens** joins the staff of the Church of the Holy Trinity, 316 E. 88th St., New York, N.Y. 10128, on January 15.

The Rev. **Carl Buffington** is rector of the Church of the Advent, Stafford, Texas.

The Rev. **Claudia B. Cluff** is now rector of St. John's, 189 George St., New Brunswick, N.J. 08901.

The Rev. **Terry Cobb** is rector of St. Alban's, Box 882, Lexington, S.C. 29072.

The Rev. **M. Stanley Compton, Jr.** is rector of St. Andrew's, Drawer E, Liberal, Kan. 67901.

The Rev. **Michael Gemignani**, formerly dean of Sciences and Humanities at Ball State Univ., is now dean of the College of Arts and Sciences at the Univ. of Maine, Orono, Maine.

The Rev. **M. Douglas Girardeau**, non-parochial, is interim rector of Christ Church, Easton, Md., effective January 1.

The Rev. **James Kellett** is vicar of Hickory Neck, Box 425, Toano, Va. 23168, effective January 18.

The Rev. **James Marrs** is priest-in-charge of Bishop Whipple Mission, Box 326, Morton, Minn. 56270 and coordinator of region IV which comprises the southwestern area of the state.

The Rev. **Martin A. Pearsall** is vicar of St. Francis of Assisi, 3445 Parkmoor Village Dr., Colorado Springs, Colo. 80907.

The Rev. **William L. Russell** is now interim rector of St. Peter's, Columbia, Tenn.

The Rev. **James D. Smith**, non-parochial, is now interim rector of St. James', Roanoke, Va.

The Rev. **James Taylor** is interim chaplain at the Univ. of Michigan, Ann Arbor, Mich.

The Rev. **Wayne T. Wright** is rector of Grace Church, New Orleans, La., effective January 1.

Ordinations

Priests

Colorado—**William Marvin Boyd**, vicar, Grace Church, Buena Vista and St. George's, Leadville, Colo. Add: 16950 C. R. 363, Buena Vista, Colo. 81211.

Maryland—**Dorian McGlannan**, assistant, Messiah, 3465 Hickory Ave., Baltimore, Md. 21211.

Michigan—**David R. Amo**, assistant, Transfiguration, Indian River, Mich. Add: 7012 Mission Rd., Alanson, Mich. 49706. **Catherine Waynick**, assis-

tant, Christ Church, Box 801, Bloomfield Hills, Mich. 48013.

Nebraska—**Steve Malcom**, curate, St. Andrew's, 925 S. 8th St., Omaha, Neb. 68144.

Pittsburgh—**Andrew Adams**, assistant, Christ Church, 84 Broadway, New Haven, Conn. 06511. **Alison Barfoot**, assistant, St. Thomas-in-the-Fields, 4106 St. Thomas Dr., Gibsonsia, Pa. 15044. **Louis Cockram-Ashley**, rector, Church of the Advent, 101 Clay Ave., Jeannette, Pa. **Kevin S. Higgins**, assistant, St. Stephen's, 220 Eighth Ave., McKeesport, Pa. 15132. **James L. Hobby**, rector, St. Paul's, Monongahela and St. John's, Donora, Pa. Add: Box 247, Monongahela, Pa. 15063. **Kenneth G. Kocharhook**, assistant, St. Mary's, 509 Sixth St., Charleroi, Pa. 15022. **Robert J. Nagiel**, rector, Christ Church, Box 221, New Brighton, Pa. 15066. **John A. MacDonald**, assistant, Trinity Cathedral, Sixth Ave., Pittsburgh, Pa. 15222. **G. Kelly Marshall**, assistant, Calvary, 315 Shady Ave., Pittsburgh, Pa. 15206. **Peter E. Ostrander**, vicar, St. George's, Bonar Ave. at Fifth St., Waynesburg, Pa. 15370. **John B. Pennington**, assistant, St. David's, Peters Township, Pa. Add: 905 E. McMurray Rd., Venetia, Pa. 15367. **Joseph A. Vitunic**, vicar, Church of the Savior Fellowship, 513 Melrose Ave., Ambridge, Pa. 15003. **John Mark Zimmerman**, chaplain, Washington Memorial Chapel, Valley Forge, Pa. Add: Country Club Road, Phoenixville, Pa. 19460.

Rio Grande—**Anna Lee Gaddy**, priest for Lincoln County, serving Ruidoso, Glencoe, Lincoln & Carrizozo, N.M. Add: Box 648, Ruidoso Downs, N.M. 88346.

South Dakota—**Karen E. Hall**, rector, Grace Church, Madison; St. Stephen's, DeSmet; and St. Mary's and Our Blessed Redeemer, Flandreau, S.D., known as the wider area ministry. Add: 519 8th Ave., Brookings, S.D. 57006.

West Texas—**John R. Claypool**, associate, Christ Church, 301 W. Russell, San Antonio, Texas 78212.

Western Massachusetts—**Robert Edmund Friedrich, Jr.** (for the Bishop of New York), assistant,

Church of the Atonement, 36 Court St., Westfield, Mass. 01085.

Wyoming—**Daphne B. Grimes**, assistant, Christ Church, 45 Road 3CX-5, Cody, Wyo. 82414.

South Dakota—**John H. Shepard**, St. Thomas, 2007 Butteview Dr., Sturgis, S.D. 57785.



Upper South Carolina—**William M. Brock**, assistant, Church of the Resurrection, Greenwood, S.C. **William David McSwain**, assistant, St. Martin's-in-the-Fields, 5220 Clemson Ave., Columbia, S.C. 29206. **Howard W. Stringfellow**, 245 E. 44th St., Apt. 8B, New York, N.Y. 10017.

Permanent Deacons

Connecticut—**Malcolm McGregor Barnum**, Christ Church, Greenwich; add: 505 Cognewaugh Rd., Cos Cob, Conn. 06807. **Richard E. Beattie**, Good Shepherd, Orange; add: 438 Old Tavern Rd., Orange, Conn. 06447. **Francene Bedell**, Church of the Resurrection, Norwich; add: Pautipaug Hill, Baltic, Conn. 06330. **Caroline Grubbs Garside**, Christ Church, Watertown; add: 199 Woodbury Rd., Watertown, Conn. 06795. **Judith Robison Kipnis**, Christ Church, Redding; add: 20 Drummer Lane, West Redding, Conn. 06896. **Joyce Marilyn Scales**, St. Paul's, Southington; add: 350 Hart St., Southington, Conn. 06489. **Carolyn Gordon Jacques Shears**, St. Alban's, Danielson; add: R.D. 2, Box 330, Dayville, Conn. 06241. **Janet Howell Wright**, Trinity-on-the-

22 WEEKS FOR \$13.25

— A special offer for new subscribers —

Subscribe now to THE LIVING CHURCH and each week you will receive current news of the Episcopal Church, feature articles, book reviews, special reports, devotional material and much more. THE LIVING CHURCH is the only independent national weekly newsmagazine in the church serving clergy and laypeople since 1878. This special introductory offer — a 22 weeks' subscription for only \$13.25 — is for new subscribers only. Foreign postage is \$5.00 additional.

To Our Correspondents

We are grateful for the work you have done in the past year. Now that the new year has begun, we remind you that information sent for People and Places should be sent on the forms, which are available from the People and Places editor. Your prompt and thorough information will continue to be appreciated.

THE LIVING CHURCH
816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

I wish to subscribe to THE LIVING CHURCH for 22 weeks at the special introductory rate of \$13.25. This is a new subscription, and I enclose my payment of \$13.25.

Name _____

Address _____

City _____ State _____ Zip _____

CHURCH SERVICES NEAR COLLEGES

PENNSYLVANIA (Cont'd.)

LOCK HAVEN UNIV. Lock Haven
ST. PAUL'S 112 E. Main St.
 The Rev. Richard A. Cohoon, r
 Sun H Eu 8, 10:45, Christian Ed 9:30

INDIANA

BALL STATE UNIV. Muncie
GRACE CHURCH Madison at Adams
 The Rev. Chas. T. Mason, Jr., r; the Rev. Gregory J.E. Mansfield, c and chap
 Masses Sun 8, 10:15, Wed 5:30, Tues 5:30 at Student Center. Canterbury Fellowship (317) 289-7931

SOUTH CAROLINA

COLLEGE OF CHARLESTON Charleston
GRACE CHURCH 98 Wentworth St.
 The Rev. Constance D.S. Belmore, chap
 Sun 8 & 11; Wed 5:30

PURDUE UNIVERSITY West Lafayette

EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

TEXAS

SMU Dallas
COLLEGIATE CHAPEL OF ST. ALBAN 3308 Daniel
 and **EPISCOPAL STUDENT CENTER** (214) 363-2911
 The Rev. Frank B. Bass, chap
 Sun Sung H Eu 11, 5 dinner follows. Wkdys 5. Chapel open 24 hours

VALPARAISO UNIVERSITY Valparaiso

ST. ANDREW'S 100 Erie St.
 The Rev. Robert G. Bramlett, D.Min.,
 Sun 8, 10, H Eu Wed 7

TEXAS TECH UNIV. Lubbock

CANTERBURY ASSOCIATION 2407 16th (16th & Y)
 The Rev. Tim Kazan, chap
 Sun Compline, dinner, activities 6:30. Wed Compline, dinner, Bible study 6:30. H Eu as anno

KANSAS

KANSAS STATE UNIV. Manhattan
ST. FRANCIS AT KSU 1402 LeGore Lane
 The Rev. Ron Clingenpeel, chap
 5 Danforth Chapel. HD 7:30 House

COLORADO

COLORADO STATE UNIV. Ft. Collins

ST. LUKE'S 2000 Stover St.
 The Rev. David Douglas, r
 Sun Eu 8, 10; 6 Student Fellowship
ST. PAUL'S 1208 W. Elizabeth (Campus West)
 The Rev. William Bacon, r
 Sun Eu 7:30, 10; 6 Student Fellowship

UNIV. OF KANSAS Lawrence

CANTERBURY HOUSE 1116 Louisiana
 The Rev. Anne Clevenger, the Rev. Mark Clevenger
 Sun H Eu 5; Thurs noon H Eu

VERMONT

NORWICH UNIVERSITY
 The Rev. Richard E. May, chap, 485-7822
MILITARY COLLEGE OF VERMONT, Northfield. St. Mary's Church: 8 HC, 10 HC. 485-8221. White Chapel: 7:30 HC, 485-2129. **VERMONT COLLEGE**, Montpelier. Christ Church: 8 HC, 10 HC, 223-3631. White Chapel: 7:30 HC, 485-2129.

MINNESOTA

UNIV. OF MINNESOTA Minneapolis/St. Paul

UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap. Minneapolis 55414
 Sun Eu 6. Wed Eu 12:15 612/331-3552

UNIVERSITY OF DELAWARE Newark

ST. THOMAS'S PARISH CHURCH
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Sun 6:30. HD as anno. EP daily. ES 1st & 3rd Sun

DELAWARE

ATLANTA UNIV. CENTER Atlanta

CANTERBURY CENTER 791 Fair St., S.W.
 The Rev. Vincent P. Harris, chap
 Sun HC 11. Wed HC 6

MISSISSIPPI

MISSISSIPPI STATE UNIV. Starkville

RESURRECTION 105 N. Montgomery
 The Rev. Douglas Carter, chap
 Sun Eu 7:30, 10:30, 6:30 Eu, dinner, discussion. Wed Eu 12:05 MSU Chapel

VIRGINIA

THE COLLEGE OF WILLIAM & MARY Williamsburg

BRUTON PARISH CHURCH Duke of Gloucester St.
 The Rev. Thom W. Blair, interim r; the Rev. R.S. Fitts, chap
 Sun HC 8, 9:30, 11, 5:30 (ES) Dinner follows. Thurs 5:30 (Wren Chapel) Dinner follows

EASTERN ILLINOIS UNIV. Charleston

EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap
 HC midweek & holidays as announced. 345-8191

NEW YORK

SKIDMORE COLLEGE Saratoga Springs

BETHESDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Thurs 6 Wilson Chapel

FRANCE

THE AMERICAN CATHEDRAL IN PARIS

23, Ave. George V, 75008
 The Very Rev. James R. Leo, dean
 Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU)

NORTHERN ILLINOIS UNIV. DeKalb

CANTERBURY EPISCOPAL COMMUNITY (815) 758-0572
 901-G Lucinda Ave.
 The Rev. Gary P. Lambert, chap

OHIO

MIAMI UNIVERSITY Oxford

HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10. Wkdys as announced

SOUTHERN ILLINOIS UNIVERSITY Carbondale

ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. Wkdys as announced

OHIO WESLEYAN UNIVERSITY Delaware

ST. PETER'S 45 W. Winter St.
 The Rev. Paul Nicely, priest assoc
 Sun H Eu 8, 10:30. Wkdys as announced

PENNSYLVANIA

DUQUESNE UNIVERSITY Pittsburgh

TRINITY CATHEDRAL 325 Oliver Ave.
 The Very Rev. George Werner, dean; the Rev. Don Hands, campus min.
 Sun Eu 8 & 10:30. Wkdys Eu 12:05

UNIVERSITY OF ILLINOIS Champaign

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

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rates.

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

Refer to Key on page 16.

CLASSIFIED

BOOKS

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

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, Tenn. 37375. (615) 598-0208.

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented. 4-volume set — \$75.00. All Saints Church, 6600 The Plaza, Charlotte, N.C. 28215. 704-536-4091.

FOR SALE

EPISCOPAL CHURCH SIGNS—Aluminum, familiar colors, single and double face, economical; brackets, too. For information—Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Rd., Tallahassee, Fla. 32303. 904/562-1595.

ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

POSITIONS OFFERED

DIRECTOR OF MUSIC. St. Michael's Episcopal Church, 4701 Erie St., Racine, Wis. 53402. Fr. John Ambelang, rector. Sunday service and adult choir rehearsal, organize and develop children's/youth music program. Bachelor's degree in music and experience required (familiarity with 1982 Hymnal and with renewal music in worship strongly desired). Salary competitive, commensurate with qualifications. Use of church facilities for private teaching is offered. (414) 639-2507.

TRINITY EPISCOPAL CHURCH, Fort Wayne, Ind., is searching for an excellent, experienced organist/choir director. Desire for strong congregational (including children) development. Teaching privileges. Salary and benefits negotiable. Contact: Anita Cast, 4601 N. Washington Rd., Fort Wayne, Ind. 46804.

SCENIC SOUTHWESTERN UTAH — Small parish with growth potential in a year around golfing community of 25,000 seeks full or part-time retired priest. Assistance with housing and car allowance possible. Inquire or send resumé to: John D. Smith, Sr. Warden, Grace Episcopal Church, 1316 Player Circle, St. George, Utah 84770. Phone 801/673-4928.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

Green, New Haven; add: 14 Corbin Circle, Branford, Conn. 06405. Ernest Calvin Williams, Sr., St. Luke's, New Haven; add: 11 Ramsdell St., New Haven, Conn. 06515.

Retirements

The Rev. Charles B. Farrar, as assistant at Good Shepherd, Tequesta, Fla. Add: 12730 Pineacree Court, West Palm Beach, Fla. 33414.

The Rev. Gerald M. Cover, as rector of St. Raphael's, Colorado Springs, Colo.

The Rev. Robert G. Hewitt, as rector of Grace Church, Colorado Springs, Colo.

The Rev. Benjamin Axleroad, as chaplain of Episcopal Hospital, Philadelphia, Pa. Add: 225 Church St., Philadelphia, Pa. 19106. Fr. Axleroad continues as vicar of the Church of the Crucifixion, Philadelphia.

Religious Orders

On October 13 in St. Bartholomew's, Brooklyn, N.Y., the Bishop Protector General, the Rt. Rev. Paul Moore, Bishop of New York, received the solemn profession of Br. Patrick Damian into full membership of the Society of St. Francis.

The American and European provinces of the Community of St. Francis have elected Sr. Cecilia Reverend Mother of the order. Breaking with tradition Reverend Mother, who prefers to be called "the Minister," will continue to live in California and administer the community from San Francisco rather than in England where the Minister has always lived.

On December 14 during the service of Evensong, Carolyn Darr was clothed as a novice in the Society of St. Margaret, St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass. 02108.

Deaths

The Rev. Harry L. Casey, retired priest of the Diocese of New Jersey, died in Logan Township, N.J., of respiratory failure on September 9 at the age of 49.

Fr. Casey attended Bob Jones University and the Reformed Episcopal Seminary; he received a certificate from Virginia Theological Seminary in 1962 and a master's degree from Temple University in 1967. From 1962 to 1966 he served as assistant at St. Mary's, Ardmore, Pa. and from 1966 to 1975 as rector of Grace Church, Hulmeville, Pa. From 1975 to 1977 he was rector of St. Nicholas, Quito and director of lay ministry in Ecuador. Since 1978 Fr. Casey has been rector of Merciful Saviour, Penns Grove, N.J. He is survived by his wife, Elizabeth, a son and a daughter.

The Rev. William Francis Donnelly, retired priest of the Diocese of Fond du Lac, died on November 12 at the age of 81.

Fr. Donnelly served churches in South Dakota and Wisconsin, having been rector of Emmanuel in Lancaster, Wis. from 1943 to 1945 and assistant at Grace Church, Madison, Wis. from 1945 to 1949. From 1949 to 1959, he was rector of St. John the Baptist, Wausau, Wis. and from 1959 to 1965, chaplain at St. John's Military Academy in Delafield, Wis. He was rector of St. Paul's, Marinette, Wis. from 1965 to 1969. He is survived by his wife.

The Rev. Canon Oliver Floyd, retired priest of the Diocese of Pittsburgh and former canon to the ordinary, died at the age of 83 on November 22 in Pittsburgh.

A graduate of the University of Pittsburgh, Canon Floyd received the Ph.D. degree from the Univ. of Minnesota in 1931. He was rector of the Church of the Advent, Pittsburgh from 1947 to 1970 and canon to the ordinary from 1968 to 1976. Since 1976, Canon Floyd had served as assistant at St. Paul's, Mt. Lebanon, Pa. He is survived by a brother and a sister, his son and daughter, and four grandchildren.

CLASSIFIED

POSITIONS OFFERED

ADMINISTRATOR/PROGRAM DIRECTOR. Year round resident for Episcopal Camp and Conference Center in central Iowa. Salary negotiable; housing and benefits provided. Need administrative and promotional experience. Resumes received until January 16, 1987. Contact: The Rev. A. P. Becker, 225 37th St., Des Moines, Iowa 50312. (515) 277-6165.

POSITIONS WANTED

MATURE PRIEST seeks change in ten year ministry. Gospel centered preaching, skilled counselor, administrative skills. Will do 1928 BCP services. Reply Box H-645*.

YOUTH MINISTER, M.Div. with three-plus years of experience for a full-time parish program, grades 7 through college. Reply Box S-647*.

RETIREMENT LIVING

ACTIVE RETIREMENT in beautiful southern Ohio. Join the caring community at Bristol Village — Independent living — Individual homes starting at \$20,000 — Life lease with refund policy — Modest monthly fees — First night's visit FREE. Bristol Village, Waverly, Ohio 45690. 800/223-9766. In Ohio: 800/223-3811.

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English bells hung for change ringing. Linda C. Woodford, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

I WILL KEEP your pledge statements on computer. Reports as desired. Low rates. Eugene Patton, P.O. Box 546, Morgantown, Pa. 19543. 215/286-0684.

WANTED

MODEST "retired" portable communion set for new priest. Well-worn condition O.K. Will buy. Reply Box C-646*.

CLASSIFIED ADVERTISING RATES

- 39 Cts. a word for one insertion; 35 cts. a word an insertion for 3 to 12 insertions; 33 cts. a word an insertion for 13 to 25 insertions; and 31 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- Resolutions and minutes of Church organizations: 30 cts. a word.
- Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

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

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

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30 & 2. Hours 10-4:30 Mon to Sat; 8-6 Sun

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

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

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

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). Mon & Fri. 7; Tues, Wed, Thurs 12:05. HD 12:05

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

MINNEAPOLIS, MINN.

ST. PAUL'S PARISH 1917 Logan Ave., So. 55403
The Rev. Dr. Stephen L. Brehe, r; the Rev. Barbara Ramnaraine, d
Sun Worship: 8 & 10 377-1273

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.

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David E. Weaver
Sun 8 Low Mass, 10 High Mass. Wkdy's as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9-15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

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

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

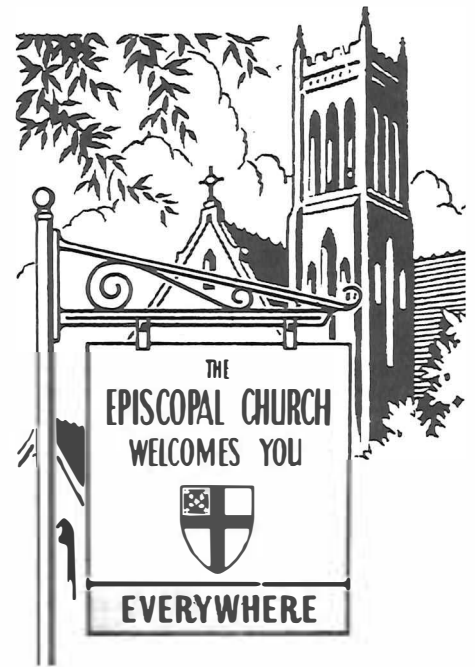
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

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

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

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. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Howard Stringfellow, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow
Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed 12:10. Eu Sat 10



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

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

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SSC, r; Rev. Kenneth G. Kocharhook, c; the Rev. Jack V. Dolan, d
Sun Masses, 8:30, 11. Daily; as announced.
Sun 8:30 & 10:30. Wed 12:35 Eu & HS

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8 (Low), 10 (Sol High). C 1st Sat 12 noon and by appt. Mat & Eu daily (328-3883 for times). All Masses Rite I

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. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). Ep daily 6. H Eu Wed 10

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

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