

# THE LIVING CHURCH



Don Schwab, a parishioner of St. Paul's Church, Elk Rapids, Mich., put a finishing touch on one of the stations of the cross he did at the request of the Rev. Fred Myers, vicar of St. Paul's. In oak, the stations were completed entirely by hand with the exception of the use of an electric router used in the initial stages. The stations were installed at St. Paul's and blessed by Fr. Myers at the Ash Wednesday service.

# The First Article

## Keble's *Christian Year*

**E**astertide, or the Paschal Season, is a glorious season for the topic of this column, the doctrine of creation, which is the First Article of our Christian faith.

During these weeks, we give our attention to John Keble (1792-1866) the Anglican saint whose life and work were spoken of in last week's issue. For Keble, the world had been made a new place by the resurrection of Jesus Christ, and it is now possible to perceive God's hand everywhere in nature.

This aspect of Keble's spirituality is constantly expressed in his famous book, *The Christian Year*. Consisting of

poems which he had written for his own satisfaction over a period of years, this volume was first published in 1827. It provides a poem, usually about four pages in length, for every Sunday of the year, the days of Holy Week, Red Letter saints days, and other days for which the Prayer Book of that era provided collect, Epistle, and Gospel, and for the occasional offices of Baptism, Confirmation, and so forth. The poems are generally based on one or more of the Bible readings for the day.

Keble diffidently published his verses at the urging of his family and friends, and he was astonished at their immedi-

ate popularity. Edition after edition sold out, and for the first 50 years of its publication, an average of 10,000 volumes was sold every year.

It was the age which produced Wordsworth, Byron, Keats, Shelley, and Coleridge, yet Keble became the favorite poet of innumerable Englishmen, and *The Christian Year* was grouped with the Bible and the Prayer Book in many homes. Indeed, it came to be viewed as a devotional commentary on the latter, providing a warm and moving interpretation of a weekly liturgy which, in that era, was too often droned through as a dull duty, performed in a dull way. It was last published in 1977 (in England, for the Church Literature Association).

Having said all of that, one must immediately recognize that most of Keble's poetry has had few readers and few admirers in the present century. He used a language which, even in his lifetime, seemed archaic and faded — as his contemporary William Wordsworth pointed out. Lines beginning with 'Tis, 'Twas, or Oh! do not generally seize our attention, nor does the tedious rhyming of "love" and "dove."

Yet Keble did something new with his verses. He presented the Church Year not simply as a routine sequence of days to which edifying Bible passages were assigned, but as a mystery, or rather a chain of mysteries, into which the prayerful Christian is drawn, seeking to grasp the wonders of salvation and becoming grasped by them.

This annual cycle of Christian mysteries is at many points linked with the natural year. Sunlight and moonlight, times and tides, seedtime and harvest — these give us metaphors and similes for spiritual thinking; but, beyond that, they waken new feelings and perceptions. Through the seasons of nature and the things of nature, God summons us and makes his power known.

So for Monday in Easter Week, Keble begins by urging his reader to visit a spring on a hillside:

Go up and watch the new-born rill  
Just trickling from its mossy bed.

He then works his way to the conversion of the centurion Cornelius by St. Peter in the Epistle. On Easter Tuesday, Keble begins by addressing the snow-drop flower:

Thou first-born of the year's  
delight,  
Pride of the dewy glade.

He goes on to compare the flower's witness to the resurrection with that of the angels and the ladies bearing myrrh, and finishes by affirming the presence of the Risen Christ today with the humble, the poor, and the sick.

Here are indeed wide parameters within which to perceive the truth of the resurrection. May we, in our day, have the grace to perceive so much.

THE EDITOR



Burthrop Church, Gloucestershire, where John Keble served as a young priest while writing poetry for *The Christian Year*.

# THE LIVING CHURCH

Volume 186 Established 1878 Number 15

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

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

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

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

## DEPARTMENTS

Books	5	Letters	3
Briefly	14	The Movies	12
Deaths	15	News	6
Editorials	11	People & Places	14
First Article	2		

## ARTICLES

Remembrance Day **Nancy G. Carroll 8**  
A Ministry of Healing **Helen D. Hobbs 9**

### Board of Directors

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

### The Living Church Foundation, Inc.

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

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

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

# LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

## Fed from Sacrifice

The letter from Frs. Weil and Petersen regarding the Washington joint celebration [TLC, March 6] needs to be broadcast across the Episcopal Church. I was distressed to read in TLC last fall that at the opening Eucharist of General Convention, the elements distributed to the people had been consecrated somewhere else at an earlier time. And now again at Washington Cathedral?

Years ago, I discovered that many of the clergy of my diocese were routinely administering the bread of communion from the tabernacle, the ciborium brought to the altar just before. A pastoral letter, suggesting that the people ought to be fed with the sacrifice they had offered, brought instant change. Some didn't feel the bishop's judgment very "godly," as they later informed me, but they obeyed.

And now it becomes official policy, and dubious wisdom, that we won't go to the trouble of arranging to consecrate the elements at the service, no matter how many the communicants? It can be done decently and in order, and I pray that in the future it will be.

I am reminded in this how greatly the Oxford Movement prepared the way for the Liturgical Movement in our own time. Forty years ago, give or take a few, Sunday morning in the Episcopal Church was vastly different.

By then there was at least an early Eucharist, say 7:30. The children and teachers came for church school — in the parish hall — around 9:30 for "Onward, Christian soldiers" and "Golden harps are sounding." Fathers were parked outside reading the paper. Few children ever darkened the door of the church until the day they were confirmed — and promptly graduated to the outside.

Then, wonder of wonders and thanks to God, came the great awakening of our day: the parish communion, probably at nine o'clock, in the church, parents and children together! Morning Prayer and sermon still prevailed for a while at the

## The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged ..... \$7,445.00  
Receipts Nos. 25,692-25,699, .....  
March 4-17 ..... 1,004.20  
\$8,449.20

# WIPPELLES

## INFLATION FIGHTER

## SPECIAL OFFER

(For 4 Weeks ONLY)

# SUMMER SHIRTS

(Short Sleeves)

Black - Grey - Blue - Brown

\$18<sup>50</sup> each

\$52<sup>00</sup> for 3

# CUSTOM SHIRTS

— with —

- Exact Sleeve Length
- One, Two, or No Pockets
- Terylene & Cotton (Wash & Wear) in Black, Grey, Blue, White, Brown, Red Purple, Blue Purple, Blue/White Stripe
- 100% Cotton, Black - White
- Longtails, if needed
- Sizes 14 - 18 • Superb Quality

USUALLY \$29<sup>00</sup> each

NOW \$26<sup>95</sup> each

OR

3 for \$75<sup>00</sup>

plus delivery

U.S.A. Office:

J. WIPPELL and COMPANY LTD.

13-00 Plaza Road (P.O. Box 456)

Fair Lawn, New Jersey 07410

Phone: (201) 796-9422

Dept. LC

EVER THOUGHT OF GIVING YOUR LIFE TO GOD AS AN EPISCOPAL MONK?

YOU GOTTA BE KIDDING!!!

WHY NOT CHECK IT OUT?

The Order of the Holy Family  
St. Andrew's Abbey (303) 823-7002  
2015 Genam Place P. O. Box 2189  
Denver, Colorado 80201

**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

sacred hour of 11 a.m.  
But we learned a whole new concept of doing the Eucharist: the Lord's people around the Lord's altar. (It should have been new only to the apostles at the Last Supper.) And people being fed with the elements they had brought to the altar in the offertory procession, possibly from their own kitchens and vineyards.  
It is a bad business to turn our backs on that, no matter what the problems of logistics. As the Nashotah fathers state: "It is imperative that such occasions be planned. . . by people who know what they are doing." Amen.  
(The Rt. Rev.) DONALD H. HALLOCK  
Retired Bishop of Milwaukee  
Arvada, Colo.

The letter from Frs. Weil and Petersen [TLC, March 6] misses the point of what was wrong with the Washington celebration involving Episcopalians and Lutherans. Their reasoning is specious with respect to the reserved sacrament. The sacrament of Christ's Body is Christ's Body whether or not it has been so consecrated for two minutes or two centuries.  
To suggest that it is incorrect or invalid to use the reserved sacrament for any celebration of the Mass is to suggest that it is the church gathered at some particular moment for some par-

ticular reason that makes bread and wine the sacrament of Christ's Body and Blood. This is contrary to catholic doctrine.  
It is a priest, offering the bread and the wine, and the Holy Spirit who make these elements spiritually the most precious Body and Blood of our Lord Jesus Christ. If these men would use the 1928 BCP, they would know that.  
(The Rev.) ROSS B. BAXTER  
Trinity-St. Michael's Church  
Fairfield, Conn.

*No one suggests that the arrangement was invalid. But what is valid may be done in an undesirable way. If BCP 1928 were actually in force, reservation would be forbidden anyhow (see p. 84 of that book). Ed.*

**Good Work**

I can't help but express appreciation for The First Article, "The Hudson Valley," by the Rev. Michael B. Webber [TLC, Feb. 20]. This is a beautifully constructed and expressive piece of writing (as well as being scriptural).  
I read it with interest the first time and even more so the second time, with greater care. I say to the writer, Fr. Webber, "Keep up the good work!"  
(The Rev.) DAVID MCALPIN PYLE  
New Rochelle, N.Y.

**Evangelical Background**

Your editorial of March 6th is misleading. It seems to suggest that in 1833 the life of the Church of England was at such a low ebb that the Oxford Movement was the only bright light on a dark horizon.  
While recognizing the profound contribution made by the Tractarians to Anglican Christianity, I believe that the church was nowhere near as moribund as you imply. Indeed, the spiritual ground swell of the previous century known as the Evangelical Awakening was providing a backdrop and foundation for the Oxford Movement.  
In 1833 Charles Simeon was still vicar of Holy Trinity, Cambridge, and throughout his long ministry he had channelled hundreds of godly clergy into the life of the church. Often maligned and overlooked, a growing number of such individuals were exercising a faithful parish ministry in every corner of the realm.  
"The deepest and most fervid religion in England during the first three decades of this century was that of the Evangelicals. . . (They) preached to our grandfathers with a force and earnestness which are beyond controversy," wrote H.D. Liddon of them in his *Life of Pusey*.  
The previous 35 years had seen the birth of the Church Missionary Society,

**ANNOUNCING...**

**A PRIEST'S HANDBOOK**  
The Ceremonies of the Church



by Dennis G. Michno  
author of A Manual for Acolytes  
**\$29.95**

A complete manual for all the services of the Prayer Book.

No priest should be without this valuable ritual guide book.

"I welcome this helpful manual and commend it for its soundness of liturgical scholarship."

—James Montgomery  
Bishop of Chicago



At your bookstore or  
**MOREHOUSE-BARLOW CO.**  
78 Danbury Road, Wilton CT 06897

the Bible Society, the interdenominational London Missionary Society, and the organization known today as the Church's Ministry among the Jews. Others were already following in the footsteps of Henry Martyn, the first C.M.S. missionary, in ever-increasing numbers. These are not the vital signs of a church that is totally without missionary zeal.

Only a year before Keble's Assize Sermon, William Wilberforce had died. As a member of the "Clapham Sect," he had played a significant part in the reform of manners that was taking place in Britain.

But he had, during his lifetime, seen the abolition of slavery in the British Empire — a fight that he had led in the House of Commons. He took his unpopular stand on the basis of his Christian faith, and the young Earl of Shaftesbury was soon to step into the place he vacated.

There was much to be achieved, but these and many other facts are explicit evidence that things were nowhere near as bad as your editorial suggests.

(The Rev.) RICHARD KEW  
All Saints' Church

Rochester, N. Y.

### Intinction

Mr. Skewes' letter on intinction [TLC, Feb. 27] is indeed contradictory. Whether or not he thinks of himself as a traditionalist or an Anglo-Catholic has nothing to do with the Real Presence of Christ in the Blessed Sacrament.

As a priest for 26 years, I have not only cleansed the chalice during the ablutions but also I have received the chalice for many years after "all sorts and conditions of men," and I have never caught anything. It is unthinkable to me that something as mundane as a germ could be transmitted in the reception of the Real Presence of Christ in the elements of bread and wine; for in so receiving we are without time and space, and we are participating in eternity.

While I feel that intinction is perfectly permissible (the how you receive being far less important than the fact that you do receive the Blessed Sacrament regularly), please deliver us from "dippers." The host should be held in the hand, and the person administering the chalice can take the host, intinct the host, and place it upon the tongue.

If the above suggestion does not suit a traditional and Anglo-Catholic bent, one can make a valid communion by receiving in one kind. I might point out also that the rubric in the Prayer Book is very specific: "The ministers receive the sacrament in both kinds, and then immediately deliver it to the people."

(The Rev.) PAUL SHIELDS WALKER  
St. Joseph of Arimathea Church  
Hendersonville, Tenn.

# BOOKS

## Knowing Lewis Better

**THROUGH JOY AND BEYOND: A Pictorial History of C.S. Lewis.** By Walter Hooper. Macmillan. Pp. xvi and 176. \$15.75.

Fr. Hooper's latest book provides a visual walk through the world of C.S. Lewis. The collection of over 150 photos shows us "Jack" and his older brother, Warren, from infancy through childhood and on to the later years of fame.

The biographical matter is easy reading, bringing the ever popular author to life. C.S. Lewis is many things to countless people. He popularized theology, brought the devil into 20th century literature, gave children a new fantasy series, was a poet's poet, and, to his peers at Oxford and Cambridge, was the renowned professor of medieval and Renaissance literature.

But the private life of Lewis remained a void to even his most ardent admirers. This book opens doors into his childhood homes in Ireland, his school years at Wynyard, Cherbourg, and Oxford, and leads us over the threshold of the only residence Lewis ever owned, his beloved "Kilns" on the edge of Oxford town, where this reviewer and her husband were his guests in 1956.

The book includes several photos of his late in life bride, Joy Davidman Gresham, a divorced woman and rather a strange choice for a bachelor Anglo-Catholic. But their short-lived happiness is well developed by the author through text and photos. After only five brief years of a marriage which was blissful though never consummated, Joy died of cancer. Lewis's own death took place three years later, in 1963.

Fr. Hooper gives us a new insight into their relationship, quoting Lewis's own words of how his wife's suffering was transferred to him. On page 147, Hooper asks, "You mean that the pain left her, and that you felt it in your own body?"

"Yes," he said, "in my legs. It was crippling. But it relieved hers." What greater love could any man have than this? C.S. Lewis's many admirers can know him better because of this new pictorial biography.

ELAINE MURRAY STONE  
Melbourne, Fla.

## Philosophy and Science

**COSMOS AND CREATOR.** By Stanley L. Jaki. Regnery/Gateway. Pp. xii and 168. \$8.95 paper.

Fr. Jaki is, to my mind, one of the truly exciting writers in the field of philosophy, science, and religion. He is not a

*Continued on page 12*



**ASCENSION  
PRESS**

### PRIESTLY SPIRITUALITY

By Eleanor L. McLaughlin, co-editor of *Women of Spirit*  
Explores current images of priesthood and the spiritualities they elicit. Presents "an Anglican vision of what the priest is and does."

24 pp. booklet \$3.50

### POWER FROM ON HIGH: A Model for Parish Life and Development

by Robert A. Gallagher, author of *Stay in the City*

Defines parish renewal and development in terms of life in Christ, and the nature and mission of the Church. Provides a broad pattern to parish life, with many practical suggestions. Describes an Anglican approach accessible to all kinds of people.

89 pp. paperback \$6.75

Prepaid orders only. Add 15% for postage and handling. Pa. residents add sales tax. Order from: Ascension Press, 3089 Emerald St., Philadelphia, Pa. 19134.

# Wolsey Hall

OXFORD

announces the first  
graduate level  
home-study program  
in North America

for  
the Diploma in  
Religious Studies

from the  
University of Cambridge,  
England.

Wolsey Hall Oxford, North America is a branch of Britain's oldest and most prestigious home-study school which prepares students worldwide for academic and professional qualifications.

One of Wolsey Hall's most popular programs is the Cambridge University Diploma in Religious Studies. Now this unique program of lessons and professional tutorial assistance is available in the U.S. and Canada to ministers, teachers and lay persons interested in graduate level theology. Licensed by the State of New York. For more information and application, write Paul Beresford-Hill, Director, Dept. AAI, Maplewood Road, Hartsdale, New York 10530.





# THE LIVING CHURCH

April 10, 1983  
Easter 2

For 104 Years  
Serving the Episcopal Church

## Communicators Meet

A group of Coalition-14 communicators, program executives, and bishops met at the Franciscan Retreat Center near Scottsdale, Ariz., in early February to discuss how communication can be improved at several levels. The conference was funded by a grant from Venture in Mission, which had also paid for a communications survey which was reviewed by the participants.

The survey indicated that the bishop is usually the major source of information within a diocese, with clergy obtaining some information at diocesan meetings and the laity from parish newsletters. Margaret H. Andersen, associate communication officer at the Episcopal Church Center in New York, called the results "alarming because they indicate a lack of communication. It suggests communication is not being taken seriously." Mrs. Andersen, who has been associated with the coalition since its inception, coordinated the conference.

The Rev. Canon Richard J. Anderson, executive for communication at the church center, said he wished "more Episcopalians would realize that communication is rooted in the Gospel." He said that "effective communication depends upon the desire for effective communication by the leadership."

Practical advice on the use of video in communication was offered by Sonia Francis, radio and television officer at the church center, and by the Rev. Jon



Canon Andersen: "...communication is rooted in the Gospel."

Paul Davidson, an Episcopal priest and owner of his own production firm. A workshop on publications was presented by Linda Bee Massey, editor of the *Prairie Spirit*, Western Kansas's diocesan magazine.

At the conference's close, the Rt. Rev. John F. Ashby, Bishop of Western Kansas, said that the writers of the Gospel were men of different backgrounds, education, and traditions. The common thread, in terms of communication, was that each one said, in effect, "In light of what my world is like, how am I going to tell the story?"

Bishop Ashby said he believes communication is being taken seriously, but "we are just doing it badly. . . the ministry of communication is an honest-to-God ministry."

## Strategies Developed

In an effort to make the work of APSO, the Appalachian People's Service Organization, better known within the church, communicators from five of the APSO dioceses met March 11-12 at the Patrick Henry Hotel in Roanoke, Va.

From information received from a report by Magee Andersen, assistant executive for communication at the Episcopal Church Center, the conferees learned that church bulletins are the most widely utilized form of communication in the church. They decided to ask the Presiding Bishop to declare a Sunday early in 1984 as "APSO Sunday," and send bulletin inserts to each parish in the APSO coalition.

Mrs. Andersen's report also revealed that bishops are the chief communicators in the Episcopal Church. "Where the bishop takes an active role in Coalition-14, the diocese at large has a high understanding of the organization," she said.

Other strategies developed by the communicators were: encouraging bishops active in APSO to communicate with inactive bishops; publishing stories of APSO's work in diocesan newspapers; developing slide shows and video tapes for use in parishes; and sharing stories of regional interest.

In addition to strategy and development, the conference offered participants an orientation to the Appalachian region and to the Episcopal Church's work there. The Rev. R. Baldwin Lloyd, APSO's executive director, said, "Appalachia is an area of many cultures and many economic levels — just like the

rest of the nation. What separates it from the rest of the nation, though, is that it is the home of a disproportionate number of poor and oppressed people."

Stephen B. Smith, APSO's communications director, said that the organization seeks to meet direct human need through local projects and work with others to help eliminate the underlying cause of the need — "and always to involve the local Episcopal churches."

## Church Responds to Fires

Damage was estimated in the hundreds of millions of dollars in the wake of bushfires that blazed a trail of destruction across southern Australia recently. The fires, which followed one of the worst droughts of the century, left scores of people dead and destroyed thousands of homes.

More than 10,000 square kilometers of farm land were burned in the states of Victoria and South Australia. Several villages in Victoria were completely destroyed. At least four churches burned to the ground in the Diocese of Melbourne; and in the Diocese of Adelaide, two camps and St. Michael's House, home of the Australian province of the Society of the Sacred Mission, and its 40,000 volume theological library were gutted.

Anglican Primate John Grindrod launched a national appeal and called for a day of "mourning and prayer for those suffering." "We pray for their care and for mercy on us all," he said. "May we at this time draw close to those who suffer everywhere. We pray humbly for the blessing of drought-breaking rain."

The churches' major task is giving pastoral care to people who have lost family members, friends, and homes in the devastation which a professor of forestry compared to the effects of the Hiroshima atomic bomb. Known Anglican losses will take some time to assess, but in the meantime a campaign has been launched to help all those affected by the fires.

"Speed and generosity are the essence of the present situation," said Bishop Gerald Muston, chairman of the National Home Mission Fund. "The fire-ravaged areas need money and they need it immediately." He said money from the fund will be distributed as soon as possible, in consultation with diocesan bishops. "We are deeply concerned with the enormous human needs of ordinary families," Bishop Muston said.

# CONVENTIONS

The 155th convention of the Diocese of Kentucky met in Louisville from February 25-27. Calvary Church served as the host parish.

The Rt. Rev. David B. Reed, Bishop of Kentucky, presided. Bishop Reed recently returned to his duties after a five-month sabbatical leave. The Rev. Herbert O'Driscoll, warden of the College of Preachers in Washington, D.C., preached at the convention's closing Eucharist.

The Rt. Rev. C. Gresham Marmion, retired Bishop of Kentucky and co-chairman of the campaign to raise capital funds for the All Saints' diocesan center, reported on the successful progress of this effort. Bishop Marmion was given a standing ovation by the convention delegates for his continuing energetic and faithful work in the church during his retirement, and especially for his service during Bishop Reed's sabbatical.

Among other actions, the convention changed the status of Christ Church, Elizabethtown, from that of a mission to an aided parish; amended diocesan canons to permit non-voting youth representatives to attend the convention; authorized the establishment of a companion relationship with two dioceses in Ghana; endorsed the tithe as the standard of giving; and approved a program budget of \$324,300 and an assessment budget of \$167,608.

• • •

The 161st convention of the Diocese of Georgia met from February 10-12, dates which coincided with the celebration of the 250th anniversary of the founding of the colony of Georgia and the beginnings of the Church of England in Georgia. Christ Church, Savannah, the mother church of the diocese and state, was host parish.

At the request of their bishop, the Rt. Rev. Paul Reeves, the convention delegates gave their approval to the election of a bishop coadjutor. An election committee was appointed to establish a timetable and to submit nominations. Bishop Reeves, who has served as diocesan bishop since 1971, tentatively selected January 1, 1985, as the date for his retirement.

A budget of \$747,000 was adopted for 1983.

• • •

Budget constraints, a \$100,000 deficit, and other financial concerns were the overriding issues to come before the 109th convention of the Diocese of Newark on January 28-29.

Responding to the call of the Rt. Rev. John S. Spong, Bishop of Newark, to face these issues "openly and responsi-

bly," the convention voted to freeze clergy and staff salaries, cut programs extensively, and sell capital assets in order to achieve a balanced budget of \$1.6 million.

In other action, the 550 clerical and lay delegates present endorsed the construction of an Episcopal retirement community within the diocese, commended to the congregations a program to enable church revitalization, and declared 1983 to be a "year of Hispanic ministry." Sixteen new priests were welcomed to the diocese.

Bishop Spong appointed a peace commission following the passage of a resolution urging this action. Among the duties of the new commission will be coordinating peace activities, developing educational resources, and providing counseling and pastoral assistance to those acting nonviolently on their peace convictions.

In his convention address, Bishop Spong condemned the stockpiling of nuclear weapons as "the most immoral action in the history of the human race," and stated that "the priorities of the leaders of the nations of the world, including this nation, are simply wrong."

• • •

The 145th convention of the Diocese of Louisiana met in a one-day session at the University of New Orleans on February 5, following a celebration of the Eucharist at the host parish, the Church of the Holy Comforter in Gentilly.

Mission was the keynote of the convention. Louisiana's bishop, the Rt. Rev. James B. Brown, said in his address that he hoped that the gathering would be "a convention of concern about the health and mission of congregations." Subsequently, the delegates adopted a missionary strategy proposed and developed by the diocesan executive board. The diocesan budget of \$668,312 includes provision for a canon for mission, who will assist in implementing the strategy.

In other action, the convention admitted St. Patrick's, Zachary, as a parish; welcomed new clergy; and affirmed the General Convention resolution on funding theological education, under which each parish will set aside one percent of its net disposable income for the support of the church's accredited seminaries.

• • •

Peace was the theme at the 88th convention of the Diocese of Washington, held at the cathedral close from January 28-29. The 15-member diocesan peace commission gave three presentations during the convention, including a showing of the film "The Last Epidemic," which graphically depicts the horrors of nuclear war.

In his convention address, the Rt.

Rev. John T. Walker, Bishop of Washington, warned that if present trends continue, "the world will be even more vulnerable to destruction in the year 2000 than it is now. People will be poorer, life for most will be even more precarious, unless nations act decisively to alter these trends."

Bishop Walker presented the convention with a comprehensive survey of the diocese entitled "The Vision and the Challenge," which included a detailed set of long range goals.

Resolutions were passed to establish a diocesan energy assistance fund to maintain electric and heating utilities for those in need; and to enlist support for a local program which donates food grown on vacant land to food banks and hunger programs. A budget of \$2,231,082 was approved.

In his report on Washington Cathedral, Provost Charles A. Perry noted a decrease in the overall debt from \$7.5 million to \$1.5 million. He said that the Pilgrim Gallery and the west facade had been completed at two-thirds of the estimated cost.

The cathedral has 300,000 visitors a year, and attendance is up 33 percent over five years ago.

• • •

Delegates to the 14th convention of the Diocese of Central Florida, which met from January 21-22 at the Cathedral Church of St. Luke in Orlando, strongly supported the actions of the 1982 General Convention.

The convention endorsed the call for a bilateral nuclear freeze; adopted as policy that henceforth each congregation will earmark at least one percent of its net disposable income to one or more of the church's accredited seminaries; recommended strongly that each congregation adopt the policy and practice of an annual review of its life and leadership; and expressed wholehearted support for the tithe as the standard of giving for Episcopalians.

In other action, the convention authorized the establishment of an Episcopal charities non-profit corporation; requested a strong diocesan recruitment program among racial and ethnic minorities for the ordained ministry; and endorsed a clergy compensation policy for the use of all vestries.

A balanced 1983 funding statement of \$1,093,861 was approved, which includes the full payment of \$232,000 to the national church program.

After learning that the bishop of its companion Diocese of Honduras, the Rt. Rev. Hugo Pina, was retiring for reasons of health, the convention commended Bishop Pina for his leadership and conveyed to the clergy and people of the Diocese of Honduras its support and prayers for God's guidance in its search for a new bishop.



The Avenue of the Righteous Amongst Nations, the entry walk to Yad Vashem, is lined by 750 trees planted in honor of Gentiles who saved Jewish lives during the Holocaust (photo courtesy of Yad Vashem, The Martyrs' and Heroes' Remembrance Authority, Jerusalem).

# Remember

In honor of the Holocaust  
we must have the firm de  
against humani  
take place

By NANCY GABRIELA CARROLL

I approach the subject of the Holocaust with neither the credentials of a theologian nor the authority of a survivor. To me, the personal realization of the catastrophe came many years after it had happened. In Yad Vashem Holocaust Memorial on a wooded hill in Jerusalem, early in 1973, an icy current rushed through my veins, chilling me to the heart, as our guide spoke quietly to us in the Hall of Remembrance — the names of the concentration camps engraved on the floor before us.

The enormity of the Holocaust is difficult for the mind to comprehend. Questions end without answers, in a sense of futile despair. The undeniable fact is that the Jewish population of Europe

was singled out to be erased from the world, both from life and from past and future history. Six million Jews were murdered by the Nazis, as much of the Christian world stood by. Millions of non-Jews and Christians died as well.

In honor of the 40th Holocaust Remembrance Day, I bring one story to share. A few years ago, the Rev. Kirk Galloway, then a student at Seabury-Western Theological Seminary, asked to attend the Holocaust Memorial Observance at Chicago's Congregation Shaare Tikvah with me. Kirk said, "I want to participate. . . and in a public way, so the people will know I want to share with them."

As we waited for the services to begin, a woman walked down from the synagogue's stage, beckoned to Kirk, and invited the surprised seminarian to sit with the rabbis and other dignitaries. Kirk's was the only visible clerical collar in the audience.

The memorial observance was profound in its dignity and beauty, as it is each year. Six women, survivors of the tragic camps, lit six memorial candles, one for each million of the six million Jews who perished.

Kirk said afterwards: "I became more

aware when listening to the speakers that the Holocaust was not only a crime against the Jewish people, but against all humanity. The rabbis and others who spoke were aware of this shared experience, that it is much greater than one's own personal tragedy. It took place on an incomparable scale — six million Jews and other millions added to them.

"It hurts to think about such a loss. It challenges our faith. We don't like to think about all the implications. The rabbis said the biggest threat is that humanity might forget the Holocaust victims."

After the services, Kirk was warmly embraced and thanked for attending. He was approached by a middle-aged man who put his hand firmly on Kirk's arm. "Father, I want you to do me a favor," said Bernard Clark of Chicago. "Say a prayer for my friend, Gene Mergei."

Kirk and I heard the story of the friendship between Bernard Clark, a survivor of four concentration camps, and Father Gene Mergei, a Belgian Roman Catholic priest, also imprisoned by the Nazis.

Bernard Clark was a 20-year-old German Jew, transported from one camp to another and, finally, to Camp Elrich. It was an "unknown" camp, where the Nazis had underground factories for making U2 Rockets. Bernard, his brother Ludwig, and thousands of other prisoners were required to dynamite inside the hills, then to dig out the rubble to make tunnels for rocket manufacture and storage.

"One day, as we were shoveling," Mr. Clark told us, "I saw a nice face, soft hands, and heard the man speak to me in

*Portions of this article are reprinted with the permission of Singer Printing & Publishing Co., Highland Park, Ill. Nancy Gabriela Carroll is a member of the Church of St. Elisabeth, Glencoe, Ill. She serves on the national councils of the National Christian Leadership Conference for Israel and the American Friends of the Israel Interfaith Association. She frequently plans and escorts pilgrimages to the Holy Land.*



# ance Day

martyrs and heroes,

ination that such a crime

all never again

ur world.

broken German and French. 'My name is Gene. How are you?' We began to work and talk together. We had to wire dynamite with red wire, then run out before the explosion. It was dangerous work, and exhausting to shove out the tunnels.

"Gene made a little cross from twisting together pieces of red wire. He carried it in his hand or inside his shirt. He told us the history of Belgium and France to keep us going. One day, he said, 'I am a brother, a priest.' There were people of all countries and faiths in Camp Elrich — Russians and Poles, French and Belgian, Jews and Gentiles — wonderful people falling like flies from starvation and overwork."

One morning Bernard received a severe beating from an S.S. guard. "Gene saw I was in pain when he returned to our barracks. 'I prayed for you,' Gene said. I shouted at him: 'To whom do you pray? Hitler decides here who is going to live or die.' Gene told me, 'Don't talk like that.' I was suffering a lot and was very angry.

"At lunch, the Nazis didn't give us anything to eat, but we could sit together and eat what we had saved from breakfast: a piece of bread and a cup of coffee. So that food was very precious to everyone. On this same day after lunch, I came to Gene where he was sitting on his bunk. 'I'm sorry about what I said, Gene.'

"He looked at me and reached inside his shirt. He took out his bread from the morning and asked me to share it with him. He was so thin. I didn't want to take it, but he insisted I must have some."

Every day Gene Mergei worked behind Bernard and Ludwig, trying to protect them. "He told us every morning: 'Pray!' And then he would say Jesus' words on the cross: 'My God, my God, why hast thou forsaken me?' in Hebrew. It was very touching.

"At Christmas, in 1944, the Nazis put up a Christmas tree. It was beautiful. But when the prisoners came near the tree, the Nazis beat them. On Christmas Day, Gene was lying on his bunk, resting with the red wire cross in his hands. I came to him and said, 'I don't know what to tell you. Merry Christmas. I hope next year you will have a happy Christmas.' Gene said to me, 'I hope you will have a happy Hanukah, next year.'"

"We talked about dying," Bernard Clark recalled. "That winter, people dropped dead of starvation in the barracks and the tunnels, everywhere. Gene said, 'If I die and you survive — you will survive, Bernard, you are young — remember me and light a candle for me.' " In his conversation with Kirk Galloway, Bernard felt he had fulfilled his promise.

"Gene died of starvation in March, 1945. When the truck came to take more bodies away, I was standing at the window with another prisoner. We watched them throw Gene's body and the others onto the truck, then conceal them with hay. I told the man next to me — a French Jew — 'Today it's Gene and the rest; the next day, we and the rest.'

I heard the man say softly, '*In Dominus Sanctus Mortus.*' He looked at me. "There is no priest here to say anything. We must say something for Gene.'"

As Bernard Clark requested, Kirk Galloway included Fr. Gene Mergei in the Prayers for the People during the Vesper service at Seabury-Western.

Kirk said, as he thought over this experience, "The significance of the Holocaust comes up often in our ethics classes. If we believe God is involved in everything that happens, in what way was God involved in the Holocaust? The answer is not always apparent. Somehow, we must settle that God can bring something good out of such a tragedy.

"The rabbi said now there is Israel, as a resurrection. We know from the Old and New Testaments, in the exodus from slavery, in the exile, and in Jesus' crucifixion and death, that only after suffering and death have we seen a resurrection. In this sense, the establishment of Israel as an independent nation can surely represent a resurrection in our own times."

Fr. Gene Mergei and the millions of Holocaust martyrs and heroes must be remembered. "To remember, and never to forget." In their honor, we must have the firm determination that such a crime against humanity shall never again take place in our world.

# A Ministry of Healing

By HELEN D. HOBBS

**A**n Episcopal Church Women project and two old news items collided in my thoughts as I read a thank-you letter from a woman who has suffered from chronic mental illness for 20 years. She wrote, "Your visit made Sunday a good day. I'll have another good day this month — my social worker is taking me out to lunch on my birthday."

Ironically, the parish ECW project is in her parish. Members of the Episcopal Church Women volunteer to "adopt" someone from the state school for the mentally retarded. Two of the women take a particular inmate out for lunch or shopping once a month. They also send birthday and Christmas cards to their "friends."

Of the news items, one told of vandalism to an Episcopal cathedral. The vandal was a desperate and chronically mentally ill woman.

The other clipping told of a lay ministry project in another diocese, where volunteers "adopt" patients in a nearby mental hospital, periodically taking the patients for outings. Putting these pieces together built a vision of what lay ministry could do to alleviate a kind of

*Helen D. Hobbs has written for THE LIVING CHURCH many times in the past. For some time she was TLC news correspondent for the Diocese of Northern Indiana.*

**Hospitals are being emptied because it is  
believed mental patients are better off in their  
communities, but are the communities  
ready to make a decent quality of life possible  
for these suffering people?**

desolation widespread in our communities, and, yes, in our parishes.

The writer of the letter to me lives in her own home. Unlike many chronically ill people, she has a small income which keeps her from freezing and starving. She also owns an automobile, but the medication which permits her to live outside a hospital impairs her driving ability, and her income will not stretch to cover insurance and maintenance on the car.

Since she is "stabilized" on medication, she has been taken off the Social Security disability list as being capable of holding a job, but her past employment record is an impassible barrier to her finding one. Her hospitalization record, together with the erratic behavior preceding her commitments, has frightened away her neighbors, and alienated all but the most loyal of her friends. She is alone. And her name is legion.

The psychotropic drugs which have been emptying our mental hospitals have sent thousands of desolate persons suffering from chronic mental illness back to their communities. Many communities now have mental health centers which provide some follow-up care, including medication, the help of dedicated social workers, and drop-in programs. But for a person who is alone and without employment, even the best of programs cannot replace the need for human relationships.

Very few friends of a mental patient remain after the patient's return from multiple hospitalizations. As in the case of the neighbors, friends have often been alienated by the patient's behavior before hospitalization.

As for family, that problem is even more complicated, though most families do the best they can. There is still little agreement among the experts whether mental illness is the result of chemical conditions or psychological situations or a combination of the two; however, most agree that the family home is not the best place for patients after their release from the hospital. That was where they became ill in the first place.

Further, even though a neighbor or a stranger may have signed the papers to have a sick person picked up, it is almost always a family member who has had to follow through with the court hearing and request for commitment of the patient. This alone destroys that family member's usefulness for support during recovery. A mental patient is rarely grateful for having been sent to a mental hospital; indeed, most patients blame all the subsequent problems of their damaged lives on their commitments.

And their problems are devastating. No one who knows that the patients have been mentally ill is ever again able to relate to them simply as persons, without being on the lookout for strange or suspicious behavior. "How did she seem today?" is almost always the first question I am asked when I mention having been with the woman I mentioned earlier.

These magical medications also have side effects which cause problems for the patients who must rely on them. Modern medicine has managed to find chemicals which control insane behavior; however, it has not yet discovered chemicals which treat the root of the insanity. The patient is not cured; his behavior is simply made more or less acceptable to society.

And the very medication which permits the doctor to say that the patient is stabilized, and therefore capable of working, may produce side effects which in some cases absolutely preclude that patient's finding or holding a job — sometimes mental side effects, such as lack of alertness, and sometimes physical side effects, such as tremors.

Hospitals are being emptied because it is believed that the patients are better off in their communities. But the communities are not yet ready to make a decent quality of life possible for these suffering people.

That is the problem, then. What is the vision?

The church is a body. As such, its members are members of one another. If one member of the body hurts, the whole body is in trouble. Persons who are

chronically mentally ill know better than to broadcast the fact, but most parishes have their share of these unfortunates, and most priests know about them and are doing their best to minister to them. Priests' ministrations are necessary, but our priests cannot be expected to supply all the needs of these people.

The priests are not the entire body. Lay persons are also members of that body and need to contribute to its health. Could some lay persons who were serious about their responsibility for the health of the body agree to "adopt" the mentally ill in their own midst? So that no individuals would feel put upon, the volunteers could divide the services to be rendered. For a group of, say, four lay ministers, if one person were to visit the "adoptee" once a week, each member of the group would be obligated for only one visit each month. Is that too much to give to help heal the body?

What would the helpers do on these visits? How about an offer to pick up their "friend" for church, or take her grocery shopping, or go jogging — or invite her to play cards, or take a trip to the park or museum? Any number of ideas would come to one who really tried. Parish priests could provide the names of persons needing friends; they could also provide guidance for lay ministry.

We need to realize that the people we want to help often do not relate well to other people and may not at first appreciate those who try to make friends with them. If we accept the reason for this, letting our love absorb their negative response, we can be instruments for their healing, and thereby for the healing of the body.

The problem is so big that trying to come up with a total solution defeats us before we start. But there is no reason to refuse to do what we can do just because we cannot solve the whole problem. And knowing how our gracious Lord takes our small efforts and multiplies their results, we should be encouraged to make that start.

---

### **Easter**

Opening the tomb as a womb  
Opening rocks as Hercules  
Opening the skies to the sun  
Opening the sun itself for warmth  
Opening his arms to the disciples  
Opening the eyes of the women  
Opening his side to Thomas  
Opening the door shut for fear  
Opening the scriptures in all things  
Opening the gates of heaven  
Opening the ground as a flower

**Travis Du Priest**

# EDITORIALS

## Thomas Sunday

The Sunday after Easter Day, Thomas Sunday, has its own distinctive message. Jesus Christ not only rose from the dead, but he returned to his followers, to share his victory with them. Our Gospel passage for this day speaks of Jesus authoritatively "sending" his disciples, so that they are henceforth *apostles*, persons sent; it speaks also, of the gift of the *Holy Spirit*, and the *forgiveness of sins*.

The very presence of Jesus attests to *everlasting life*, and his invitation to Thomas to touch his wounds demonstrated the *resurrection of the body*. Here in short are what the third paragraphs of the creeds, both the Apostles' and the Nicene, speak of. Here are the fruits of Christ's victory, the tokens of his triumph, the emblems of his resurrected life, which his followers, his church, are invited to share.

## Accountability for Lay Ministry

*Our guest editorial this week was written by Sally M. Bucklee, who is the chairperson of the commission on ministry for the Diocese of Washington.*

Many concerned laypeople know we must reclaim our true roles and authority in the church and world, but can't figure out how to do that beyond our individual selves. I think we are mandated to speak up about earmarking some of that one percent (directed by General Convention to be given to the seminaries) for education of the laity and to require that seminaries be held accountable to the Body of Christ for those funds.

What are the seminaries teaching about the roles of clergy and laity? Are they perpetuating clerical elitism? Do we really need all those seminaries if the laity shoulder their responsibility for ministry? Or should the seminaries become more involved in education for the larger 99 percent of the church?

In the Diocese of Washington, we *are* training laity through a variety of programs, one of which is aimed at the entire Christian community — the Cathedral College: An Interfaith Center for the Laity. Another program trains parish teams to lead an eight session course based on the 1979 BCP's definition of lay ministry (pages 855-56).

For the past five years, our diocese has offered an innovative Leadership Development Program that is a vehicle for assisting congregations in developing strong lay leadership and healthy parishes. This is a two year program for parish and diocesan organization leaders. It is under the direction of the Rev. Robert M. Catchings, assistant to the bishop for congregational development.

Lay persons need to be aware that national canons provide that each diocesan commission on ministry is

to have concern for "determining present and future needs for ministry in the diocese." This is spelled out in terms that include applicants for ordination, deacons and deaconesses, professional church workers, and — since the 1982 General Convention — the ministry of the laity.

Over the first ten years of their existence, most COMs have had their hands full, developing methods and procedures for screening applicants for holy orders. But they may now be mature enough to branch out to fulfill their other duties, if we lay people are ready to accept responsibility for ministry.

## VIM Still with Us

In some parts of our church today, Venture in Mission is a memory fading into the past. It was organized in the 1970s as an effort to revitalize the missionary work of the church. It soon became closely associated with Presiding Bishop Allin's broad challenge to the church to support its work at a financially responsible level.

The original goal was to be 100 million dollars, which seemed fancifully large, half a dozen years ago. Some dioceses had VIM campaigns; some did not. The program went forward slowly. It was overtaken by inflation, and much more of the giving went to local projects within the contributing dioceses than had been originally intended.

Yet it still rolls forward. Approximately \$173 million have so far been contributed or pledged. Missionary dioceses have been endowed; buildings have been paid for; all sorts of programs have been assisted by it. The publication of this magazine has been very helpfully advanced, also, for which all our readers should be grateful.

Some dioceses are carrying on VIM campaigns now. Others plan to do so in the near future. VIM has proven its worth very abundantly. It has, among other things, demonstrated to all of us what the church can do financially when we roll up our sleeves and work at it. Episcopalians have increased the percentage of their giving dramatically during the past few years. Where campaigns are in progress, we wish them success. There is still more than VIM can and will achieve.

### Wide Freedom Offered

Probably a major factor in the success of Venture in Mission has been the wide freedom offered in the choice of institutions, agencies, and programs to benefit from grants. Many beneficiaries are outside the circle of "the establishment." Many would never have received a dollar from General Convention or the Executive Council. Yet where people have wanted to give support, and have had the courage to ask for the opportunity to do so, support has been given. We hope Episcopalians will continue to show initiative and wisdom in making such choices.

## BOOKS

Continued from page 5

popular writer, even in a short paperback like this. One occasionally wishes he would shorten sentences and write with fewer abstractions.

But Dr. Jaki is one of the few writers in philosophy who does not lose sight of the spiritual warfare that is at stake. He refers to Julian Huxley's *Religion Without Revelation*, which called for a creed whose first tenet is a self-making man in a self-making universe. More radical challenge than this is hardly conceivable to the first article of the Creed.

In the first chapter he takes to task the trend among so many philosophers of science to make do with a quasi-personal God. Dr. Jaki is hardly the first to do that, but he is one of the very few who has the philosophical undergirding to make that challenge stick on the philosophers' own grounds.

The book gives us a brief but revealing history of how the doctrine of creation developed and even deals with the implications of extra-terrestrial intelligence. *Cosmos and Creator* is a book well worth reading.

(The Rev.) EARLE FOX  
Moodus, Conn.

### Delightful Gift

**OUR CHRISTIAN HOME AND FAMILY: An Illustrated Treasury of Inspirational Quotations, Poems, and Prayers.** Edited by Charles and Betty Wallis. Harper & Row. Pp. xii and 243. \$14.95, gift-boxed.

This book has line drawings throughout and space for adding photographs and autographs and recording family history and genealogy. There are indexes of authors, titles, and first lines.

All in all, the book would be a delightful present for a young couple starting out. It is a genuinely good book which will provide pleasure, inspiration, and encouragement as the years go by. The keynote of the selections is the Lordship of Christ over all of family life.

(Br.) JOHN-CHARLES, S.S.F.  
Little Portion Friary  
Mt. Sinai, N.Y.

### The Monk in Different Faiths

**BLESSED SIMPLICITY: The Monk as Universal Archetype.** By Raimundo Panikkar. Seabury. Pp. xi and 202. \$17.95.

This unusual and interesting book, the verbatim record of a 1980 symposium with the theme, "The Monk as Universal Archetype," is a brilliant effort to probe the philosophical background of monasticism as it manifests itself in all great world religions, and to seek practical applications of this analysis for a

contemporary spirituality.

Fr. Panikkar, professor of comparative philosophy and history of religions at the University of California at Santa Barbara, presides. The lion's share of the text is his: the transcript of a wide-ranging galaxy of topics; *viz.*, "The Fundamental Monastic Principle Is Blessed Simplicity"; "The Alternative: Secularity or Harmonious Complexity"; "The Breakthrough of the Primordial Aspiration"; "Mother Earth Prior to the Fellowship of Men"; "Poverty"; "Involvement in the World"; "Married Monks" — and many other challenging subjects.

The brilliance of Fr. Panikkar's multi-tudinous and dynamic style is intense and provocative. The illustrative and cross-fertilizing references to diverse great religious traditions are very sti-

mulating, once the reader adapts to the irritating repetitiveness and diffuseness (not to mention the appalling jargon and eager modernism) of a book which is not truly a book, but the all too fluent verbalizing of a conference of this type.

Brief space is given at the end of each major section to the discussion of the topics presented. And a distinguished panel — Prof. Ewert Cousins, Sr. Myriam Dardenne, Fr. M. Basil Pennington, Abbot Armand Veilleux, Paolo Soleri, and Abbot Cornelius Tholens — delivers special lectures, intended as "responses and development" (grouped in the final section of the book) suggested by the torrential thought of Fr. Panikkar.

(The Rev.) CHRISTOPHER MORLEY, JR.  
Chattanooga, Tenn.

## THE MOVIES

### Tootsie

By THE EDITOR

**T**he movie *Tootsie* has attracted such wide audiences during the past months that it is worthy of some reflection. As many of our readers know, it is about an argumentative and abrasive young actor (Dustin Hoffman) who is desperate for employment. Successfully disguising himself as a woman, he secures a leading role in a TV soap opera.

Identifying with his new role, he/she defends women against obnoxious males on the stage, and continues to defend them against the same individuals off the stage. All sorts of hilarious incidents occur as the hero successfully scrambles to keep old friends from finding out about his new life as a woman, and to keep his new friends from penetrating his disguise. He/she soon becomes a star and a media personality, and receives the inevitable proposal to marry a kindly middle-aged widower.

This is highly entertaining. The fact of illusion, that actors are portraying people who they are not and making fictitious incidents seem real, is an intrinsic part of the attraction of the theatrical arts. Illusion has added fascination when actors successfully portray people of the opposite sex, or persons of another age, race, or condition. In *Tootsie* improbable illusion is sustained at a high level, and the slight exaggeration of feminine mannerisms by the actor intensifies the humor.

The more serious dimension, which the script does allude to on occasion, is that by mimicking a woman, a man both learns more about women and also more

about himself. He becomes a better man.

At a notable point, the main character demands that the TV personnel call her by her alleged name, Dorothy, rather than the nickname, Tootsie. The right of everyone to have his or her name respected is indeed a serious point, which we might all remember.

The idea that important learning is achieved by imitating others was developed early in the present century by the social philosopher, George Herbert Mead (1863-1931), of the University of Chicago. Children gain important parts of their education by creating make-believe scenarios with playmates, pets, dolls, toy animals, and imaginary companions.

Humans become socialized, they become members of society, by acting out the points of view and concerns of others. A little girl, for instance, learns how to be a good daughter by telling her doll that she is its mother and that it must learn to be polite and obedient to her. As adults, projecting ourselves into the thoughts and feelings of others can continue to be an important part of learning.

As it happens, nothing in the movie is really solved. The woman whom the hero/heroine tries to "help" (portrayed by Jessica Lange) is rather unpromising material. Having forsaken his role as a female star, the main character is back on the street again at the end.

This film, like many others, reflects the casual sex, uncertain goals, and confused values of the disordered world in which so many people move today. It gives us, however, many good laughs. At a time when the relations between men and women are sources of tension for both men and women, laughter may be helpful.

# Hymn Text of the Month

## Hymnal 1982

### *New Text of the Month*

1. Christ is alive! Let Christians sing.  
His cross stands empty to the sky.  
Let streets and homes with praises ring.  
His love in death shall never die.
2. Christ is alive! No longer bound  
to distant years in Palestine,  
he comes to claim the here and now  
and conquer every place and time.
3. Not throned above, remotely high,  
untouched, unmoved by human pains,  
but daily, in the midst of life,  
our Savior with the Father reigns.
4. In every insult, rift, and war  
where color, scorn or wealth divide,  
he suffers still, yet loves the more,  
and lives, though ever crucified.
5. Christ is alive! His Spirit burns  
through this and every future age,  
till all creation lives and learns  
his joy, his justice, love, and praise.

Brian A. Wren

*Metre: L. M. Suggested tunes, from Hymnal 1940: Truro, no. 484; Duke Street, no. 542; and Angel's Song, no. 573.*

### Christ the King

The author of this month's new hymn is Brian A. Wren, who was born in Essex, England, on June 3, 1936. He enlisted in national service before entering New College, Oxford, in 1957. He received a B.A. degree in 1960, and in 1965 was graduated from Manfield College, Oxford, and was ordained as a minister in the Congregational Church.

In 1970 he became secretary to the Church's Action for World Development, an ecumenical committee. *Hymnal 1982* will contain four of his texts.

The author wrote: "Ten days after the assassination of Dr. Martin Luther King . . . my congregation at Hockley, Essex, met to celebrate Easter. The hymn tried to do so with truth and integrity, in words that could be more widely applied. It also tries to reinterpret the bib-

lical imagery of Christ 'reigning at the right hand of God.'

"Intended originally to suggest his majestic and universal sovereignty, and thus Christ's universal sovereign presence with the believer, the idea of Christ reigning 'above' now connotes remoteness and lack of involvement with everyday life. Hence, verses three and four, which try to redress the balance."

From *Faith Looking Forward*,  
Brian A. Wren

• • •

The text is appropriate for the Easter season, as well as the church's mission and Christian responsibility. It may be reproduced for church use with the following copyright notice: "Copyright 1968 by Hope Publishing Company, Carol Stream, Ill. 60187. Used by permission. From the *Hymnal 1982*, copyright, The Church Pension Fund."



# WIPPELL MOWBRAY

CHURCH FURNITURE

Altars  
Lecterns  
Pulpits

Crosses  
Candlesticks  
Communionware

Dossals  
Antependia  
Banners

Vestments  
Robes

Design Studios

Write...

**WIPPELL-MOWBRAY**

13-00 Plaza Road (P.O. Box 456)

Fair Lawn, New Jersey 07410

Dept. LC (201) 796-9422



## Seedlings

A Sunday School Curriculum especially designed for the needs of the small church

. . . Biblically based . . .

Heroes, traditions and customs of the Episcopal Church . . .

Broadly graded group activities . . .

Full year's lesson plans: \$30.00  
Four-year curriculum available

Orders or further information:  
SEEDLINGS, Box 1062, San  
Marcos, Tx. 78666  
512/392-3859

When writing to advertisers  
please tell them you saw their  
advertisement in

## The Living Church



## CHURCH FARM SCHOOL

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

## THE ANGLICAN SOCIETY

ANNUAL MEETING

Monday, May 16, 1983

### GENERAL THEOLOGICAL SEMINARY

New York, N.Y. 11:00 A.M.

The Rt. Rev. Mellick Belshaw

*"Reviving Today the Spirit of the Oxford Movement"*

Luncheon 12 Noon

A MUST for lay readers . . .

### A GUIDE TO PRONOUNCING BIBLICAL NAMES

T.S.K. Scott-Craig  
Paper, \$3.50

MOREHOUSE-BARLOW CO.



## UNDER ONE ROOF

All the Needs of Your Church

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

Come In. Phone or Write for Information



**Cuthbertson**

2013 SANSOM ST. • PHILA., PA 19103 • (215) 564-6033

Subscribe to

### THE LIVING CHURCH

one year . . . . . \$24.50

## BRIEFLY...

The Rev. Reamer Kline, president of Bard College from 1960-72, died March 9 at his home in Annandale-on-Hudson, N.Y. He was 72. Prior to becoming Bard's 13th president, Dr. Kline served as rector of St. Mark's Church, New Britain, Conn., and as chairman of the Diocese of Connecticut's department of Christian education, for 15 years. Born in San Jose, Calif., he was educated at Middlebury College in Vermont, the University of Michigan, and the Episcopal Theological School in Cambridge, Mass. He held honorary degrees from Middlebury, Bard, and General Theological Seminary. Dr. Kline is survived by his wife, the former Louise Brayton, three daughters, and seven grandchildren.

By means of an unanimous parish council vote, the Roman Catholic Cathedral of St. John the Evangelist in Milwaukee, Wis., recently declared itself to be a sanctuary for undocumented Salvadoran and Guatemalan refugees. A Salvadoran family with four children is expected to take up residence on cathedral premises soon. The cathedral's declaration brings to four the number of parishes in the Milwaukee archdiocese offering refuge. Representatives of these parishes say they are doing so to protest the sending of U.S. military aid to Central America and to protect the lives of refugees who will be endangered if they are forced to return to their homelands.

The Rev. Henri Nouwen, Roman Catholic theologian and writer, plans to begin teaching at Harvard University Divinity School in September. Fr. Nouwen will be a divinity professor and Horace DeY. Lentz lecturer on a half-year appointment which will permit him to spend the rest of his time at a theological center in Latin America. Fr. Nouwen first came to the U.S. in 1964. He studied at the Menninger Clinic in Topeka, Kan., and later taught for ten years at Yale Divinity School.

The Rev. Canon John O. Bruce, honorary canon of St. Paul's Cathedral in Fond du Lac, Wis., has been made an honorary canon of St. Norbert's Abbey, De Pere, Wis. The Norbertines are a religious order of the Roman Catholic Church, founded in Prémontré, France, in the 12th century. Canon Bruce was cited for "priestly friendship, for pastoral concern and care, for intellectual and cultural pursuit, for demonstrating the best spiritual and fraternal qualities of the canons regular of Prémontré. . ."

## PEOPLE and places

### Appointments

The Rev. Canon Edward Daley, retired priest of the Diocese of New Jersey, has begun supply work at St. Martin's Church, Lumberton, N.J.

The Rev. Norman C. Farnlof is rector of St. John's Church, New Brunswick, N.J. Office and residence: 189 George St., New Brunswick 08901.

The Rev. Jerre W. Feagin has been associate rector of Calvary Church, Williamsville, N.Y., since June of last year. TLC was erroneously informed that the appointment was effective in June of this year [TLC, Feb. 27].

The Rev. Grant Omer Folmsbee is priest-in-charge of the Church of the Advent, Box 425, Enfield, N.C. 27823.

The Rev. Lyonel W. Gilmer is chaplain at Charlotte Memorial Hospital, Box 32861, Charlotte, N.C. 28232.

The Rev. Canon Joseph H. Hall, III is supply priest at St. Wilfrid's Church, Camden, N.J.

The Rev. Lawrence W. Handwerk will be rector of St. Luke's Church, Evanston, Ill., effective June 1.

The Rev. Daphne Hawkes is assistant at St. Michael's Church, Trenton, N.J.

The Rev. Margaret Houghton Minnick is assistant at St. Francis Church, 3506 Lawndale Dr., Greensboro, N.C. 27408.

The Rev. Ian Montgomery is rector of St. Philip's Church, New Orleans.

The Ven. Canon Russell A. Smith, retired priest of the Diocese of New Jersey, has begun supply work at St. Bartholomew's Church, Cherry Hill, N.J.

The Rev. William Emory Smyth is rector of All Saints' Church, Box 264, Roanoke Rapids, N.C. 27870.

The Rev. William H. Willard is rector of the Church of the Holy Communion, Paterson, N.J.

### Ordinations

#### Priests

Iowa—Willa Soule Mikowski, priest in charge, St. Martin's Church, Perry, Iowa; add: Box 486, Perry 50220.

Northern Indiana—Douglas P. Johnson, curate, Church of the Good Shepherd, 221 S. Fourth St., Lake Wales, Fla., 33853.

Tennessee—John Patterson, III; add: 3443 Renault St., Memphis 38118. Donald E. Brooks; add: 426-A El Capitan Dr., Bolivar, Tenn. 38008. James Lee Burns; add: 5401 Tiffany Rd., Knoxville, Tenn. 37912.

#### Deacons

Tennessee—James Robert Hagler, O.H.C.; David Nickerson Jones; and Waldo Emerson Knickerbocker, Jr.

#### Permanent Deacons

Western North Carolina—William Douglas Carlson, to be working in administration and visitation, Church of the Messiah, Murphy, N.C. Robert Wallace Herbert, youth ministry, St. James Church, Hendersonville, N.C. Norman Arthur Hull-Ryde, hospice work, St. Mark's Church, Gastonia, N.C. K. Murray Scott, education, St. George's Church, Asheville, N.C. James Brown Farthing Tester, ministry to the aged and poor, Holy Cross Church, Valle Crucis, N.C. David Alexander Williams, evangelism and ecumenical relations, Holy Cross Church, Valle Crucis.

### Retirements

The Rev. Howard Russell Barker, rector of St. Matthias' Church, East Aurora, N.Y., has retired.

The Rev. John Bull, rector of St. James' Church, Knoxville, Tenn., has retired.

# CLASSIFIED

## BOOKS

LITURGY/MUSIC RESOURCES from Diocese of Los Angeles: "On Hiring a Church Musician" (\$2.50), "Working Relationship Between Priest and Musician" (\$2.50), "A Handbook for Liturgical Ministry" (philosophy and guidelines for use of new BCP — \$4.00). Send check with order to: Carol Foster, Diocesan House, P.O. Box 2164, Los Angeles, Calif. 90051.

CHRISTIAN SPIRITUALITY — quality booklets. Descriptive list. Bemerton Booklets, Box 99309A, San Francisco, Calif. 94109.

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 MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

TWO COMPLETE SETTINGS of Eucharist II; Preces for Choral Evensong; Anglican Psalm Settings; Hymns. Musically sophisticated while still accessible and rewarding for congregations and non-professional choirs. Samples \$5 (deductible from later order). Daniel Hathaway, 1701 E. 12th #19-S West, Cleveland, Ohio 44114.

## FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$18.00 including gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.

## NOTICE

CHINESE FRIENDS of the Rev. Henry McNulty, deceased, wish to contact any member of his family. Please write via the Rev. Leslie L. Fairfield, 123 Leverett Rd., Shutesbury, Mass. 01072.

## POSITIONS OFFERED

LONG ISLAND: Large suburban parish seeks third staff priest, special responsibility youth and recreational program. Vacancy, July 1. Minimum of five years parish experience. Contact rector: Fr. Robert J. McCloskey, Jr., 500 S. Country Rd., Bay Shore, N.Y. 11706.

ORGANIST and music director. Part-time position; youth and adult choirs; music education. Send resume and personal statement to: Rector, Christ Church, Zero Garden St., Cambridge, Mass. 02138.

ORGANIST/CHOIRMASTER for adult and youth choir. Wicks organ. One principal service and other services according to Church Year. Twelve months with one month vacation. Parish located near college campus. Position available September 1. Address inquires to: Organist Search Committee, Trinity Episcopal Church, 520 S. Main St., Geneva, N.Y. 14456.

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

Chaplain (Cdr.) John R. Edwards, Jr. will retire on March 1 and will then be associate to the rector of St. Paul's Church, 1221 Wass Ave., Tustin, Calif. 92680.

The Rev. George N. Kerr, rector of St. Luke's Church, Attica, N.Y., has retired.

The Rev. Frank Robert, rector of St. Ann's Church, Nashville, Tenn., has retired.

## Resignations

The Rev. Patricia Bird, rector of St. John's Church, Wilson, N.Y., resigned in September to continue her studies. Address: 2535 Prairie Ave., #202, Evanston, Ill. 60201.

The Rev. Robert Hutcherson has resigned as rector of St. Mary's Church, Kansas City, Mo., effective March 1.

## Changes of Address

The Rev. Robert Wesley Burniston, retired priest of the Diocese of New Jersey, has had a change of address to 68, Wellesley Ave., Belfast BT9-6HD, Northern Ireland.

## Deaths

The Rev. John E. Campbell, a perpetual deacon of the Diocese of New Jersey and assistant of St. Simeon's Church, Wildwood, died on January 22 at the age of 75.

The Rev. Mr. Campbell was a psychology major and a businessman who studied privately for the ministry. He was also the author of numerous articles on fuel oil for trade papers in his field. He was married in 1931 to Dorothy Lamey. The couple had one child.

The Rev. Albert Rufus Morgan, retired priest of the Diocese of Western North Carolina and first business manager of the Kanuga Conference Center, died on February 14 at the age of 97.

Dr. Morgan's many years of work in the Cartoogechaye Valley of North Carolina were described in some of the books in the *Foxfire* series compiled about the people of Appalachia. He was also interviewed for *THE LIVING CHURCH* issue of April 9, 1978. A graduate of General Theological Seminary, he served first in missions in Penland, Linville, and Valle Crucis, N.C. While in Penland, he founded an Episcopal school. Later he served churches in Barnwell, Chester, and Columbia, S.C. At age 55 he returned to Macon county for many more years of mission work before he became blind and quite deaf. He was well known as an amateur botanist. Burial was in the cemetery of St. John's Church in the Cartoogechaye community. Survivors include a daughter, a son, six grandchildren, and nine great-grandchildren.

The Rev. Walter Harold Pauley, retired priest of the Diocese of Western Louisiana, died on November 10 in Shreveport, La., at the age of 75.

Fr. Pauley worked for 17 years as a minister in the Nazarene Church. After his ordination to the priesthood, he served churches in Louisiana, Texas, and Tennessee. From 1959 until 1972, when he retired, he was vicar of St. Andrew's Church, New Johnsonville, Tenn. He was married in 1927 to Helen Louise Newbold. Their daughter, Mrs. Marjorie Price, survives him.

The Rev. Vincent Clifford Root, retired priest of the Diocese of West Missouri, died on February 16 at the age of 74.

Fr. Root was ordained to the priesthood at 38 and thereafter served churches in Iola and Junction City, Kan., and in Monett, Mo. From 1955 to 1972, when he retired, he was rector of Grace Church, Carthage, Mo. In 1966 he became canon to the Bishop of West Missouri. His first wife, the former Frieda Currey, is deceased. The couple had one child, who survives Fr. Root, as does his second wife, the former Elsie Ida Guentert.

# CLASSIFIED

## POSITIONS OFFERED

FULL-TIME PRIEST to be chaplain to inmates and staff at Mississippi State Penitentiary at Parchman. Active support from surrounding parishes and diocese; generous salary and allowances. Reply Box H-553.\*

## POSITIONS WANTED

PASTORAL COUNSELOR/LAY MINISTER. May '83, M.Div. grad. with Adv. CPE available for full-time lay ministry as counselor as well as development/enabement of lay ministry. Jean Scribner, 600 Haven St., Evanston, Ill. 60201.

ORGANIST/CHOIRMASTER, master's degree, cathedral, parish experience, seeks 3/4-full time position September 1 upon return from studies in England. Chorister training, liturgy, outreach. East coast. Top references. Resume available. Write: Mr. J. W. Brooks, 3456 Macomb St., N.W., Washington, D.C. 20016.

ORGANIST CHOIRMASTER, churchman, 30 years experience, seeks position Broward, Palm Beach counties (Florida). Reply Box S-552.\*

## PROVERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Provers, 555 Palisade Ave., Jersey City, N.J. 07307. (201) 963-8819.

## PUBLICATIONS

"THE ALTERNATIVE to insecurity is true self-love." An excerpt from *PILGRIMAGE*, a monthly publication dedicated to an in-depth examination of Sacrifice, Insecurity, Fasting, Temptation and other such issues that face us in everyday Christian living. Ten dollars a year. Two issues free. Write: Pilgrim-age, P.O. Box 1036 SMS, Fairfield, Conn. 06430.

## SUMMER PROGRAM

SEARCH . . . the Religious Life Summer Program, August 13-27, 1983. Prayer, study, ministry. Write Sisters of St. John Baptist, Box 240, Mendham, N.J. 07945, (201) 543-4641.

## VACATION

VACATION IN CINCINNATI? Free use of our comfortable home in return for two Sunday services and emergency ministry. Month of June. Contact: The Rev. Bert H. Hatch, St. Timothy's Episcopal Church, 8101 Beechmont Ave., Cincinnati, Ohio 45230.

## WANTED

MISSION congregation desires to obtain a used monstrance by donation or for a reasonable price. Will also pay shipping and insurance. Prefer older styles; must be in decent condition and complete. Reply Box-P-554.\*

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four 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

## SANTA CLARA, CALIF. (and West San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## DENVER, COLO.

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

## WASHINGTON, D.C.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Fri 7:30, 10:30. C Sat 8  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Mon, Tues, Thurs, Fri. 5:15 Wed

## BATON ROUGE, LA.

**ST. LUKE'S** 8833 Goodwood Blvd., 70806  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the  
Rev. W. Donald George, the Rev. David L. Seger, the Rev.  
Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,  
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital

The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP  
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun  
10-10:30, Fri 6-7

## MINNEAPOLIS, MINN.

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

**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 Union; Instr, Instructions; Int, intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## LONG BEACH, MISS.

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

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).  
Mon-Fri H Eu 12:10

## 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

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 8 Eu

## NEWARK, N.J.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC  
7:15; EP 3:30. Wed HC & Healing 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 & 9:30 HC; 9 Cho Eu; 11 H Eu & sermon 1S & 3S, MP, sermon & H Eu other Sun; 4 special music. Wkdays: 1:10 H Eu Tues & Thurs; 8, 1:10 & 6 H Eu HD, Wed; 12:10 special preaching services Mon-Fri; 5:15 EP Mon, Tues, Thurs, Fri & Sat

**CALVARY, HOLY COMMUNION & ST. GEORGE'S**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpeth, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.  
Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

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

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

**JOHN F. KENNEDY INTERNATIONAL AIRPORT**  
**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

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

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

**ST. MARY THE VIRGIN**  
46th St. between 8th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP  
8:30(ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass.  
SM Wed 12:45-1:15

**ST. MICHAEL'S** Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harriss, James B. Simpson, ass'ts  
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP  
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev  
5:30 Wed 12:10 Choral Ev. Church open daily to 6

## TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

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

## YOUNGSTOWN, OHIO

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

## NEWPORT, R.I.

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

## DALLAS, TEXAS

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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

## MADISON, WIS.

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