

# REGENT OF THE SUN



CHURCH OF ST. URIEL THE ARCHANGEL

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## REGENT OF THE SUN

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# THOUGHTS FROM THE RECTOR

*Fr. Russell A. Griffin, SSC  
Rector*

There is something I have been thinking about for quite some time. It has to do with the way many Christians today view the Mass of Christian Burial.

Attend a Christian funeral and observe how many times the priest or minister says, “We are here to celebrate the life of...”. Not to long ago, I attended the Mass of Christian Burial for the mother of a dear friend. It was in a Roman Catholic Church and on the large screen on both sides above the altar read the words, “The celebration of ...”

Please, do not misconstrue what I am saying. It is right and a good thing to celebrate the life of our loved ones, but that it not what the Mass of Christian Burial is about. The essential aspect of Christian burial is that the Mass is to express the Christian hope of eternal life and the repose of the soul your loved

one into the hands of God. Every component of the burial rites express these fundamental beliefs and hopes. Our funeral rites are not “a celebration of life,” as they are so often referred to, but a privileged opportunity to return to God the gift of the deceased, in the sure and certain hope that God will usher them into Paradise with the aid of our prayers. Our love for the departed is expressed after death, above all else, in our prayers for them.

While death might seem like the end of the road, Christians believe it is just a beginning. In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by His death and resurrection, has broken the chains of sin and death that bound humanity.

When planning the funeral of a loved one, families have asked me if *someone* from the family could, “say a few words.”

*[See, **Rector**: Continued on page 4]*

Since this is permissible. I often given permission. Many of them have been very effective at focusing on Jesus in the life of the deceased. But "family sharing" or "eulogies" often present more difficulties than benefits.

Here are a few examples of what I am referring to. Some *family sharing* is about, "Uncle George (fictitious name) and dad and their latest camping trip together." Although these may be wonderful memories, it is vital to keep our focus on the sure and certain hope of the Resurrection. Then, some eulogies become too time consuming. Finally, the biggest danger of the "Celebration of Life Eulogy" is that the family member, and, at times the priest, may tend to canonize the deceased.

The celebration of life and the sharing of memories can be extremely healing and comforting. However, it is more suitable that this takes place at the funeral home or at the repast following the Mass. It is in those venues that people can laugh and share their wonderful stories.

Fr. Paul Scalia, was the celebrant and homilist for his father, Supreme Court Justice Antonin Scalia. Fr. Scalia began his homily this way, "We are gathered here because of one man. A man known personally to many of us, known only by reputation to even more. A man loved by many, scorned by others. A man known..." At this point, most people naturally thought that Fr. Scalia was referring to his father, but no! Fr. Scalia then said this, "...that man, of course, is Jesus of Nazareth. It is He whom we proclaim. Jesus Christ, Son of the Father, born of the Virgin Mary, crucified, buried, risen, seated at the right hand of the Father. It is because of Him, because of His life, death and resurrection that we do not mourn as those who

have no hope, but in confidence we commend Antonin Scalia to the mercy of God."

Now that is what the Mass of Christian Burial is about. Fr. Scalia's homily has rightly been praised for implicitly refuting the common abuse of a funeral homily to eulogize the deceased. A funeral Mass concerns the meaning and destiny of an individual's soul, under the merciful gaze of a living Savior.

The Mass of Christian Burial reaches back to the past, in its recalling the life, death, and resurrection of Christ. It concerns the present, insofar as it makes the Body and Blood of Christ really present. And then the Mass anticipates the eternal banquet and wedding feast in heaven. What more can we possible add



**MASS OF CHRISTIAN BURIAL**

than our prayerful, "Amen."

Over the last several Masses of Christian Burials, at which I have had the privilege to be the celebrant, the families have agreed with me regarding the inappropriateness of the eulogy. Instead, we celebrated a beautiful Mass where the loved one was offered up to God and where the community received the living Body and Blood of Jesus. Yes, I do bring the faithful departed into the homily, but only in the light that the deceased, while alive, was loved by God and redeemed through the blood of Jesus Christ on the Cross.

Following the rites of Christian Burial, we then celebrated the loved one's life at the repast where we told stories, ate a fine meal, and shared our love for the deceased.



## COLLABORATIVE RESPONSE GRAPHICS

*Alexander "Alex" S. Carney is the Director of Implementation at Critical Response Group. He left active duty in 2017 after serving ten years in the United States Marine Corps as a decorated Special Operations Officer in the Marine Special Operations Command (MARSOC).*

Not to long ago, St. Uriel's recently hosted the Manasquan area Ministerium. Not only were the participants clergy and laity from the local churches, but Police Chiefs from the local area police departments were also invited and present. The theme of the meeting was, "How can we better protect the people of our parishes when an emergency arises?" It is no small secret that St. Uriel's has many different entrances to our buildings. As a matter of fact, most of the participants entered through different doors simply because they did not know where Hulbert Hall was located. What if this had been a medical, criminal or fire emergency? When police, fire or EMT are called to respond to an emergency, will they know which door to use to get to the affected area the quickest? At this point, the way we have things set up, it will be mostly hit and miss.

Alex Carney, who was our keynote speaker: Alex is a representative for CRG (Collaborative Response Graphics). He served for ten years in the United States Marine Corps as a decorated Special Operations Officer

in the Marine Special Operations Command (MARSOC), serving in special operation in Iraq and other parts of the Middle East.

What does CRG do? CRG is a company which, using military mapping developed through military operations in Iraq and Afghanistan, has now brought this technology home to be used in the mapping out of public buildings, schools and churches. The Critical Response Group was originally formed with one purpose in mind: to make the public safer through leveraging the hard-fought lessons learned by the United States Special Operations community during the global war on terror. They have accomplish this primarily through the development of Collaborative Response Graphics™— which is the, "...visual representations of text-based emergency response plans that transform difficult to use written plans into highly-usable, geospatially accurate visual planning and response tools. Critical Response Group facilitates tabletop and full scale exercises that can put our Collaborative Response Graphics and emergency plans to the test..."

Many of our local schools and public buildings are now incorporating CRG to map out their building sites. At the May Vestry meeting, Alex addressed the vestry regarding CRG. The vestry unanimously voted to proceed with the critical response graphing of all the parish buildings. Implementing CRG at St. Uriel's will enable our local emergency agencies to respond quickly to any emergency that may arise. These emergency responders will know what entrance to us so that lives can be saved.



*Crowning of Mary are the conclusion of the 9:30am Mass, May 6. The floral crown was made by Jean Deatrick.)*

## MARY'S ROLE IN THE REDEMPTION OF THE WORLD

*Fr. Russell A. Griffin, SSC*

The month of May is traditionally the month dedicated to Mary, where the Church recalls her role in the economy of salvation. She has been given many titles; the New Eve, Mary Mother of the Church, and Gate of Heaven to name just a few. But none more central to her role in salvation history than the name given to her at the Council of Chalcedon in 451 AD. It was there that the Church bestowed upon her the title of Theotokos (God-bearer), Mother of God. We honor God by remembering the role of Mary in the beginning of our salvation. Devotion to Mary always leads to Jesus Christ!

What follows is an article I wrote which was published in the AVE Magazine, which is the publication of the Society of Mary.

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In a homily given by Fr Livinus Igbodekwe on the Nativity of the Blessed Virgin Mary, Monday, 8 September, he stated, "Natural minds talk of history while spiritual minds ponder on divine providence." His quote hit home as I was taking time to "ponder" the Nativity of our Blessed Lady.

I started to think of God reconciling the world to himself. From Genesis to Revelation, we witness over and over again, the continual cycle of sin and restoration. Man sins and God, out of his mercy and grace, continues to restore. We should be most thankful that we have a God who works through covenants and not contracts.

There are times when I often think to myself, "Adam and Eve had it all, and they blew it!" They walked with God, "... in the coolness of the day." (Genesis 3) Everything they could possibly want was theirs, and yet that still was not enough. They wanted more. They needed to be the determiner of their own destiny. God had to offer them what was not good enough. Their disobedience led to the angel of lies, and in so doing, it led them to sin, alienation and death.

But God was not going to leave us to our own devices. God intervened when he said to the serpent, "...Because you have done this, 'Cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.'" (Genesis 3:14-15)

*[See, **Mary's Role**: Continued on page 7]*

In the New Testament, we see the dawning of the new creation, "... and the Word became flesh and dwelt among us." (John 1:14) However, this would not be possible if it were not for a simple, fiat, a simple, "Yes" from a young virgin, Mary most holy. God in his infinite wisdom permitted a human being to play an integral role in the redemption of the world. God chose a woman to participate in his act of redemption and restoration.

St. John Paul II, during his pontificate, wrote and taught continuously on the spirituality of Mary as Co-Redemptrix. There were some theologians which had difficulty with the teaching of Mary as Co-Redemptrix. While the Universal Church has never formally defined Mary's role as Co-Redemptrix as a dogma requiring assent of the faithful, individual Christians are still free to believe and use this language or not, according to whether they find it helpful.

What I have taught in the parishes to which I have been fortunate enough to have served over these past 38 years, is that there is a deep sense by which we, the faithful baptized, are also called to be co-redeemers with Christ. Through baptism, we are all called to participate in Christ's work of redemption, in a way that Mary models and exemplifies for us.

It was our Blessed Lady who worked in conjunction with the will of God and with her Son. While Christ our Lord is the mediator of our salvation, it was Mary, in her "Yes" to God who thereby participated in the most profound manner in the redemption of the world. It is with the cooperation and the obedience of Mary that her Son, Jesus Christ, was able to fully accomplish His mission to restore us from the sin of Adam. Thereby, she most certainly participated as, Co-Redemptrix.



## St. Uriel's Youth Mission Trip

During June 24-29, the Youth Group of St. Uriel's traveled to Harrisburg, PA to participate in a mission trip organized by "YouthWorks". In Harrisburg, our youth group engaged with the community in a variety of ways. By joining local community development efforts, our young people worked to improve the life of its residents. Our teens had the opportunity to serve the local children's programs,

community gardens and senior care facilities. They will also assisted local neighborhood associations with home repairs, community beautification and cleanup projects. During their off times they, spend the day at Hershey's Chocolate World, attended a youth service at a local church and shared meals with friends they made during the week.



*Pictured above: The Rood Screen at Nashotah House Theological Seminary*

## ST. URIEL'S HANGING ROOD CROSS

*Fr. Russell A. Griffin, SSC*

The introduction of the rood screen to Christian Churches in Western Europe primarily came of age during the Middle Ages or early Renaissance period. The rood screen separated the choir or chancel from the nave (that area set apart for the laity). The rood screen was erected in association with the rood, which in Old English means “cross,” or “crucifix.”

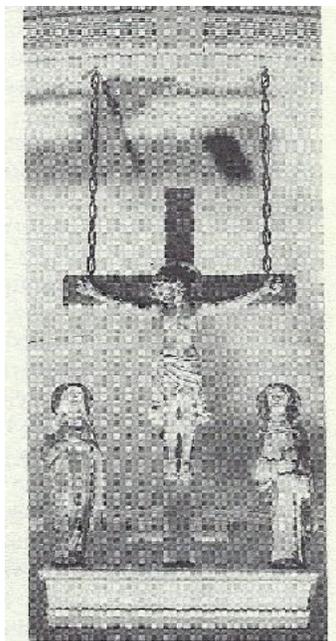
At first, the great rood of a medieval church was supported by a single beam, spanning the nave at the entrance to the chancel, known as the rood beam. Later a rood screen was added, rising from the floor

to this beam. Upon this loft were displayed the two statues of the Virgin Mary and St. John that usually flanked it.

If you were to open and read the book, *Regent of the Sun*, which details the history of St. Uriel’s, you will find, on page 77, that St. Uriel’s indeed did have a rood screen complete with the rood beam. At some point in the parish’s history, the rood beam was removed. What took the rood beam’s place was a small beam affixed to the bottom of the crucifix. On that small beam was the statue of the Blessed Mother of Jesus and John the disciple. (See Pictured on next page)

Sometime during the first set of renovations in the 1990’s, the rood cross was taken down. It was later erected, but the rood bar and the statues of the the Blessed Mother and St. John was not replaced.

*[See, **Rood**: Continued on page 9]*



**ST. URIEL'S ROOD CRUCIFIX**

Recently, I did some investigation to see what it would cost to replicate the rood beam and the two statues. Having spent some time with Abbott Church Goods in Cherry Hill, we did get a price on what it would cost to restore the rood cross to its original state.

Joe and Dan, the proprietors of Abbots said that they have a company in Italy who can replace the two statues and the rood beam. The crucifix would have to be sent to Italy for this restoration. The artisans indicated that they will need the cross so that they can make the statues and the beam to the proper proportions to the crucifix itself.

The statues of our blessed Lady and St. John will be hand made and painted. These are artisans who are especially skilled in church restorations. The cost to this endeavor will run in the neighborhood of \$11,000. I realize that this cost may seem expensive, but please keep in mind that this work will be hand crafted workmanship. The cost of this project will be funded through the memorial fund and not through pledges.

I do not expect any one individual to come up with \$11,000. However, if several parishioners are interested in giving towards the rood cross and beam, we could then do this project beginning this summer. The crucifix will be taken down this summer and returned later in the year. Anyone interested in giving to the rood cross, or has any questions on the subject please contact the Rector.

## **Corinthians: The Church and the Christian Community**

**BEGINS : WEDNESDAY, SEPTEMBER 19TH**

The conflicts of the early Christians in Corinth are in many ways similar to our struggles today as Christians. With divisions, immorality, persecution, and other trials of the faithful, the message of St. Paul to the Corinthians is a much-needed message for our own times. *First Corinthians: The Church and the Christian Community* explores the key elements that the apostle Paul introduced to a new and growing Church. St. Paul taught the Corinthians about the nature of grace and the Church as the Body of Christ. In addition, he introduced the Corinthian Christians to the most powerful gift of all, the Eucharist.



# Exodus: Called to Freedom

We have just completed the course in Exodus: Called to Freedom. It was the eighth course in the Great Bible Adventure Series. The participants came to discover that the Exodus is the defining moment in Israel's history. It was then that God called Israel out of slavery in Egypt and to a life of freedom as His people. *Exodus: Called to Freedom* looks through the lens of Christ and the Church to show that, more than just seeking to free His people from the domination of Pharaoh, God desired to free His people from the far more sinister tyranny of sin, so they could live the authentic freedom that belongs to children of God. Because of this, the Exodus story is not just Israel's story, it is our story as well; it tells us who God is and what He calls us to be.



## Daughters of the King

The Daughters of the King celebrated their annual luncheon at the Spring Lake Golf Club this year. As a special celebration The Daughters also celebrated the birthday of one of their own, Edith Bean.

## Downeside: Born Again Through Adoption

*Recently, Adrienne Decker, Caron Keane, and I attended the Downeside Gala held at the Crystal Point in Point Pleasant. The Gala is the major fundraising event of the year for Downeside. It was a great event that was well attended by the supporters of Downeside. Sister Elizabeth Engel, OP reported that this year, 7 children were adopted. Over the years, I have had the opportunity to listen to these kids tell their story about how Downeside has changed their lives. Several years ago, when it looked like Downeside would have to close its doors because it was too expensive to rent office space, St. Uriel's offered Downeside office space at the parish. When they moved into their new office space here at the parish, we were able to purchase new computers for their work. You, the people of St. Uriel's, through your prayers and pledges to St. Uriel's have played a major role in the ministry of Downeside and of these children. Below, I am running an article which Fr. Paul Engel wrote several years ago.*



*by Fr. Paul Engel, OFM, Cap*

The following article [edited] was written by Fr. Paul Engel in the 1988 September-October issue of RESTORATION. In a conversation I had with Fr. Paul, he indicated that there are many good foster parents. The problem is the system and the children who are caught up in the system.

The New Testament story about the daughter of Jairus, who was revived from the dead by Jesus would certainly be a "lead story" for today's news media. And today, the same joy and celebration of life being restored occurs every time a homeless child is adopted. Thus is the Good News being revealed in our own time.

[See, **Downeside**: Continued on page 14]



*Adoptees sharing their stories with their new families.*



*Young lives getting out of the "System"*



Yet, over 500,000 American children presently "live", if you can call it that, in the care of state governments - waiting for their release to real families. Most of these children are in "foster care", a program which research has time and again shown to do more harm to children than good.

In reality, foster care is like a living death, in that it's a childhood spent constantly packing and unpacking suitcases, moving from one foster home to another, and never putting down permanent roots. As for the effects on the children themselves, books written about them bear such titles as *Children Who Hate*, or *Throwaway Children*, or *Children of the Night*. All of these books point to the misery inflicted on these kids by the system in which they are trapped, a misery surpassing all other human disasters.

For the last 20 years, I've worked with these children. And when they finally experience their adoption into a loving family, I've watched depressed and unsmiling kids bloom like spring flowers.

Let's be clear about something - I am talking here about the adoption of teenagers. Most Americans associate adoption with infants, even exclusively so. But if we believe that every child deserves a permanent home, that we need to talk about the teenagers. For it is they who have suffered the most from being trapped in the foster care system.

Downey side became one of the first adolescent adoption agencies in the country. In the 20 years we started, we've been involved with well over 1500 children. The downy side credo is that all children need and deserve a permanent home of their own, and that no matter what age a child happens to be, he or she can be adopted into a "forever family". We've seen hundreds of these youths pass from the foster care system of multiple homes and foster parents to the security and love of an adoptive family. So, the "living dead" children associated with the foster care system can be "born again" through adoption.

But they, like Lazarus, needs someone to "roll back the stone" for them before that can happen.

Foster children are very much "entombed" in the system which holds them as wards of the state. They live in an atmosphere in which almost the very air they breathe is unhealthy for them.

That's primarily due to the fact that they are being moved around all the time - back and forth among different foster homes, from foster homes to their birth homes and then back out again, and in and out of various school settings, which interrupts their learning and their peer relationships. And even if they might begin to settle down in one place, they are sooner or later uprooted by some social worker who wishes to move them to another placement.

All of the knowledge we have accumulated over the years about both familial and professional child care tells us clearly that interrupting the relational bonds of children, not to mention destroying such bonds altogether, is extremely harmful to the psychological health of young children and adolescents alike. For example, one characteristic behavior we noticed in foster care youths is a death like silence on their part.

How many children and adolescents do you know who are habitually is quiet as the tomb? Is this normal behavior? Of course not - it's a pathological behavior caused by the deep insecurity and anger these kids feel from being constantly moved around, never having a place that they can truly call home.

Nevertheless, we Americans allow \$2 billion per year twist system that, at its best, can provide food and lodging for these kids - and provide a "social tracking" apparatus, which records the antisocial and self-destructive behaviors of the very children who are being severely traumatized by the system itself. And, the supreme irony, we have developed this lethal system under the name of "children's services"!



**ANTHONY CAVALLO**

## **COMMUNIVERSITY** **COMING TO ST. URIEL'S IN** **THE FALL**

As you may know, St. Uriel's has been offering courses over the last several years a broad range of biblical and theological studies. Based on the success of these past courses, we will be expanding our educational opportunities to form a "Communiversality" which will present select, not-for-credit courses in World, European, and American History designed specifically for our life-long learning populations. These courses will NOT take the place of our biblical studies, but will be an added addition.

Why are we offering this great opportunity? After 25 years working with leaders from all organizations, Anthony Cavallo founded ACTIVE HISTORY. Anthony presently is an adjunct professor at Rutgers University and Brookdale College. Anthony has been a participant in several of our earlier biblical studies.

Active History offers learning events, not just classroom programs, but to make History part and present more relevant into the future. Taking a long look at significant events in World, European, and United States history can offer today's life-long learners opportunities to gain greater understanding through active involvement. To this end ACTIVE HISTORY has created (and can create) a series of learning events, which places participants in the center of an historical crisis, either past or present,

and gives them an opportunity to use their classroom learning, innate abilities as well as their emotional/social intelligence to resolve the issue or issues, while examining the implications and ramifications of the choices made by the original participants as well as their own.

Our first learning event from our American History Division is **"From Colonies to New Nation"**. This 10-session Learning Event presents a balanced view of our American experience from the Age of Discovery to the creation of our American Nation. We will use discussions, video-enhanced learning, questioning, and group exercises to accomplish our objectives, address learning preferences, and encourage group participation. Our goal is to ensure that each person has a worthwhile learning experience.

### U.S. HISTORY: OTHER OFFERINGS

- Visions of America: Topics from America's Past.
- The Road to Disunion and the Approaching National Conflict, 1800-1860.
- The Reluctant Belligerent: America, 1865 to 1941.
- America and the New World Order Following the Second World War.

### WORLD AND EUROPEAN HISTORY

- Perspectives from the Past: Topics from World and European History
- World Civilization: From the Renaissance to the Great War.
- The Great War and The Shaping of the Modern World.
- From an Uneasy Peace to a World in Flames, 1919-1940.
- Prelude to WW II: From Peace to A World in Flames.
- Recent World History: 1945 to the World We Live.



## Jimmy Thompson: Receives \$1,000 St. Uriel's Scholarship

Over the years, St. Uriel's has awarded to those seniors who are graduating from high school, a \$1,000 scholarship. The scholarship is awarded to those high school students who have been active in the life of the parish and wish to continue on with the education. There are basically only two requirements. The first requirement is the applicant must be active in the life of the parish. The second requirement is for the applicant to write an essay on the subject, "How has St. Uriel's played an impact on your spiritual growth." Below is the essay which Jimmy submitted. Permission has been given to publish this letter.

### Jimmy Thompson: St. Uriel's Essay June 2, 2018

Looking back to first grade, twelve years ago to when I was first training to be an altar boy, the only thing that comes to mind is one question, where did all the time go? Being a member of a very active and loving parish is something that I have always cherished and I will continue to cherish as I move forward with my life as a member of the St. Uriel's parish community. Being an altar server is something I have always taken great pride in and being up there with all of the priests, and of course, the world's best deacon, makes me feel right at home.

When I was younger, there was more of an abundance of acolytes. As I grew older and they started going to college I realized that there were fewer and fewer servers each year. This drove me to be a loyal and dependable acolyte for Father Russ, and the rest of the church. Looking at it now I realize that not only did the

lack of acolytes push me to be there for Father, but it was also my love for god.

Being apart of several different ministries has shown me the importance of helping others. Whether it was volunteering at vacation bible school, going on a mission trip to Virginia for a week, or attending the Alpha course, it has always given me the reoccurring lesson of selflessness to other people.

My love for being an altar server in the Church of St. Uriel the Archangel has only grown. When my father died, I saw the way the whole church and ministry rallied around me and my family. It's the little things that people remember and I will always remember how supportive the parish was during this very hard time. My gratitude for every opportunity and everyone in this church cannot be expressed enough to you right now and I thank you for guiding me to be the young adult I am today. I will always call Saint Uriel's home and I look forward to what the future may hold for me and my role here in this blessed church.

## Preschool Graduation

Thursday, June 7th St. Uriel's Preschool celebrated another graduation. Seven of our students will be moving on to higher education. Enrollment is already looking very good for next year.

What makes our preschool so successful is the fact that our excellent staff have remained with the school over many years. Barbara Pfeifer (Director), and Dorrie Heil and Bea Meli (teachers) are truly committed to the ministry of St. Uriel's preschool.



# First Communion

We know that the Holy Eucharist is the source and summit of the faith. It is the Body, Blood, Soul, and Divinity of Our Lord and Savior Jesus Christ. Pope Francis has called it the “Sacrament of Love”, He writes, “The Eucharist is at the heart of ‘Christian initiation’, together with Baptism and Confirmation, and it constitutes the source of the Church’s life itself. From this Sacrament of love, in fact, flows every authentic journey of faith, of communion, and of witness.”

For our children in this parish, Audry Berry, Henry Clark, Kellen Clauburg and Maci Clauburg who spent seven weeks in preparation with their parents, the priest and their Lay Catechist, to receive their First Holy Communion, this Mothers Day was an amazing day for them.

On that day, Jesus came to them in a unique way in the Eucharist. They received Him into their bodies and souls. This is very beautiful, personal, and intimate action. We should never take it for granted! As for all of us, no matter how many times we have received Our Lord in the Holy Eucharist, it should always be a big deal.



*Pictured: Henry Clarke, Kellen Clauburg, Maci Clauburg, and Audrey Berry.*

*Back row: Fr. Griffin, SSC and Carolyn Rizzo, Lay Catechist.*



## KITCHEN AND NURSERY UNDERGO MUCH NEEDED REORGANIZING

The Daughters of the King undertook two very important projects over this past winter and spring. The first project was the reorganizing of the kitchen. Shelves and cabinets were labeled and reorganized. Through our “Kitchen Shower” new appliances were purchased to make the work in the kitchen run more smoothly. Great appreciation is given to all the parishioners who purchased items for our “Kitchen Shower.”

The second project the Daughters worked on this spring was the cleaning and reorganizing of the nursery. Old children equipment and toys were discarded and new items were obtained for the enjoyment and safety of our very young people. The Daughters of the King wish to thank everyone who in their own way participated in the reorganizing of the parish kitchen and nursery.