

THE LIVING CHURCH



"o salutaris hostia"

**SAVING
Victim,
OPENING WIDE**

THE GATE OF HEAVEN

TO MAN BELOW,

OUR FOES PRESS ON FROM EVERY SIDE

THINE AID SUPPLY, THY STRENGTH

BESTOW † †

ALL PRAISE & THANKS TO THEE ASCEND

FOR EVERMORE, BLEST ONE IN THREE;

O GRANT US LIFE THAT SHALL NOT END,

IN OUR TRUE NATIVE LAND WITH THEE.

† AMEN †



LIVING CHURCH

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

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

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Like a Grain of Wheat

The paradoxical character of Lent moves toward its climax in the Fifth day of this season. In the ordinary life of life, we think of hardship, pain, grief, and death as destructive. These are what we avoid. They are the price of what we desire and seek; they are obstacles to our plans and

the Epistle to the Hebrews, as applied for this Sunday, tells us that Jesus the Son of God and our high priest, "made perfect" in his suffering (Heb. 5:9-10). The Greek word used here has the implications of made complete, fulfilled. This is the very opposite of the way we normally regard suffering, especially suffering leading to death.

The Holy Gospel continues with the parable of the seed planted in the field. Some parables have lost their

edge over the years. This one has not. One single grain of winter wheat, planted on an American farm today, often yields over 150 grains in the several stalks of the plant that grows from this one seed. It is a very dramatic parable of the positive and fruitful results which death and burial can produce.

Of course our Lord does not mean that we should therefore immediately proceed to kill each other. He does mean that we find salvation through his death, and that we should "hate" life in this world — have a different view of life, a different understanding of life from the world's understanding. This may mean risking our lives, perhaps losing our lives, as disciples of our Lord. Such is the path to being honored by God, and sharing in the glory of Jesus Christ.

H. BOONE PORTER, Editor

A Prayer for the Unborn (at the Annunciation, March 25)

O God, you have not refused to show your love and the graces of your salvation to the unborn; you knew Jeremiah in the womb and called him to be your prophet; you granted to John the Baptist while he was still in the womb to know the joy of the presence of his Lord; by your will, that same Lord, Jesus your Son, did not disdain to be a fetus within the womb of the Virgin Mary: we beg you to bless all the unborn, to protect and defend them, to give them the joy of your presence, and to bring them safely to the light, through the same Jesus Christ our Lord. Amen.

Susan Austin

Lobbying and Contributions

Your news article of February 10 "Coalition Sets Agenda" says that Interfaith Action for Economic Justice, a coalition that includes our church, will pursue its goals "by direct congressional lobbying." Will our contributions to our church become ineligible for tax deductions because they must not be used to influence legislation?

NORMAN S. HEANEY

Annapolis, Md.

We do not believe any fears are justified. Our national church office monitors legal matters carefully. Ed.

Dismayed by Editorial

As an Episcopalian and a listed supporter of The Living Church Foundation, I was dismayed by your editorial on Nicaragua [TLC, Jan. 27]. It seems at best to be very, very naive. You baldly stated that the country "is in no sense a totalitarian state." But what of the last independent newspaper which is frequently censored and constantly harassed by the Sandinista government? Or, the rigged November elections which most of the few remaining democratically-nclined candidates either boycotted or ejected? And what of the Sandinistas' currying of favor from the world's most odious totalitarian bosses in Cuba, the J.S.S.R., and Libya?

Your choice of words in saying that the people of Nicaragua "seek peaceful coexistence and friendship with us" is careless since those words are usually the stock-in-trade cant of communism in its cause-and-consolidate phase. (However, you did avoid using "dialogue" and "dialoguing" — those tired, nearly meaningless words so in vogue these days.)

Isn't there just a whiff of the old Romanism and rebellion in the air when you attack as previously privileged and corrupt all conservative Roman Catholics in Nicaragua who oppose the Sandinista government, but seemingly approve those liberal priests who now hold powerful government posts?

"Distorted view" of the American press? Thank you, but I will continue to sift the knowledgeable accounts in *The New Republic* and *The Wall Street Journal* more often than what is offered up by the *Washington Post* and the "Phil Donahue Show."

Hardest to understand is your taking pride in the missionary work the Episcopal Church is doing among the Miskito Indians while making absolutely no mention of the concentration camps these Indians have often been herded into and of the 1984 bombing of some by

fleeing of women to the priesthood Episcopal or other.

I suppose your editorial took this stance because the Episcopal Church in Nicaragua and our missionaries and bishops going around that oppressed land have been left to operate as they please by the Sandinistas, who now can claim to have been "elected." I would urge you to think about those Indians and about the free press cut down to a single often muted voice and about the virtual banishment of any opposition except the growing numbers of Contras who have taken up arms against a government which has willingly and hastily passed into totalitarianism.

BERTRAM B. CULVER, III

St. Louis, Mo.

I have just read your excellent editorial on Nicaragua in the Jan. 27 issue of THE LIVING CHURCH. It warmed my heart. Thank you, thank you for it.

(The Rev.) HOWARD R. KUNKLE (ret.)

Interim pastor, St. James Church
Wichita, Kan.

Neglect of Mary

A key name was not mentioned by Sr. Constance of All Saints in her recent letter, "Women Priests" [TLC, Jan. 27]. This surprises me as much as the aver-

prises Sr. Constance.

The key name is Mary, virgin Mother of God and, as we are in Jesus, of us

I believe that God in His infinite mercy, wisdom, and power has stationed and provided for ordination women in the Episcopal Church. To fill the humanly unbearable void which almost everywhere exists in liturgy, devotions, and publications of this church: the void produced by eradication of true, ardent, and free devotion to the Mother of mercy, wisdom, and power.

Such love cannot and need not be hated. It can be encouraged, nurtured and protected for it lies in every human heart, male and female, just as Lord's love for our Lady suffuses heart and is answered. In their love, unified to and resulting in the holy nation, is the salvation of the world.

Years of dis-encouragement, neglect, denial, and disrespect have brought Anglican Communion to a turning point. I think the ordination of women makes a clear statement that God, loving Father, our Bridegroom, our Provider, is not witnessed comprehensively enough by male priests alone in the Episcopal Church.

The almighty lover of souls (which

BOYS AND TROUBLE... WHO REALLY PAYS?



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live) not meant to be known for who he is. He yearns for our souls' poverty to acknowledge itself and seek, accept, and enjoy his reassuring presence.

Perhaps by the ordination of women God is refocusing the attention of some of his wandering sheep on Mary and the poverty of spirit she represents (female priests being definitely Marian figures); on the holy and saving incarnation; and, by extension, on the Holy Communion, by which this transfiguring mystery of the incarnation continues on earth.

I think living devotion to these realities might have kept the Episcopal Church from its present state. Ritual saying of the Angelus publicly and regularly in churches nationwide might alone have done that. But let us not forget who keeps this world.

The stifling of ancient, archetypal, Christian feelings, words, and acts may have brought chaos upon us, but God labors to create out of chaos.

I await his new creation with trust.
 CONSTANCE VICTORIA SHUCK
 Washington, D.C.

. . .

May I warmly thank Sr. Constance for her letter. Her question "If patriarchy is an aberration, what has the entire Judeo-Christian revelation been? A distortion of truth in the hands of power-hungry men?" is one that I'd like answered. Whether I, or anyone else is "the average layperson (who) doesn't ask" this question, I have been asking it for a long time.

MARY B. ABRAHAMS
 Trumansburg, N.Y.

. . .

I applaud Sr. Constance for calling the clergy of the Episcopal Church to accountability on how loosely the issue of women priests is dealt with and presented to the laity.

The problem, as she points out, is that the laity of our church are most often "atheological." They have not been given a basic framework from which they can make objective and theologically sound decisions.

The average lay person, whether we like to admit it or not, in regard to the ordination of women, makes statements like, "I really don't understand the whole thing, but I guess there's nothing wrong with it," or "I heard Miss or Mrs. _____ preach and she was very good."

The onus is on the clergy to accept their roles as teachers, to drop their political agendas, to view the doctrine and tradition of the church as something more complex than sociological constructs, and to be willing to see that the heresy of gnosticism lurks in the corners of the church.

When one is opposed to the ordination

does not mean that personal and corporate theological inquiry is feared and rejected; if anything, highly valued and encouraged, but as objectively as possible.

(The Rev.) DAVID L. MOYER
 St. John's Church

Ogdensburg, N.Y.

Debate Not Needed

The Rev. Robert W. Cromeey in a letter January 20 appears to have made reference to my earlier letter of November 18 only as a device to introduce his pro-homosexual claims. Did he read what I said?

My letter did not fire away at homosexuality as "sin, sickness," but did comment on the lack of integrity of homosexual leaders who threaten to expose the alleged homosexuality of unnamed people at General Convention if opposed in their demands.

He belabors the obvious by telling us that "homosexuals are persons." Every reader knows that. His other remarks are simply spurious. It is just not true that "the best evidence these days is that they do not choose to love people of the same sex." It is equally untrue to claim that heterosexuals don't *choose* to fall in love with people of the opposite sex. We are not helpless in this area any more than we are helpless to refrain from lying or stealing or killing.

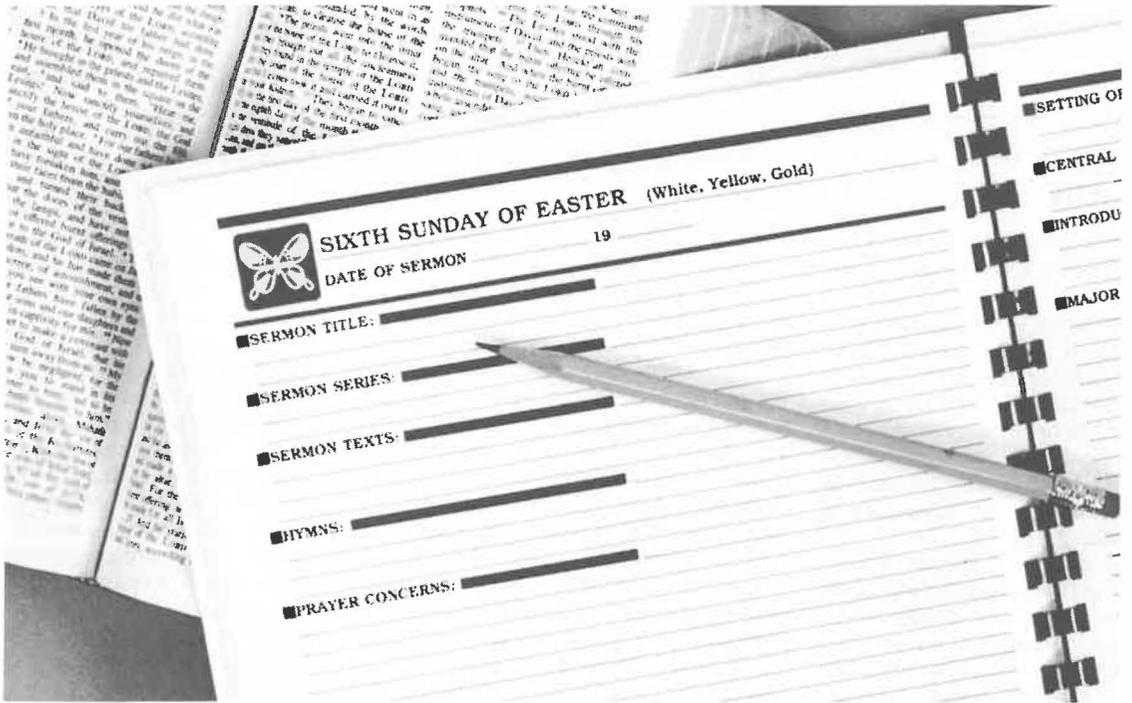
We do not need to debate this issue at all at General Convention. Such would be used merely as a soapbox for self-serving rhetoric. Discussion of the problem of homosexuality should be done in a more reflective setting where all available information can be weighed.

STEPHEN W. EDMONDSON, M.D.
 Atlanta, Ga.

Into this tiny place
 I call my own,
 oh Lord, please come
 to live, my honored guest,
 that I might learn
 to recognize and love
 the Holy
 in each person
 that I meet,
 and rejoicing
 kneel with You
 to bathe
 their weary feet.

Arden G. Thompson

This is a corrected version of a poem which appeared earlier in TLC.



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menical Center Indianapolis

senior vice president of the Lilly Foundation has denied reports that it is a "\$50 million" pool to attract major churches to a proposed ecumenical center in Indianapolis (TLC, p. 3). In an interview with the Religious News Service, Robert Lynn said the figures have been "overblown" and the charitable foundation's first commitment is to keep the 1.1 million member Christian Church (Disciples of Christ) in Indianapolis.

Indianapolis civic and religious leaders have been active in promoting their case as the site of the new headquarters of the Episcopal Church, the projected union of Lutheran Churches, and the Presbyterian Church (USA). Those churches, according to one proposal, would be asked to join the Disciples in a new ecumenical center located downtown. Wyn Ewald, executive secretary of the Association of Evangelical Lutheran Churches in St. Louis, told RNS that the Indianapolis group did not offer specific dollar amounts, but they said they would do all they could" to "offer incentives." Indianapolis Mayor William Hudnut III, who was instrumental in helping the Baltimore Colts to the city last year, would neither confirm nor deny the \$50 million figure, but added, "I don't think it's accurate from our conversations I've had."

Employment, A Real Threat

The Rt. Rev. John H. Burt, retired bishop of Ohio, speaking before the House Education and Labor Committee on February 26 said, "Indiscriminate budget cuts in human services in the federal budget cannot be made, particularly when the defense items are given the most sacrosanct exemption from budgetary scrutiny." Unemployment is a greater threat than social spending, is the threat to a balanced budget."

In 1977 Bishop Burt and the Roman Catholic Bishop of Youngstown worked on behalf of the 10,000 workers in that city who were left jobless within two years as a result of several massive plant shutdowns. "We had him to testify because he's a respected and knowledgeable spokesman who is aware at first hand of the facts of the case," explained Ellen Vollinger,

spokesperson for the Full Employment Action Council, a coalition of 75 religious, labor and civil rights groups on whose behalf the bishop spoke.

The House committee's hearings were the beginning of congressional scrutiny of Reagan administration spending proposals in the area of employment for fiscal year 1986. Bishop Burt told committee members that "at a bare minimum" current spending levels must be maintained for the Job Corps, the Work Incentives (WIN) Program, and the Job Training Partnership Act. Both WIN, an effort designed to help welfare recipients become employed, and the Job Corps, a similar program targeted at young people, are slated for elimination in the administration's proposal for fiscal 1986, which begins October 1, 1985.

According to the Bureau of Labor Statistics, unemployment in January, 1985, rose to 7.4 percent. "America is suffering from 'creeping unemployment,'" Bishop Burt told the House panel adding that the last three recessions have progressively raised the peak unemployment rate during the crisis, while also leaving the jobless measure still high after recovery. "Many Americans hailed 1984 as a year of economic recovery, but the bitter irony for other Americans was that unemployment levels in 1984 were far higher than those of a decade ago," he said.

Growth in Central Florida

Due to rapid and unprecedented growth, the Diocese of Central Florida estimates that it must develop 17 new congregations by 1990 if it is to carry out its mission and ministry.

Four established churches in the diocese already have responded to the challenge by helping to plant new congregations. St. Barnabas' Church in DeLand sponsored St. Jude's Church in Orange City, which just moved into a new church building after worshiping for a year in the city's government complex. Trinity Church in Vero Beach planted St. Elizabeth's mission, which holds services in the Masonic temple in Sebastian, Fla.

Holy Cross Church in Sanford sponsored St. Peter's Church in Lake Mary where the congregation is shopping for land while it holds services in a school. A motel conference room in Lakeland is the site where congregants of the new Church of Christ the King worship. This mission was organized with the support of the downtown church of All Saints'.

Present and projected growth indi-

cates the need for additional churches in 13 other areas in the 15-county diocese. The need is said to increase daily.

Older, established congregations are also in need of help as they undertake renovation of overcrowded churches and educational buildings. The Canterbury Retreat and Conference Center, built only two years ago, must expand if it is to continue to serve the diocese.

At the 1985 diocesan convention, held late in January, the diocese launched a "Mission and Ministry" campaign to raise \$3.8 million. Of that sum, \$1.2 million is designated for the purchase of land for new congregations; \$1 million for a church expansion fund to provide for both construction and renovation; and \$1 million for a chapel and other new facilities at Canterbury Retreat and Conference Center.

A tithe of all monies received during the campaign has been earmarked for outreach because, as the Rt. Rev. William H. Folwell, Bishop of Central Florida, said, "God has given us the great pleasure of sharing with others." Central Florida's companion Diocese of Honduras will receive \$300,000; and \$80,000 will go to the Episcopal Foundation of Central Florida which ministers to need and suffering within the diocese.

Bishop Folwell noted that while the area's rapid growth has presented problems, it also offers countless opportunities to the church. "The people pouring into Florida today are employed and unemployed, skilled and unskilled, rich and poor, young and old and in between, churched and unchurched. Whether they know it or not, they are listening for the Good News," the bishop said.

"They will need our gifts, our resources and our spiritual guidance, and we will need theirs. With faith, resolve and sacrifice, we together can build communities of brotherhood and hope in the new Florida that is being formed around us."

LYDIA DORSETT

Britons Choose Favorite Hymns

A British publication, *The Listener*, has recently published the results of a survey of the audience of "Songs of Praise," a popular BBC program. The list of the ten most popular hymns was described as having "surprises." It may be even more surprising to Americans. Eight of the ten are in the Episcopal *Hymnal 1940* as indicated by the num-

ymnium 1902, as indicated by the number in parenthesis.

The British favorite is John Ellerton's evening hymn, "The day Thou gavest, Lord, is ended," no. 179 (23). The popularity of Evensong in England, the use of this hymn at funerals, and its use on colonial independence days were indicated by John Whale, head of religious programs on BBC, as partial explanations of its popularity.

The second is a metrical paraphrase of Psalm 23, "The Lord's my Shepherd." Popular in Scotland, this particular paraphrase is foreign to our American Episcopal Hymn books, although we have other paraphrases of the same psalm.

Other favorites, in order of preference, are "Dear Lord and Father of mankind," no. 435 (541) by the American J. G. Whittier; "When I survey the wondrous cross," no. 337 (378); "Love divine," no. 479 (576); "Praise my soul, the King of heaven," no. 282 (336); "Abide with me," no. 467 (549); "O Jesus, I have promised," no. 570 (536); and "Guide me, O thou great Jehovah," no. 434 (531). Tenth place went to a modern hymn unknown to the Episcopal Church, "Thine be the glory, risen, conquering Son."

CONVENTIONS

A precedent shattering resolution relating to the Virgin Mary, and a number of other decisions, marked the council of the Diocese of Virginia, held January 25-27 in Richmond.

The Rt. Rev. Peter James Lee, Bishop Coadjutor, challenged the meeting with information as to the rapid growth of population and the influx of different ethnic groups in Virginia, and called for a new and massive missionary effort within the diocese. Virginia now has four Hispanic congregations. To make specific plans for the missionary effort, it was decided that council members would convene again May 25, the eve of Pentecost, for the "Bicentennial Council of the Diocese."

The 1985 budget was received with applause as Treasurer E. Holcombe Palmer announced that income from all sources is up 16 percent. The total budget adopted was \$2,249,000. The stewardship committee was asked to investigate the feasibility of church donations by credit card. Recognizing Mr. Palmer's many contributions to the church over many years, the offices of secretary and treasurer, both of which he holds, were officially combined in one position.

An irenic resolution on abortion, explicitly disapproving of abortion as a means of birth control, was adopted without debate. In his pastoral address, the bishop of the diocese, the Rt. Rev. Robert Bruce Hall, reflected on the tu-

tion of the University of Maryland. Bishop Hall plans to retire in January of 1986. Retired Bishop Robert F. Gibson and Suffragan Bishop David H. Lewis, Jr., also took part in the council.

The speaker at the convention banquet, the Rev. Charles Price, professor of systematic theology at the Virginia Seminary in Alexandria, said, "You've come a long way, Diocese of Virginia . . . when you recall that a few hours ago you requested the American church to put the Feast of the Conception of the Blessed Virgin Mary on the calendar."

By an overwhelming majority, delegates had voted to request the General Convention and the Standing Liturgical Commission to include December 8, the traditional feast of the conception of St. Mary, in the calendar [see box]. This day is a minor feast in the Prayer Book in England and in some other parts of the Anglican Communion. Support for this observance in Virginia was said to have been stirred by an essay by the Rev. Reginald H. Fuller, professor of New Testament at the Virginia Seminary, which appeared in 1982 in *Studies and Commentaries*, a publication of the Society of Mary. One of the presenters of the resolution, the Rev. W. Frisby Hendricks, III, rector of St. Martin's, Richmond, commented, "I can't believe it . . . This is a new day for Virginia."

. . .

"Ministry through the Congregation: the Call, the Challenge, the Community," was the theme of the 90th convention of the Diocese of Washington, which met

meeting featured an audiovisual presentation of the life of some of its parishes.

In his address, the Rt. Rev. Job Walker, Bishop of Washington, shared his vision of ministry and the strategy for achieving it. "For 20 centuries, church has read aloud the New Testament — a script calling for love of God and neighbor, absence of hate, renunciation of all forms of superiority," he said.

"If Christians truly believed and practiced what is said and sung each Sunday, a transformation would take place in human affairs that would rival the impact of the early church on the world of today."

Special guests at the convention were the Most Rev. Paul Reeves, Primate of New Zealand, and the Rt. Rev. Francis Ruiz-Froylan, Bishop of Puerto Rico. Harry Havemeyer, a member of the National Executive Council, was the convention's dinner speaker.

The Rev. Canon Charles Martin reported on the activities of the diocesan peace commission. Its committee inquiry is completing an 18-month study of the nuclear issue on which it has interviewed some 40 authorities.

Among other business, the delegates passed resolutions to urge the U.S. government to cease military assistance to El Salvador and end any financing of guerrillas in Nicaragua; to continue support of the Appalachian People's Service Organization (APSO) and increase annual giving to \$85,000; and to re-

Continued on page 12

Virginia Resolutions on the Feast of the Conception

WHEREAS, Holy scripture offers ample evidence that the conception of those destined for roles of exceptional importance in the history of God's People may be seen as examples and expressions of His grace and power, and

WHEREAS, early Christian literature, most particularly the *Protoevangelion of St. James*, offers ample evidence that the conception of Our Lady was understood as such an example and expression of divine purpose, and

WHEREAS, the Feast of the Conception of the Blessed Virgin Mary has been observed by English Christians since before the Norman Conquest, and

WHEREAS, the inclusion of said Feast in the calendar of the Prayer Book of our member Church of the Anglican Communion in no way represents an endorsement of the Roman Catholic doctrine of the Immaculate Conception as formalized in 1854, but rather witnesses to the continuing validity of a far more ancient observance,

WHEREAS, said Feast is included in the Calendar of the current English Prayer Book as well as the Prayer Book of many other branches of the Anglican Communion, and

WHEREAS, due provision for proper liturgical observance of 8 December as the Feast of the Conception of the Blessed Virgin Mary would be welcomed by many Episcopalians,

THEREFORE, BE IT RESOLVED, that the 19th Annual Council of the Diocese of Virginia memorialize General Convention and the Standing Liturgical Commission to take such steps as are necessary to include 8 December as the Feast of Conception of the Blessed Virgin Mary in the Calendar of the Episcopal Church and to provide appropriate prayers for its observance.

Preaching and Baptizing in North Carolina

By ORMONDE PLATER

The Diocese of Western North Carolina, Milnor Jones is remembered as a colorful and eccentric deacon, loved and revered by the mountain people among whom he baptized and preached. Old-timers still tell stories about his acts of kindness and his odd habits. In certain parts of the mountains, if you said anything to the inhabitants against Milnor Jones, "you would be stepping on their toes." But in his own day, the late 19th-century Jones attracted little attention in the isolated ridges and valleys of the Appalachian Mountains.

The famous man who became his friend and admirer was his bishop, Joseph Blount Cheshire, diocesan of North Carolina from 1893 to 1932. He knew Jones in the years 1883 to 1897, and a few years later he wrote a 134-page manuscript titled "Milnor Jones, Deacon and Missionary."

The manuscript is dated February 1898, a year after Jones's death, but Bishop Cheshire actually wrote it at least eight years earlier, since William DuBose of Sewanee said in a letter to the bishop dated July 5, 1909, "I had read the biography and was interested over deacon 'cranks' such as you." (Both manuscript and letter were handed down in the Seagle family, a clan with many ties to Jones, and are now owned by Mrs. Nathan A. Seagle of Henville, N.C. Clyde Nelson, a Seagle relative, has kindly furnished me with a copy and other material.)

Jones was born of a prominent family on November 10, 1848, in Chestertown, North Carolina, and died February 21, 1916, in the same place. No surviving picture or portrait of him is known. His ancestors included a Revolutionary War general and a United States senator, and his fa-

ther, Clement F. Jones, was an Episcopal priest in Chestertown and later in Spartanburg, S.C.

After an early career first as a Confederate soldier and then as a lawyer in Texas, Milnor Jones suffered injuries in a riding accident (which caused him to walk with a cane) and decided to devote his life to the service of God. In Texas he also married; he and his wife eventually had seven children.

Jones studied theology at Sewanee and was ordained deacon on May 14, 1876 (by Bishop William Howe of South Carolina); but, as Bishop Cheshire says, "He remained by preference in the lowest order of the Ministry, and he made himself all things to the lowly whom he had chosen for his own." Except for two trips out west, where he worked among the Indians in Oregon, Arizona, and California, most of his work was among the poor mountain people of western North Carolina, from 1879 to 1892 around Tryon and from 1894 to 1896 in the old missionary field at Valle Crucis.

Jones never fit the mold of the slow and old-fashioned Episcopal Church in the south. Soon after his ordination, while working at Spartanburg, he established a Sunday school "full of little black children" and immediately "insisted on baptizing the whole body of pupils (whose parents were mostly Baptists)."

He made similar efforts with "the poorer and more uneducated white people of the country." Not only did these baptisms seem unconventional to local Episcopalians, but Jones was "very deficient in constructive and organizing abilities" and "more eager and successful in winning the confidence and securing the loyal attachment of his converts, than in training and instructing them." Among other problems, the converts were unfamiliar with Episcopal worship and the routine of parish life. Bishop

Howe advised him to "go slow."

Meanwhile, Jones' father died in 1877 and left him a large sum of money. Some of it he invested in mountain lands in North Carolina — which he soon lost, since he was "an astonishingly poor businessman" — and he gradually shifted his work to the Tryon area, just across the border. He had the income from a trust fund, which he spent mostly on the mountain people. Jones was also subject, after strenuous effort, to physical and mental collapse. He seemed a man of many practical faults.

Nevertheless, Bishop Cheshire compares Jones to Philip the Deacon. He was eager to baptize. At Sewanee he got the university professors to baptize the mountain people. Later, in his missionary days, he would baptize during a preaching service or even during a trip on horseback. On one journey Jones had a young lawyer as companion. The talk soon turned to the subject of the young man's religion, which was Baptist, and when they came to Turkey Cove Creek, "the Deacon baptized his convert, and by immersion."

Jones was also a colorful and controversial preacher, who denounced the local Baptists and Methodists for their abandonment of the apostolic and sacramental church. His love of dispute frequently got him into trouble. In the summer of 1895 at Bakersville a violent and lawless town, the local authorities forbade Jones the use of the courthouse, where "the Episcopalians had been preaching uncomfortable doctrine," and the Baptists and Methodists then held a rally in which a leading Methodist preacher attacked the history, doctrine, and worship of the Episcopal Church.

Jones refused to accept advice to "lie low." Instead, he had handbills printed and distributed, and prepared to preach on Saturday afternoon in the main street in front of the courthouse "in great dan-



ger of personal violence.”

Bishop Cheshire said: “We may be sure that he did not lack a congregation when the appointed hour had come. Friends and enemies were alike attracted by the novelty of the situation, and by their interest in, or dislike of, the preacher. All knew that whatever he might say, there was no danger of his being uninteresting or tedious.”

The sermon began with an interpretation of the four horsemen in Revelation 6. Jones argued that the fourth, “pale horse” was actually a “calico horse” or the effort of the evil one to destroy the church through sects and schisms — that is, Baptists and Methodists. He then “drew one after another delineations of personal character, without names, but amazingly true to the lives of some of his audience.”

The mayor of Bakersville later said: “I have seen this town in terrible moments of popular excitement and anger — but I thought I had never seen it nearer to an outbreak than after that sermon.”

Jones dared to stay in town the next

morning and, without harm, carried on the dispute “in all public places.” The controversy continued on the editorial page of the *Raleigh News and Observer*.

On August 14, Bishop Cheshire showed up in Bakersville with Deacon Jones and, vested in rochet, chimere, and stole, preached and confirmed a man kneeling in the same public street. “Many people were gathered around, many others in the doors and windows of the Court House, and of the houses along the street, looking on.”

On a similar occasion, the following summer at Beaver Creek, Jones’ reputation for abusing the local denominations caused his bishop to be threatened by a mob. A crowd of more than 50 men prevented him from entering a building where he had intended to confirm and celebrate Holy Communion. One of them finally explained: “We have nothing against you, but we don’t like Mr. Jones. He has abused our denomination, and he has abused us; and we understand that you preach the same doctrine.” When the bishop still tried to enter, the men

pushed him back. He later confirmed and preached at a local house.

Despite such incidents, Bishop Cheshire took delight in a deacon “who did no scruple on occasion to tell his Bishop that the sermon he (the Bishop) had preached, ‘did no more good than painting water on a duck’s back.’” The bishop adds that he “is proud to have had a good and loyal and honest Deacon, who could thus speak to him without least thought of offense on either side.”

Milnor Jones does not fit the image of the parish or diocesan deacon now common in our church. An oddball, he cared nothing for settled work, and preferred to minister in unlikely places. He traveled the mountain trails in saddle, made friends of all, handed out Prayer Books, baptized everyone who could, preached wild sermons from house to house, and only on rare occasions encountered his bishop, a priest, or any other member of the Episcopal establishment. But he recalls to us what it means to be a church with a mission of evangelism.

The King Who Cared

By CHARLES O. MOORE



Once upon a time there was a king who had heard disturbing reports from his servants about troubles in the reaches of his kingdom: rumors of rebellion and uprising; reports of famine and hardship; occasions of plague and pestilence which had caused great suffering and the death of large numbers of his people. The king decided to go to his people not as a monarch, but as a man. He dressed in a common tunic, carrying a staff and wearing a pair of sandals. He went without the trappings and obligations of royalty.

After the necessary preparations for the departure from the palace, he set out on a journey. He dressed in a common tunic, carrying a staff and wearing a pair of sandals.

With no purse, he brought only a few provisions for that very day. His disguise was perfect, for he looked like an average man, like no one in the kingdom. If he could be distinguished at all, it was not by his dress or speech, but by his manner and attitude. He was, in all respects, raised with royal etiquette. But more important, he was a king who cared, and this caring was something he had never been able to disguise. He had not traveled far before he discovered more problems than had ever been reported to him at court. He discovered everywhere a great hunger, hunger which was not alleviated by even the most splendid meal. The people could not eat and eat, but the food did not

satisfy or nourish them. They were always hungry, yet they got fatter and fatter.

He began to speak to them, first one and then another. They began to follow him, for not only did he speak with a kind of musical magic, but he also listened as no other person had ever done. They felt heard for the first time. Soon there were hundreds of them gathered together; and then there were thousands, and thousands upon thousands. As he talked they forgot all about eating. But not he. He knew their needs, even if they themselves forgot.

Hour upon hour they had sat and listened as he talked, but now there was silence. The king took a small piece of bread and began to chew it. Slowly, slowly, bits and pieces of bread were shared throughout the throng. For the first time they felt full, satisfied, nourished, cured of their terrible starvation. It was almost as if they fed on something else rather than bread, and they experienced a new understanding of themselves, of each other, and of this itinerant stranger in their midst.

Even so, they did not understand their real needs or the cause of their new satisfaction. In fact, they even tried to take him by force and make him the new king, which, of course, was outright rebellion and treason. But, instead of calling the palace guard, the king escaped quietly out into the hills by himself.

There he mused on all that he had seen and heard. He knew that anything accomplished by force was no accomplishment at all. He knew also that the people had tried to make him king for the wrong reason — not because of his car-

ing and compassion, not because of his royal blood and lineage — but because they felt full.

He continued to go from town to town, further and deeper into the vast realms of his kingdom, and from time to time found those who seemed to understand. He asked them to come with him and experience the reality of the kingdom firsthand. They did — often to their delight, but just as often to their consternation.

When the crowds gathered and applauded, they were pleased with their success. But when the going got rough, and the local authorities began to plot to get rid of the strange traveler, they were afraid and confused.

He spoke to his closest followers often in private. Most of the things he told them they could not comprehend, for they did not know who he really was. But they did have an inkling, an intuition. On one occasion, they too wanted to proclaim him king. They even carried garlands of flowers and festoons of foliage in a grand procession through the gates of the city.

It soon came time for the king to return to his court, but before leaving, he had a last simple supper with his closest friends. As they ate and drank together they learned some of the most secret mysteries of the world — why they were hungry and thirsty, and not only what food was for, but also what the whole of creation was for.

After supper, he took off his tunic, poured oil on his strong hands, and, one by one, massaged the tight muscles of his friends: back, legs, feet, head. . . The woes, cares, perplexities, anxieties

humans evaporated. Then he said something unusual: Every real king is a servant. Just as a real shepherd does not feed off his flock, but rather lives and even dies to protect it, so a real king cares and serves and gives.

It was not a new message, for tales about kings who come to their people dressed in humble garments have been told from the beginning of time. Somehow, though, in him, the story was new.

Suddenly, before he could leave for the royal palace, he was accosted by the local authorities who had been plotting his arrest. His followers began to fight, but he reminded them, "Force will never build the kingdom!" He was taken before the magistrate, and his accusation was, "YOU CARE!" On this charge he was condemned. (In a careless society those who care always stand condemned.)

They mocked him, calling him "King," and even as he died they hung a placard that taunted him in the same way: "The

they buried him, but they could not bury the change that he had brought in the lives of his followers. They were different now. They cared.

Not many days after his execution, they were gathered together talking about this great change in their lives when he appeared. He stood there completely naked, clothed only in the scars of his execution.

He told them that he was indeed a king, but that his kingdom was not merely of this world. His followers were not to fight to extend his kingdom. Instead they were to care. They were called to be "Carers of the Kingdom," and caring for one another was the chief law of the land, for it was of the whole of the kingdom.

They began to see him for who he really was. Not only a great speaker and storyteller, not only a profound listener and carer, but a king. The king not only of this little land, but of a truly vast

and imagination:
a universal kingdom;
an everlasting kingdom;
a kingdom of joy, holiness and grace;
a kingdom of justice, love and peace;
a kingdom of those who CARE.
And before he left, he told them a mystery:

"You are kings too. And your kingdom will be just like mine.

"In this world of unbridled carelessness, control, manipulation, greed, avarice, in this world of pedestal climbing and throne throwing, your throne to be other people's hearts.

"Walk among the people.

Wash their wounds.

Massage their aching bodies.

Kiss their bruises.

Feed their starving lives.

Free their imprisoned spirits.

"And tell people everywhere that

King Who Cares is alive and reigning

and that he will do so for ever and ever

Tax Time and Lent

By WILLIAM B. HEUSS

I make my regular confession once a year at this time. In preparation for this, I spend a considerable amount of time compiling lists, trying to be as specific and forthright as I can with my confessor. In the months preceding this annual surrender of self, I read and digest pamphlets and articles on the practice of making a sincere confession. As I examine my typical all-too-human sins of excess and self-gratification, my temptation is toward further omission and commission as I attempt to gloss over the truth with ardent justification.

My confessor is compassionate and understanding of these human failings; nevertheless, his ruthless arrows sting my soul. I know in the long run I will be cleansed, but there are times, I admit, that I wish I could afford my own private confessor. Still . . . who can ever escape the judgment of the Almighty?

As you may already have guessed, I

am talking about income tax time, which is upon us all. Income tax time . . . that perennial journey into the "valley of the shadow of 1040 death" of salaries, wages, tips, assets and expenditures and all those possible itemized deductions: interest on the mortgage, travel and legitimate business expenses, gifts to charities and the coming to grips with what I have spent compared to what I earn.

Every year Clare and I sit down before and after April 15th and carefully work out a plan for what we can and cannot afford. We budget for this and that. But, it seems, come the spring of every year, that once again "we have done those things which we ought not to have done, and there is no 'wealth' in us." C'est la guerre! We're probably in good company.

In spite of the amount we always seem to pay to the IRS, each time we do take this annual stock of ourselves, painful as it is, we feel better for it. Our lives would be chaos otherwise.

How many of us, I wonder, really make the time and take even a few moments off to get stock of our *spiritual* selves

and ask such questions as: Am I heading in the direction of my life at present? Why or why not? Is there anything I do about it? What do I need to change? What do I need to take on? Or let go?

How do others see me . . . open, confident, passionate, withdrawn, angry, big, friendly, understanding, selfish, insensitive? What am I for? Am I living truly with myself and with God? In what areas do I need to grow and change? I make quality time with those close to me or am I too overcommitted there any way I can change this?

Am I willing to ask for help with these questions in my life? Can I forgive myself? Can I accept my shortcomings? Socrates once said that the unexamined life is not worth living. Perhaps in the vast scheme of things, tax time and Lent were pre-ordained to come at the same time of year. Who knows? Nevertheless, Lent is a good time to come to terms with these questions and to prepare ourselves for the triumphal entry of Jesus Christ into our lives. The IRS may not be very giving but, thanks be to God, all our sins and imperfections are fully deductible.

The Rev. William B. Heuss is rector of the Church of the Good Shepherd, Acton, Mass.

Deceptions

As we reach these last weeks of Lent, those who have been diligently observing the season may be tempted to feel that they have already fulfilled their duty, and allow the seriousness of the observance to slip off. Others of us, who have not been observing it fully, may be equally tempted to suppose that Lent is the cause for us this year. Both temptations are to be avoided. We can in fact

use these last two weeks to great advantage, no matter *how well* or *how poorly* we have done during the preceding weeks. Part of the purpose of Lent is learning to recognize temptations for what they are, and learning that by the grace of God we can in fact overcome them.

As we approach the end of this holy season, let us not be misled or deceived by the temptation to give up. Here as always, temptations are falsehoods, distortions of the truth, deceptions presented to the heart. Resistance to temptations, in company with Jesus Christ, is the path to truth, strength, and inner maturity.

Conventions

Continued from page 7

Convention to Washington Cathedral. A budget of \$2,262,233 was adopted for 1985.

The 81st council of the Diocese of Texas met in San Antonio from February 14-16 and approved the resignation of the Rt. Rev. Scott Field Bailey for the election of a bishop successor to succeed him. Bishop Bailey, who has led the Diocese of West Texas since 1977.

The council adopted a calendar for the election process which set September 27 as the date to convene the special election council composed of the same delegates who made up the current conclave. The council will meet in San Antonio with St. Mark's Church as host parish.

Bishop Bailey indicated in his annual report to the delegates that he planned to retire early in 1987. The new bishop's election is scheduled tentatively for 1986.

On other business, the council adopted a resolution concerning the Episcopal Church's relationship with the National Council of Churches. While critical of some of the national council's functions and policies, the resolution did not urge the church to withdraw from the council. It did urge the national Episcopal Church to pursue its current study of the church and to speak out whenever the church takes public stands which differ from those of the Episcopal Church.

Two new missions were admitted into the diocese: St. Elizabeth's, Dallas; and Holy Spirit, Dripping Springs. Both churches are located on the northeast border of the diocese. A budget of \$1,877,650 was adopted for 1985.

The Diocese of the Rio Grande met in El Paso, N.M., from November 16-18 for its 10th convention. The Rt. Rev. Richard

M. Trelease, Bishop of the Rio Grande, told the delegates that over 200 new congregations had been formed in the past five years in 72 dioceses of the Episcopal Church. "We are not only among the 72 dioceses, we are among the top five in the number of new congregations formed," Bishop Trelease said. He praised the congregations of his diocese for their commitment to mission, and noted that the numbers of baptized persons and communicants increased in 1984.

The convention approved a statement that presented guidelines for the dying. Dr. Edward Sager, an Albuquerque physician, submitted the measure, which said in part that this life is only part of God's creation, and the view that "life is to be saved at any cost," needs careful weighing. The statement asserted that an individual should be allowed to give written instructions about such matters as not starting life support systems.

Among other business, the delegates accepted a resolution drawn up by the diocesan task force on alcohol and drug awareness providing a written procedure for the treatment of clergy, diocesan employees, and members of their families.

An operating budget of \$937,218 was adopted for 1985.

Members of the Diocese of Upper South Carolina, at their convention in Aiken, February 1-2, were exhorted by the Rt. Rev. William A. Beckham, Bishop of Upper South Carolina, to witness to the unchurched and under-churched, including those turned off by the strident voice of the fundamentalists or disillusioned by the "show" of the TV prophets of doom. "We can no longer be satisfied with what we call 'quality versus quantity,'" the bishop said. As an example of growth, the bishop welcomed St. Margaret's of North Spartanburg, the diocese's newest mission.

A new program for campus ministry that will require clergy and lay involvement was reported on by Mrs. John W.

Eastman, chairperson for the Task Force on Ministry in Higher Education. The ELM Center, a cooperative with Lutherans and Methodists at the University of South Carolina, will continue to have a third of its operating costs paid by Episcopalians.

An Episcopal coordinator of Ministry in Higher Education will be hired by July 1 to minister to 1,000 students on the campus who identify themselves as Episcopalians. The coordinator, a priest, will also oversee outreach to upstate schools — each campus ministry being different, it will be tailored to meet local conditions.

The water project at Cange, Haiti, where water is being brought uphill to the people of Cange, highlighted the report of the department of world and national missions. The diocese is making a direct and significant contribution in providing people in Haiti with the basic necessities of food, education and help with health care.

A diocesan budget of \$1,164,368 was adopted for 1985.

BRIEFLY...

Leaders of Ireland's four major Christian denominations recently issued a plea for "special intercession for this island and its people, north and south, confessing our shortcomings and rededicating ourselves to more Christian treatment of our fellow men and women of whatever creed or politics." Signing the call were the Most Rev. John W. Armstrong, Anglican Primatè of All Ireland; Presbyterian Moderator Howard Cromie; Methodist President Paul Kingston; and Roman Catholic Cardinal Thomas O Fiaich. The four planned to pray together at Downpatrick, the traditional burial site of the island's fifth century patron saint, on St. Patrick's Day, March 17.

Mary in the Christian Life

WHAT ARE THEY SAYING ABOUT MARY? By Anthony J. Tambasco. Paulist Press. Pp. 93. \$3.95 paper.

There is a welcome trend in Anglicanism today towards revitalizing our ties to the saints — especially Mary. This book, well-written by a Roman Catholic layman, does much to increase our understanding of how and why Mary assumed her strong position within Roman Catholicism. The author admits to past excesses of devotion, but makes it clear that there is a very real place for Mary within the life of every Christian.

SALLY CAMPBELL
Cold Spring Harbor, N.Y.

Ecumenical Challenge

MARY IN THE CHURCHES. Edited by Hans Küng and Jürgen Moltmann. A Concilium Book, published by Clark and Seabury. Pp. 94. \$6.95.

In this little volume, all the various traditions of Christianity are challenged to reflect on mariology, and are urged toward a new understanding, a genuinely ecumenical understanding representing a convergence of the several traditions. The missing tradition is that of Anglicanism.

The first section on biblical origins includes a most insightful Jewish view of Mary. The biblical traditions about women compare Mary and Mary Magdalene, the role of mother versus the role of friend. The second section review the three traditions: Orthodox, Protestant and Roman Catholic. From an Anglican viewpoint, the Orthodox expression is appealing and cohesive.

The final section on new impulses is on one hand provocative, and on the other tremendously insightful, showing the essential role of Mary in Latin America, historically and culturally. This volume dares to criticize, and boldly suggests new understandings, deeply biblical and contemporary.

(The Rev.) RICHARD CORNISH MARTIN
Society of Mary, American Region
St. George's Parish
Washington, D.C.

Treasure Trove of Ideas

A PILGRIM PEOPLE. By John H. Westerhoff. Seabury. Pp. 97. \$7.95 paper.

The church has come to expect periodic contributions from the creative pen of John Westerhoff. *A Pilgrim People* will not disappoint. Fr. Westerhoff believes that Christian education and spiritual growth occur most effectively and naturally in relation to the liturgical life of the local community. Here he examines the liturgical year as the way in

with God's recreative story, and the individual with the story of the people of God.

Preachers will discover a treasure trove of ideas and illustrations in Westerhoff's survey of the lectionary. Educators and liturgy planning groups will find a valuable resource. The work will challenge and stimulate vestries and other groups concerned with the program life of the parish. In other words, this is a book for all parish ministers, for the active and ministering people.

(The Rev.) JOE MORRIS DOSS
Grace Church
New Orleans, La.

Good Tales

CHRISTIAN SHORT STORES: A Contemporary Anthology. Edited by Mark Booth. Crossroad. Pp. 200. \$9.95 paper.

One may question the value of the short story since there is little room for character development, plot inversions, and other refinements of the novel. However, this selection, almost without exception, tells a satisfactory story with an economy of words.

The anthology runs from "Galahad and the Holy Grail" to John Cheever's "The Lowboy." Writers also represented are Goldsmith, Thackeray, Dickens, Bret Harte, Chekhov, Stevenson, Wilde, Hardy, Chesterton, Greene, and Flannery O'Connor.

This book is especially to be recommended for giving to the ill or feeble. Not only is it light to hold but does not require extended attention span. It's also good fun for the well.

Don't worry about the descriptive "Christian" in the title; it doesn't get in your way.

(The Rev.) WALTER R. HAMPSHIRE (ret.)
Miami, Fla.

Books Received

SOUNDINGS: A Thematic Guide for Daily Scripture Prayer. By Chris Aridas. Doubleday. Pp. xv and 202. \$4.50 paper.

REVELATION AND ITS INTERPRETATION. By Aylward Shorter. Winston Press. Pp. xiii and 277. \$12.95 paper.

WILDERNESS RIDER: The Story of Noah Fidler. By Leonard T. and Carolyn E. Wolcott. Abingdon Press. Pp. 144. \$8.95 paper.

MORALITY AND ITS BEYOND. By Dick Westley. Twenty-Third Publications. Pp. 316. \$8.95 paper.

JOHN'S STORY OF JESUS. By Robert Kysar. Fortress. Pp. 96. No price given. Paper.

HOLY ISLAND. By James W. Kennedy. Forward Movement. Pp. 144. \$2.10 paper.

LIFE IS WHAT HAPPENS WHEN YOU'RE MAKING OTHER PLANS. By Teresa Bloomingdale. Doubleday. Pp. 215. \$12.95.

FALLING APART OR COMING TOGETHER: How You Can Experience the Faithfulness of God. By Lois Walfrid Johnson. Augsburg. Pp. 144. \$4.95 paper.

RIGHTS, WRONGS, AND IN-BETWEENS: Guiding Our Children to Christian Maturity. By Jim Larson. Augsburg. Pp. 143. \$5.95 paper.

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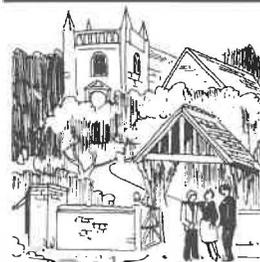


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Appointments

lev. Gladstone B. Adams, III is rector of St. s, Chesapeake, Va. Add: 15283, Chesapeake

Rev. Robert F. Andrews has been since per rector of St. James, Wheat Ridge, Colo. 235 W. 44th Ave., Wheat Ridge 80034.

lev. Christopher R. Cyran is now vicar of St. Mission, Ramona, Calif. Add: Box 491, Ra-2065.

Rev. W. Gilbert Dent, III is vicar of St. , Greenville, S.C.

lev. James V. Ezell, II is now rector of St. Asheville, N.C.

lev. Steven M. Giovangelo is assistant rector, rick's, 1 Church Rd., Thousand Oaks, Calif.

Very Rev. James R. Harkins is dean of St.

Pro-Cathedral, Caracas, Venezuela. Add: do 61.116 del Este, Caracas, Venezuela.

lev. Philip S. Harris has accepted an appoint- ifective June 1 at Grace Church, Weldon and of the Saviour, Jackson, N.C. Add: 609 Cedar ldon 22890.

Rev. Marshall O. James is now rector of the of the Ridge, Edgefield, S.C.

Rev. Mitchell Lindeman is rector of St. s', Falls City, Box 117, Falls City, Neb. 68335.

Rev. John L. McCausland is rector of St. ' Church, 994 N. 5th Ave., St. Charles, Ill

134 N. Division Ave., Grand Rapids 49502.

The Rev. Thomas E. Nicoll has served since December as rector of Holy Trinity Church, Balti- more, Md. Add: 1131 Mace Ave., Baltimore 21221.

The Rev. Russell H. Oechsel is now vicar of St. Francis, Chillicothe, Ill., and diocesan missionary for the Diocese of Quincy. Add: 616 Wilmot St., Chilli- cothe 61523.

The Rev. Congreve H. Quinby is rector of Trinity Church, Potsdam, N.Y. Add: Fall Island, Potsdam 13676.

The Rev. Edward M. Ranck, Jr. is now rector of St. Matthew's, Maple Glen, Pa.

The Rev. Geoffrey E. L. Scanlon is vicar of St. David's, Columbia, S.C.

The Rev. John C. Scott is curate of St. Paul's, Delray Beach, Fla. Add: 188 South Swinton Ave., Delray Beach 33444.

The Rev. Neale A. Secor is director designate of the Seamen's Church Institute, Philadelphia, Pa.

The Rev. Lionel Therriault is rector of Holy Cross Church, Warrenburg, N.Y. Add: 5 Main St., Warren- burg 12885.

The Rev. William D. R. Waff is director of pastoral care, St. Luke's Hospital, Racine, Wis. Add: 1320 Wisconsin Ave., Racine 53403.

The Rev. Stephen R. Weston is now communica- tions officer and a member of the bishop's staff, Diocese of Dallas. Add: 1630 N. Garrett St., Dallas, Texas 75206.

Religious Orders

On January 24, Emily Ann Lindsey and Eileen Joyce Shields made their life professions in the Community of All Saints, Cantonville, Md. On February 4, Debra Hile and Janice Parthmore were clothed as novices of All Saints.

The Rev. Thomas R. Lamond, director of publications at Connecticut College and assis- tant to the rector of St. David's, Gales Ferry, Conn., died at the age of 41 on January 26 at the Yale-New Haven Hospital.

Winner of several awards and cited for excellence in feature writing by the Associated Press of New York, Fr. Lamond was educated at Hobart College, the Virginia Theological Seminary, and Lucerne. He served parishes in New York and Virginia before his affiliation with Connecticut College. Fr. Lamond is survived by his wife, the former Barbara Dutcher, two stepsons, and his parents.

The Rev. Hedley James Williams, a retired priest of the Diocese of Virginia, died Febru- ary 1 at the age of 76 at Goodwin House, Alexandria, Va.

Fr. Williams, a native of Cornwall, England, was rector of St. George's, Arlington, Va., from 1945- 1973, before which he had been a missionary priest attached to the archdeaconry in Suffolk, Long Island. He had also served as a teacher and social worker at St. Michael's Mission School in Ethete, Wyo. In 1936 he became rector of Trinity Church, Northport, N.Y.; from 1941 to 1945 he served as rector of St. John's, Fort Hamilton, Brooklyn. He was educated at the University of the South, where he received his B.A. and his seminary training. Fr. Williams was dean of the Potomac convocation from 1964-1967, president of the clericus, and a board member of Goodwin House; he was also an active member of Kiwanis International. He is survived by his brother, the Rev. David J. Williams.

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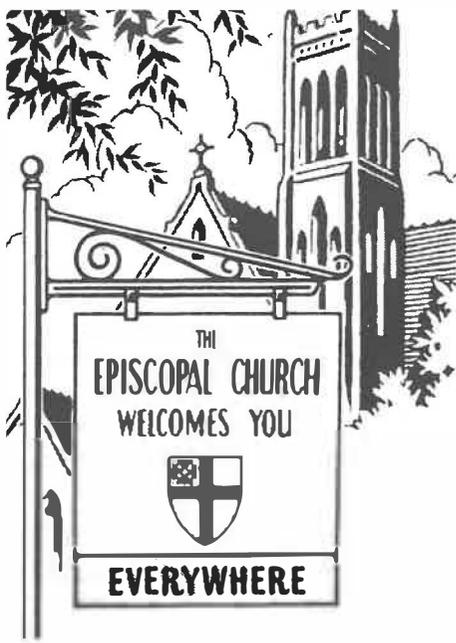
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MISSION, KAN.

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The Rev. David F. With, r
Sun Eu 7:30, 10, noon

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ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

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Sun Worship: 8, 9:15 & 11

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Sun: H Eu 7:45, 9, 11:15 (Sol Eu), 6. Sat: H Eu 6. Daily as anno

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Sun: H Eu 9:15

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Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 7

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

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

PITTSFIELD, MASS.

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

DETROIT, MICH.

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

FLINT, MICH.

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

MINNEAPOLIS, MINN.

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

ST. PAUL, MINN.

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

LONG BEACH, MISS.

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

Continued on next page

TUCSON, ARIZ.

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

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The Rev. Donald A. Seeks
Sun H Eu 8 & 10, Ch S 9. Eu wkdy as anno

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ST. PAUL'S 2430 K St., N.W.
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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 &
5:15; MP 6:45, EP 6; C Sat 5-6

COCOA, FLA.

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rganist; Roger Norman, youth dir.
Masses: Sun 8 & 10; Mon 12:10; Tues 5:30; Wed 12:10; Thurs
10; Fri 7. Parish supper & Christian ed Wed 6. Organ recital
Thurs 12:15. Stations Fri 5. C Fri 5:30

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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.



Chapel of Christ the Lord, New York, N.Y.

(Continued from previous page)

SPRINGFIELD, MO.

RY'S 1307 Holmes St. (Downtown)
1 Mass 9. Wed-Fri Low Mass 12:05. Sat Low Mass & ns 10:30. Fri Sta 7:30

JL'S CHURCH & Day School 40th & Main Sts.
v. Murray L. Telease, r; the Rev. Donald D. Hoffman,

HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP/H 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
v. Edward L. Salmon, Jr., r; the Rev. Donald Arm-III; the Rev. William A. Baker, Jr.; the Rev. C. ck Barbee; Edward A. Wallace, organist
9:15, 11:15, 5:30; MP, HC, EP daily

ST. LOUIS, MO.

RNABAS 129 N. 40th St.
v. T. Raynor Morton, SSC, r; the Rev. Marshall V. r; the Rev. William W. Lipscomb, SSC
isses 8 & 10:45 (Sol). Daily: LowMass 7, also Wed 9:15. 6:45, EP 5:30; C Sat 5

SPRINGFIELD, N.J.

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

SPRINGFIELD, N.J.

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

SPRINGFIELD, N.J.

AINTS' 438 Valley St.
isses 8, 10:30 (Sung). Masses Tues & Wed 7:30, Thurs 10, at 9. Thurs special 7:30 Sta & B

SPRINGFIELD, N.M.

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

SPRINGFIELD, N.Y.

HN'S—The Church of the Generals
v. Canon George Charles Hoeh, r
v. Henry Solem, c
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IC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service scheduled with all services

SPRINGFIELD BEACH, L.I., N.Y.

MES OF JERUSALEM W. Penn & Magnolia
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Low Mass, 10 Sol Mass. Daily as anno

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St. and Amsterdam Ave.
C 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP hurs (Choristers: in school year). Sat MP 7:15, HC EP 4

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

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

NATIUS 87th St. and West End Ave.
v. Howard T.W. Stowe, r; the Rev. Edmond Hawley,
asses 8:30, 11 (Sol); Weekdays as anno

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

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ST. THOMAS 5th Avenue & 53rd Street
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Sun HC 8, 9, 11 (1S), 12:05, MP 11, Coral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30. Tues HS 12:10, Choral Ev 5:30, Eu. Wed 12:10 Choral Ev

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Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

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Sun Masses 8, 10 (Sung); Wed 8; Sat Healing Mass & HU 10

STATEN ISLAND, N.Y.

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Sun 8, 10, 12 noon; Thurs HC & healing 12 noon

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Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu ex Fri 1. H Eu Wed 7:30

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Sun H Eu 8, 9, 11



Cathedral Church of St. Luke, Orlando

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

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Sun Eu 7:30, 9 & 11:15; Sun MP 8:30, EP 12:40. Daily Eu several times; Daily MP 8:30, EP 5:30

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The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
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Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Commings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Scott Davis, ass't r; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

ALEXANDRIA, VA.

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

RICHMOND, VA.

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

STOWE, VT.

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

BREMERTON, WASH.

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

SEATTLE, WASH.

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

MADISON, WIS.

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

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