

THE LIVING CHURCH

Humility

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Haiti's Bishop

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The Rt. Rev. Robert Runcie kneels as he takes the oath of allegiance as the 102nd Archbishop of Canterbury. Dr. David Carey, principal registrar of the Province of Canterbury (behind Dr. Runcie) administered the oath [see page 6].

RNS

The First Article

During the past weeks we have explored chapters 40-55 in the Book of Isaiah, a section of writings by an unnamed author known for convenience as Second Isaiah. These chapters are of profound theological significance. They have been particularly suitable for our consideration in this column because of their constant reference to the doctrine of creation. I hope the reader has shared some of my own enjoyment of the study of this remarkable part of the Holy Bible. Meanwhile, eleven further chapters remain at the end of the Book of Isaiah. Who are these chapters by and what do they represent?

Second Isaiah, whom we have been considering, wrote after the middle of the sixth century of the pre-Christian era, around 540 B.C., when Cyrus the Persian overcame Babylonia and proceeded to allow the Jewish captives to return to Jerusalem. The remainder of the Book of Isaiah, chapters 56-66, continues with a similar style of poetry, but was evidently written some years later. The Jews have returned from Babylon to Jerusalem, the temple has been at least partly rebuilt, and the formal practices of Judaism have not only been restored but in some cases have been formalized without adequate inner meaning. More than this we do not know. The principal author of these chapters is spoken of for convenience as Trito-Isaiah, or Third Isaiah. It is also widely believed that some parts of these chapters are by one or more other writers.

The chapters of Third Isaiah, like those of Second Isaiah, are given over almost entirely to Hebrew poetry, and much of it has, for Christians, seemed to express most vividly our perceptions of Jesus. Third Isaiah is quoted again and again in the New Testament and in Christian worship. Thus, with the assertion that Gentile converts could worship at the temple, we find, "my house shall

be called a house of prayer for all peoples" (Isaiah 56:7), the passage cited by Jesus when he drove the money-changers from the temple (Matthew 21:13, etc.). There is "I dwell in the high and holy place . . ." (Isaiah 57:15) and "Peace, peace, to the far and to the near" (Isaiah 57:19, cf. Ephesians 2:17). Chapter 58 has the verses about fasting in the spirit which we hear on Ash Wednesday. Lines from chapter 59 are quoted by St. Paul in Romans, and so one can continue. Third Isaiah has been a quarry from which the New Testament and later Christian authors have chiselled many of their finest lines.

As with Second Isaiah, it is assumed that God is creator of heaven and earth, with sovereign power over everything. Nature is described as giving splendor and glory to redeemed Israel, as in chapter 60:19-20, verses included within Canticle 11 in the Prayer Book.

The sun shall be no more your light by day, nor for brightness shall the moon give you light by night; but the Lord shall be your everlasting light, and your God will be your glory. Your sun shall no more go down, nor your moon withdraw itself; for the Lord will be your everlasting light, and your days of mourning shall be ended.

Chapter 65 describes an idyllic state in which human life is prolonged and utopian conditions prevail in Jerusalem. Yet precisely because of God's transcendence as creator of all things, there is a certain tension with the particularity of Jerusalem and the localization of the beloved temple.

Thus says the Lord: "Heaven is my throne and the earth is my footstool; what is the house which you would build for me, and what is the place of my rest? All these things my hand has made, and so all these things are mine, says the Lord" (Isaiah 66:1-2).

Here a narrow temple cultus is implicitly challenged on the very grounds that Second Isaiah had challenged Babylonian paganism (40:18-22). A similar approach appears again in Psalms 50 and 51, but it is left to St. Stephen to press home the implication that God cannot dwell within four stone walls (Acts 7:48ff).

Unlike most parts of the Old Testament, Third Isaiah reflects a more

developed awareness of the Spirit of God, again inviting a comparison with Psalms 51 and 143, and approaching the Christian perception of the Holy Spirit. There are the famous words which Christians use to interpret the baptism and messianic anointing of Jesus.

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to be afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn (Isaiah 61:1-2).

This passage is applied to himself by Jesus in St. Luke's account of the synagogue at Nazareth (Luke 4:16-21).

On a more penitential note the Spirit is referred to in recounting the sins of Israel.

But they rebelled and grieved his holy Spirit; therefore he turned to be their enemy, and himself fought against them (Isaiah 63:10).

Our author immediately turns, however, to thoughts of redemption and again the Spirit is referred to.

Then he remembered the days of old, of Moses his servant. Where is he who brought up out of the sea the shepherds of his flock? Where is he who put in the midst of them his holy Spirit, . . . Like cattle that go down into the valley, the Spirit of the Lord gave them rest (Isaiah 63:11, 14a).

This affirmation of God's presence, by the Spirit, with Israel in the Exodus from Egypt is of course very suggestive for Christians as we prepare to celebrate in the Easter season not only the resurrection of Jesus but also the passage through the Red Sea and the gift of the Holy Spirit to the church.

In Second Isaiah and Third Isaiah, the Spirit of God was indeed stirring. In joy they recognized the greatness, the power, and the universality of God the creator of all things. In sorrow they felt the agony, tragedy, and sinfulness of life. Here the need for a new concept of redemption was beginning to voice itself. The First Epistle of St. Peter (1:10-12) sums it up very well.

The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation; they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look.

THE EDITOR

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LETTERS

Knowledge and Confidence

In reply to Fr. Fifer [TLC, Feb. 24] regarding the examination of candidates for Holy Orders, I feel compelled to push the argument one step further. While I heartily agree with Fr. Fifer's observation that many candidates arrive at the examiners' table totally unprepared for parish ministry, the root of the problem is not the student himself nor the bishop, but the training he receives in seminary.

Being a recent (1978) graduate of an accredited seminary in the Episcopal Church, I am very much aware of the curricula being taught in many of our seminaries. I was fortunate to have attended a seminary that took the training and education of future parish priests very seriously. With a combination of intense course work and required field experience, I was able to face my diocesan examiners with knowledge, experience and confidence.

It is true that many bishops are rather lax in requirements for ordination, but it is not totally their fault. The fault lies, I think, in less than adequate education and spiritual discipline within the seminary structure. Thank goodness for

the General Ordination Exams and diocesan exams. They do not lie! Please don't quit, Fr. Fifer. We need examiners with your kind of ideals and expectations.

(The Rev.) FREDERICK E. MANN
Christ Church

Springfield, Mo.

British Petition

I was dismayed by the tone of the report on the Church of England's General Synod [TLC, Feb. 3] which stated that the Synod "snubbed a petition calling for the 'continued and loving use' of the King James Bible and the 1662 BCP as normal formularies of worship, and approved the Alternative Service Series by a vote of 225-3."

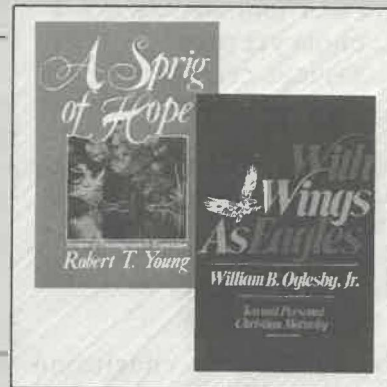
One English cleric was quoted as saying that some of the signers were rarely seen in church, and that "for far too long we have been spiritually castrated by the arrogance of the cultural establishment." Another stated that "the church does not exist to preserve any country's national heritage . . . and the only way to respond to these people who want us to worship in Elizabethan English is to tell them to mind their own business."

I am sorry to see the same ruthlessness and disregard for people's wishes and feelings that have caused so much pain over here. The petitioners were con-

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cerned for "the well-springs of expressive power contained in these two books that are the great originals of English life and language, informing piety and inspiring justice." Their objective was not to restrict worship in Elizabethan language, nor to defeat acceptance of the contemporary alternative rite, but simply to restore the traditional texts (which though still the authorized versions, are increasingly relegated to disuse) to a central place of honor.

The three petitions were drawn up by Prof. David Martin of the London School of Economics, who cared enough to spend some 2,000 hours writing personal letters to the 600 signers. The petitions are incorporated, along with some scholarly articles on the subject, in Vol. 6, No. 5 of the PN REVIEW, which he served as guest editor. I have close contact with Prof. Martin and other signers, and want to see it fairly represented. To snub or ignore such a petition, or to treat it with anything less than the consideration it merits, is a severe reflection on the Synod itself. Admittedly, the prime mission of the church is not to preserve the national heritage, but the fact remains that it has largely been the church, down through the ages, which has done so.

Leaders in every walk of British life signed the petitions, a majority of them committed churchmen. That they also included a number with no religious affiliation is itself an indictment and reflects the outrage felt by those inside the church and out, in both countries, over the willful abandonment of so vital a part of our religious and cultural heritage, which once lost can never be regained. I hope realists on both sides of the Atlantic will stem the tide, before it is too late.

DOROTHY MILLS PARKER
Washington, D.C.

Gender and Rape

We are a church whose theology is profoundly influenced by our forms of worship and prayer. I would like to share with you my concern over three relatively minor aspects of the 1979 Book of Common Prayer resulting from regular and frequent use of it as a member of a religious order.

1. In the Nicene Creed we now say "who for us and for our salvation." I realize that the old "us men" may have left some women feeling left out, but who exactly is the "us"? I am afraid that it may come to mean those who can say the creed rather than all mankind. If the Christ event means anything it is that salvation has come for the whole world.

2. Another aspect of the attempt to "ungenderize" the prayer of the church is found in the new psalter translation. Other than those referring to God, most of the remaining masculine pronouns are

unsavory ("the fool has said in his heart"). I am afraid that our theology may come to be what the Prayer Book seems to be saying: that men by nature of their masculinity are more sinful than women.

3. While others have commented on these first two points, my third may well have gone unnoticed. In our new office lectionary we now include most of Genesis 19 (the story of Sodom and Gomorrah) but still skip over Judges 19 (the rape of the Levite's wife). Ostensibly the two narratives are similar in many respects. There is one important distinction, however. In Genesis the offer of Lot's daughters is rejected. In Judges the Levite's wife is raped to death. In Genesis the "deviants" are outside the household of faith. In Judges they are Israelites. Intentionally or otherwise, does the inclusion of Genesis 19 and exclusion of Judges 19 influence our theology of sexuality by reminding people of the "sin of Sodom" while suppressing the heterosexual rape of the Levite's wife by fellow Israelites? There are sexual (and other) deviates both "inside" and "outside" the church. Our lectionary, though, would tend to make us lose sight of this and only have us aware of unbelieving Sodomites. The inclusion of the rape of Tamar in the lectionary doesn't offset the omission of Judges 19. It is a different situation without the strong parallels to Genesis 19.

(Bro.) JUSTUS RICHARD, S.S.F.
Healdsburg, Calif.

Undivided Witness

I would like to commend Brad Phillips on his letter [TLC, Jan. 27] titled "Who Is Catholic?" I find it very comforting to see fellow Anglicans reminding us that we are Catholic. We must continue upholding the Catholic faith, the faith of the ancient undivided Christian witness, and move towards full unity with other Christians, more especially our Roman, Orthodox, Church of Sweden, and Old Catholic brethren. Through this unity we can more fully proclaim our Savior Jesus as Lord of all.

MARK A. WILSON
Church of the Good Shepherd
Wichita Falls, Texas

Confusion

Mr. Henry, in his letter "Cicero or deHumphrey?" [TLC, Feb. 3], errs in his quotation from the 1928 Prayer Book illustrating the word "prevent." The collect he attempted to quote properly reads "Direct us, O Lord, in all our doings. . . ." Undoubtedly he has confused it with the collect on page 213 which uses the phrase: "thy grace shall always prevent and follow us. . . ."

One who quotes Cicero with such authority should realize that this use is not

so "crazy," the word deriving from *pre* and *venio*, meaning simply "to go before us."

(The Rev.) EARL SNEARY
Headmaster, St. Andrew's School
Saratoga, Calif.

Bishops in Stained Glass

I was very much interested in the letter [TLC, Jan. 13] "Presiding Bishop's Study," written by Warren H. Turner, Jr., executive assistant to Presiding Bishop Arthur Lichtenberger.

It may be of interest to some of your readers to hear that on November 4, 1979, at St. Stephen's Church, Pittsfield, Mass., two new clerestory windows were dedicated by our bishop, the Rt. Rev. Alexander D. Stewart. One is of Bishop Arthur Lichtenberger, given by his family; the other is Bishop Phillips Brooks, given by me in memory of my mother, Harriet Flood Shepardson Nichols, who was confirmed by Bishop Phillips Brooks on November 3, 1892 at Trinity Church, in Lenox, Mass. My husband attended in a wheelchair. It was his last time to attend church as he passed away nine days later.

BEATRICE S. NICHOLS STEADY
St. Stephen's Church
Pittsfield, Mass.

Prayers for Hostages

Welles A. Gray [TLC, Feb. 24] is rightly concerned that, in his observation, most parishes do not pray for the hostages in Tehran. I am happy to report that the parish which my wife and I attend, and where I have the frequent

privilege of an altar (St. Augustine's, Wilmette, in the Diocese of Chicago) is one that has, I believe, prayed for these men and women from the beginning. In fact, a few days ago, when I celebrated the Eucharist at St. Augustine's, I noted that the intercession list included "the hostages and their captors" (italics mine) and so prayed for both groups at that service and will continue to do so both publicly and privately.

The prayer for "Christ's Church and the world" [Holy Eucharist I] — which Mr. Gray cites — is not the only one that allows for the insertion of such special intercessions: they are provided for in all of the forms for "The Prayers of the People" (BCP, rubrics and texts, pp. 383ff).

(The Rev.) FRANCIS C. LIGHTBOURN
Wilmette, Ill.

• • •

Replying to Welles A. Gray's letter regarding prayers for the hostages, I am happy to report that at least one parish in Denver, St. Michael and All Angels (and I'm sure there are many more), is very concerned about our hostages in that we have been praying for them at all of our daily Eucharists ever since their captivity. Indeed we also pray for Margaret and Ali Kahn, priest, who children were evacuated from Iran around that time and from whom they have not heard with the exception of one phone call which was abruptly cut off. We are indeed a concerned parish!

PATRICIA BYRNE
Denver, Colo.

{ Fortunately, many other parishes are concerned too. Ed.

Canterbury: Enthronement Chair

In solemn, hallowed splendor stood the throne
Of marble made some seven hundred years
Ago, a massive seat and yet austere
With only stark rectangles carved in stone —
Except the back which gently arched alone —
As though for cornerstones they rested there,
The root of England's Church and all her heirs
From which her vast communion soon was grown.
I thought I heard a whisper as of wings
Or hymns of praise like those an angel sings
And next I thought I heard the sound of sighs
As muted music when a martyr dies;
Then great crescendos swelled and filled my soul
Till all were parts of one triumphant whole.

William Paulk

Signs of our time . . .

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THE LIVING CHURCH

March 23, 1980
Lent 5

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Dr. Runcie Confirmed

The Rt. Rev. Robert Alexander Kennedy Runcie has been officially confirmed as the 102nd Archbishop of Canterbury and Primate of the Church of England. His enthronement is scheduled to take place on March 25.

On February 7, following traditional protocol, the dean and chapter of Canterbury Cathedral met in session and elected Bishop Runcie as Archbishop of Canterbury. The confirmation of that election, by a commission of bishops appointed by the queen, took place February 25 at a traditional ceremony in the crypt of St. Paul's Cathedral, London.

Following a standard ritual, the new Archbishop of Canterbury swore to uphold the canons of the Church of England, heard the final declaration of his confirmation as primate, and gave his blessing to the commissioners.

Church Acts Against Death Penalty

Episcopal Church officials have moved quickly to oppose a federal death penalty bill that has been placed on the Senate calendar without legislative hearings.

The Rev. William L. Weiler, associate ecumenical officer for Washington affairs, has written to each member of the Senate to point out the Episcopal Church's long-standing firm opposition to a death penalty and urging them "to respond to the call of the Episcopal Church and other members of the religious community to oppose legislation that under any circumstances would place in human hands the taking of a single life."

The bill — designated S-114 — is called a "procedural bill" by its supporters, who argue that all it does is establish and clarify procedures for jury hearings that consider the death penalty for conviction of certain federal crimes.

The action is based on a 1976 Supreme Court decision holding that the death penalty is not inherently unconstitutional. Supporters of a death penalty inferred that if procedures for imposing the sentence were made more rational and less arbitrary, then a death penalty might stand a court test.

Religious communities argue that such a measure clears the way for imposing a death penalty for nearly a dozen

federal crimes without permitting any debate over whether there should actually be a death penalty. The argument — held widely across denominational lines — claims that even the existence of a death penalty violates the sanctity of life that is God's gift.

The Episcopal Church consistently has opposed capital punishment on the basis that "the life of an individual is of infinite worth in the sight of Almighty God; and the taking of such a human life falls within the providence of Almighty God and not within the right of man."

That resolution first passed the General Convention in 1958, was reaffirmed in 1969 and again in 1979, when the church took the further step of asking its dioceses and members to work actively against the death penalty in their states.

The measure under consideration was introduced last year by Sens. Dennis DeConcini (D.-Ariz.), Strom Thurmond (R.-S.C.) and S.I. Hayakawa (R.-Calif.). The Senate's Judiciary Committee reported the bill out favorably in January although no hearings had been held.

In a related matter, the Washington, D.C. Coalition Against the Death Penalty, which includes the Episcopal Peace Fellowship, has taken a stand against a switch to a "more benign" way of legally putting people to death, i.e., by lethal injection.

Medical experts say that death by lethal drug injection, unlike electrocution, would be virtually instantaneous. The prisoner would feel nothing other than drowsiness. The official cause of death would be coronary arrest.

"We don't see any merit in one method of killing over another," said Stephen Angell, a spokesman for the Washington coalition. "It reminds me of the Nazi concentration camps and the medical experiments carried out there."

Bishop Consecrated in North Dakota

The Ven. Harold Anthony Hopkins, Jr., was consecrated ninth Bishop of North Dakota on February 18, before an overflow crowd of 1,200 in the First Lutheran Church, Fargo.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief consecrator, and co-consecrators were the Rt. Rev. George Masuda, retired Bishop of North Dakota, and the Rt. Rev. Frederick Wolfe, Bishop of Maine. Before his elec-

tion to the episcopate, Bishop Hopkins served as Archdeacon of Maine.

The new bishop's father, the Rev. Harold A. Hopkins, served as one of the presenters. Music was provided by a choir of 100 voices, formed from the choirs from 12 of the state's largest churches.

Other bishops attending the consecration were the Rt. Rev. Walter Righter, Bishop of Iowa, the Rt. Rev. Walter Jones, Bishop of South Dakota, the Rt. Rev. Wilbur Hogg, Bishop of Albany, the Rt. Rev. James Warner, Bishop of Nebraska, and the Rt. Rev. Jackson E. Gilliam, Bishop of Montana.

P.B.'s Fund Okays 10 Grants

The board of directors of the Presiding Bishop's Fund for World Relief met in Greenwich, Conn., just prior to the February meeting of the Executive Council, and made ten grants totaling \$195,587.

The five largest grants are as follows:

- \$60,000 to the Diocese of the Southern Philippines, to provide for the rehabilitation of the buildings of Brent Hospital, to help the facility become self-supporting. \$30,000 is to be disbursed immediately, with the remaining \$30,000 held in reserve pending professional cooperation from St. Luke's Hospital, Manila, and continued evidence of viable management;

- \$30,000 to the Meals for Millions/Freedom from Hunger Foundation, to be used for its Applied Nutrition Program in Santa Elena, Ecuador. The program, which involves nutrition education and high protein food development, will reduce malnutrition among low-income farm families, with particular emphasis on feeding infants and children properly;

- \$28,312 to the Diocese of New York for the diocese's Indochinese Refugee Program. The grant will assist the diocese in parish sponsorship recruitment and in the transition process for Indochinese people. The program attempts to maintain ethnic and cultural ties for the refugees whenever possible;

- \$27,500 to *Technoserve, Inc.*, for assistance to low-income farmers in Nicaragua. The project provides for direct technical and managerial training, with the goal of improving living standards;

- \$22,000 to the Anglican Diocese of Paraguay toward support of its La Herencia Pilot Farm and Health Project. The program is aimed at helping 50 Indian families to improve their econom-

ic status and health through cattle grazing development and arable cropping. The program will also train health, agricultural and literacy workers at the village level.

Magna Carta Going to Texas

In its fireproof, waterproof and bullet-proof case, and accompanied by the dean of Lincoln Cathedral, the Very Rev. Oliver Twisleton-Wykeham-Fiennes, one of the four originals of the Magna Carta now in existence is going to Texas.

The 700-year-old document, sealed in the meadow of Runnymede in 1215 A.D., is considered to be the basis of legal freedom of all English-speaking peoples. It begins and ends with the proclamation that "the English church shall be free."

The charter will be on exhibition in five Texas cities in March and April — Austin, San Antonio, Dallas, Houston, and Luling. The idea for the exhibit was the inspiration of the Rev. Robert Greene of Luling, who heads the Resource Center for Small Churches.

The charter has been exhibited only twice before in the U.S. It was on view in California in 1976, and in 1939 it was shown at the New York World's Fair. Because of the outbreak of World War II, the Magna Carta was taken to Fort Knox for safekeeping. It was returned to England in 1947.

The Texas exhibit also contains documents dating back to the 11th century, including a charter sealed by William the Conqueror, and pictorial histories of Lincoln Cathedral and events in Anglo-American relations. Costs for the exhibition are being underwritten by a number of institutions and private donors, including the Diocese of Dallas, Palmer Memorial Episcopal Church in Houston, Church of the Annunciation in Luling, and the University of Texas at Austin.

Advent Chooses Scotsman as New Rector

The Church of the Advent, Boston, has chosen the Rev. Richard Holloway, a noted preacher and current rector of Old St. Paul's, Edinburgh, Scotland, to be the next rector of the parish.

Fr. Holloway, 46, is a native of Glasgow. He was educated in Kelham, the seminary of the Society of the Sacred Mission, and Edinburgh Theological College. He was ordained deacon in 1959 and priest in 1960 in Glasgow, where he worked in inner city parishes for the next eight years. In 1963 he received a Bachelor of Divinity degree from London University, and in 1967 he was awarded an ecumenical fellowship to study at Union Theological Seminary in New York from which he received the degree of Master of Sacred Theology in

1968. In the same year, he became rector of Old St. Paul's, a historic church set in the heart of Edinburgh's Old Town. He was recently appointed a Select Preacher to Oxford University.

In 1963, Fr. Holloway was married to the former Jean Kennedy from New York City, the daughter of a Presbyterian clergyman. The couple has three children.

Fr. Holloway is a regular reviewer for England's *Church Times*, and has written three books of his own, as well as articles in various periodicals. He regularly broadcasts on BBC television and radio.

Fr. Holloway and his family plan to take up residence in Boston in August.

Electronic Church — "A Holy War"?

Early in February, a two day consultation on "The Electronic Church" was held in New York City. The National Council of Churches Communication Commission was one of the sponsors, as were the U.S. Catholic Conference's Department of Communication and New York University, where the symposium took place.

The consultation program consisted of presentations from religious broadcasters and research authorities on the electronic church phenomenon, and the stated intention was to analyze the psychological, theological, sociological and legal aspects of the media religion's spectacular growth. But, "I really wanted to shake up the established church," said William Fore, general secretary for the NCC commission and one of the event's organizers. The ascendancy of the electronic church, he said, "poses one of the most important challenges to mainline Christianity," when juxtaposed with the trend of steady decline in membership in the established churches.

Pat Robertson, founder of the conservative evangelical Christian Broadcasting Network and host of the *700 Club*, which appears daily on 140 commercial television stations and 3,500 cable systems, told the audience, "We're both trying to serve the same Lord." He compared the electronic church to the successful itinerant preaching of John Wesley, which eventually resulted in doctrinal alienation from Anglicanism. The Wesleyan movement, he said, was a similarly controversial, unconventional means of fulfilling needs not met in the established church of the time.

Not so, answered Dean Collin Williams, a United Methodist professor on leave from Yale Divinity School. He said the electronic church trivializes the Christian faith and promotes easy answers to complex problems. "The message is not the same. . . . It becomes a consumer religion and instant gratification. . . ."

Professor Robert M. Liebert, professor of psychology and psychiatry at the State University of New York at Stony Brook, touched on the controversial and aggressive fund raising techniques employed by "televangelists." (Mr. Robertson, for example, raised \$10 million in a single week, according to *Time* magazine.) He also predicted that the mainline churches would be forced to buy broadcast air time "to meet the competition head on." "Make no mistake about it, nothing less than the definition of Christianity is at stake in this holy war," he said.

Robert Schuller, host of the weekly *Hour of Power*, disputed Dr. Liebert's report as well as the term "electronic church." "The *Hour of Power* is not a church and I'm the first to say that." He said that "mainline Protestantism is losing ground because it is failing to meet the deepest psychological needs of the people." As a result, the electronic church is "meeting profound needs; otherwise, we'd be out of business."

As for the immense amount of money sent to television ministers, Mr. Schuller argued, "There's nothing wrong with it as long as it's honest. No dishonest person can stay long in business."

No one at the symposium directly labeled the electronic church's technologically sophisticated fund raising as dishonest. Instead, the typical mass offerings of "free gifts," personal prayer, and the general show business atmosphere of religious programming were characterized as being a natural part of the television medium.

Television exists primarily for entertainment, said the Rev. Charles E. Swann, general manager of the radio station at Union Theological Seminary in Virginia. "These charismatic presenters have fallen victim to the device they sought to use, and are driven to lavish sets, stupendous productions, and multi-million dollar studio construction."

The right-wing political orientation of many television and radio evangelists is a source of growing concern to critics, also. Evidence of their growing influence was seen in President Carter's appearance at an National Religious Broadcasters convention in January.

Fr. Dudko Arrested by Soviets

Fr. Dmitri Dudko, a Russian Orthodox priest who had been disciplined repeatedly by church authorities for preaching sermons critical of the USSR's Communist government and the Russian Orthodox hierarchy, was arrested by Soviet police at his church in Grevnevo, 20 miles from Moscow.

Eight years ago, Fr. Dudko was parish priest of the Church of St. Nicholas in Moscow. He regularly drew large crowds to hear his sermons which touched on such forbidden themes as labor camps,

and state interference with religious affairs. He also held a highly popular series of Saturday night question and answer sessions at the church in which he reportedly criticized both the Soviet system and the church hierarchy. During this period at the Church of St. Nicholas, he is credited with having influenced a revival of interest in religion among Russian intellectuals, including Alexander Solzhenitsyn.

Highly placed members of the Russian Orthodox Church charged Fr. Dudko with having "systematically included political matter of anti-social character in his sermons and talks which contained biased criticism against our government." He was exiled to smaller and smaller parishes in increasingly rural areas, but still many people traveled to hear him preach even during the last few years when he has been isolated in the country.

Fr. Dudko, 58, is no stranger to persecution. He spent eight years in prison during the Stalin regime for writing a religious poem when he was a first year student at Moscow's Theological Seminary. He resumed his studies after his release in 1956. Most recently, he condemned the government crackdown on certain prominent Orthodox churchmen, in particular the arrest of Fr. Gleb Yakunin, founder of the Christian Committee for the Defense of Believers' Rights.

Metropolitan Theodosius, Primate of the Orthodox Church in America (OCA), has protested Fr. Dudko's arrest and expressed concern for the priest's wife and family, and for "all his spiritual children,

some of whom have also been subject to harassment and arrest."

"In this hour of testing for Father Dmitri," said the metropolitan, "and for us all, I reaffirm my support . . . I testify to the integrity of his pastoral character and ask the Orthodox people and our fellow Christians to join in prayer for him."

The Synod of Bishops of the Russian Orthodox Church Outside of Russia also praised Fr. Dudko for his devotion to the Orthodox faith and expressed disdain for the working of the Moscow Patriarchate. "It is considered that the latter has been obeying a godless government," said a release from the Synod's New York headquarters. "Hundreds of bishops, tens of thousands of priests, and untold millions of laymen have been murdered for their faith since the beginning of the Communist regime. Efforts to heighten understanding and to increase sympathy for the martyrs have been counteracted by the propaganda of bishops and clergymen obedient to the atheistic government. They have persuaded the West to believe that there is no persecution of religion in Russia."

Freedom of Faith, a Christian Committee for Religious Rights, said lately that religious activists in the Soviet Union are experiencing the harshest wave of persecution since the large scale repression of religion under Soviet Premier Nikita Krushchev in the early 1960s. These arrests seem designed to decimate the leadership of the reform Orthodox and Baptist movements which seek to broaden the scope of religious freedom in the USSR.

BRIEFLY . . .

Marion M. (Marnie) Dawson has joined the staff of the Presiding Bishop's Fund for World Relief as assistant director for migration affairs. She will be working to provide a fully serviced program for resettlement of refugees and hopes to work directly with parishes in their resettlement efforts. About her new job, Mrs. Dawson said, "I want to encourage an interest in an ongoing ministry through the private sector linked to the dioceses and the structures of the church. Refugee work is the work of the whole church. Through my office I hope to be able to coordinate efforts and facilitate the resettlement of thousands of refugees who need the help of Episcopalians." The board for the Presiding Bishop's Fund has set a goal of resettling at least 6,000 refugees during 1980.

The **Episcopal Radio-TV Foundation** has announced that its prize-winning program, *The Lion, the Witch and the Wardrobe*, will return to CBS-TV in prime time in late April. The two-part broadcast, an animated version of the first of C.S. Lewis's seven *Chronicles of Narnia*, first was shown last year. Viewers are urged to check their local listings.

Anthony Towne, 51, author, satirist and poet, who was indicted in 1970 along with Dr. William Stringfellow for harboring the Rev. Daniel Berrigan, died January 28 in Westerly, R.I. Mr. Towne and Mr. Stringfellow, both Episcopalians, co-authored *The Death and Life of Bishop Pike*, a biography. Mr. Towne died in a Westerly hospital where he had been admitted with an apparent viral infection.

Jim Bakker and his huge PTL (Praise the Lord) television network are being taken to court by the Federal Communications Commission (FCC). For the past year, the FCC has been investigating charges that Mr. Bakker and PTL solicited funds for foreign missions that actually were used to help the network pay its debts.

Ireland's Roman Catholic bishops, apparently responding to strong protests from other Irish churches, have decided to prepare a new pastoral directive on



The Rev. William L. Weiler (center) recently held an open house to mark the official opening of his office in Washington, D.C. As the Episcopal Church's associate ecumenical officer for Washington affairs, he acts as the church's liaison to ecumenical and governmental agencies in the nation's capital. With him are the Rev. Canon Lloyd S. Casson, representing the Rt. Rev. John T. Walker and the Diocese of Washington, and Mrs. Alice Emery, executive for National Mission in Church and Society at the Episcopal Church Center.

mixed marriages in an effort to ensure "a greater measure of uniformity in practice" throughout the country. The new directive is intended to put pressure upon Bishop Cornelius Lucey of Cork, who still makes the non-Roman Catholic partner in an intended marriage tender a written promise that any children of the union will be reared as Roman Catholic. Bishop Lucey, 78, is thought to be the only bishop in Europe or North America still insisting on a written promise. The Anglican Bishop of Cork, Cloyne and Ross, the Rt. Rev. S.G. Poyntz, has decried as "a denial of a basic human right" the refusal to grant the non-Roman Catholic partner "an equal share and say in the education of the children."

Declaring that he was against "such posthumous cleansings of history," Munich's Joseph Cardinal Ratzinger recently told an interviewer from a Lutheran magazine that he is opposed to lifting the ban of excommunication from Martin Luther. Furthermore, the cardinal is not convinced that Luther would think much of the idea, either, "since he found wide sections of Catholic dogma unacceptable to him." Martin Luther was excommunicated in 1521 by Pope Leo X, after the pontiff found a selection of Luther's writings to be "heretical, scandalous, and offensive to pious ears."

F.E.L. Publications, a religious music publisher based in Los Angeles, has settled for an \$8.6 million out of court settlement in a case which alleged that as many as 10,000 Roman Catholic parishes "pirated" hymns and hymnals from the company. The National Conference of Catholic Bishops also has agreed to warn Roman Catholic schools, parishes and dioceses to seek permission from F.E.L. before copying the company's music.

Prof. Aharon Shulov says that about 130 animals are mentioned in the Bible, and today Jerusalem's **Biblical Zoo**, which he directs, displays almost all of them. "Besides repatriating to this country all the animals mentioned in the Bible, the purpose of the zoo is to give the public, especially school children, a more intimate knowledge of the Bible by actually bringing it to life for them," said the professor, who founded the zoo in 1939. Appropriately placed signs cite references to animals in the Bible and the Koran. Perhaps the most ambitious of the plans to develop the zoo is the recreation of Noah's Ark, which is soon to begin in a wooded area according to biblical description. Dimensions and building plans have been determined according to biblical and Talmudic sources.

Archbishops Remembered

By ALAN GILL

At his retirement press conference in London on January 25, the Most Rev. Donald Coggan, Archbishop of Canterbury, said he would not "breathe down the neck" of his successor, Dr. Robert Runcie, nor would he write letters to *The Times*. These were noted pursuits — although he didn't say it — of his last-but-one predecessor, Archbishop Geoffrey Fisher, which greatly irritated Archbishop Michael Ramsey, who followed Dr. Fisher, and himself.

As Anglicans await the enthronement of Dr. Runcie as the new Archbishop of Canterbury on March 25, the thought occurred to me that it had been my pleasure and privilege to meet and interview his three immediate predecessors.

First there was Archbishop Fisher (later Lord Fisher of Lambeth in shovel hat and gaiters, a no-nonsense, school-masterly type who addressed even fellow bishops as if they were school boys. I was then 17, and interviewed the archbishop, who was chairman of our school governors, for the school magazine. To us his fame was principally because of an incident, several years earlier, when the school was snowbound during Britain's "great freeze" of 1947. The archbishop arrived for a service, but the steps to the chapel were a sheet of treacherous ice. He ascended the steps on his knees. Since then all new boys have been required to learn the number — there are 114 — by heart. I meant to ask him about the incident, but, when the moment came, lacked the courage.

My next archepiscopal interview was with the former Archbishop Ramsey (now Lord Ramsey of Canterbury), whom I met a few years ago in Australia. He too had his distinctive headgear, the "Canterbury cap," designed (apparently by his wife) for his historic first meeting, Rome, with Pope John XXIII. Sainly and other-worldly, Dr. Ramsey has a medieval quality and really looks like a bishop. I thought of this as I saw him again at a service in St. James's Church, Sydney. When he processed along the aisle, bestowing blessings on all and sundry, people fell to their knees as if struck on the head with a crucifix.

My final archepiscopal interviewee was Archbishop Coggan, down-to-earth and practical, whom I met in the Solomon Islands and in Sydney, three years ago. Dr. Coggan's chaplain told me that

his master liked gadgets — the latest being an electric carving knife, with which he attended to the Sunday roast with gusto. His predecessor, who distrusted all things mechanical, would have regarded such a device as of the devil.

Dr. Ramsey has little or no small talk with reporters, and is actually rather shy. As a result, there is a certain ritual about interviews. Lady Ramsey, who is mindful of such things, meets you, offers you a cup of tea, and after a warm-up chat fetches her husband, who settles into a deep armchair, knitting his busy brows (the eyes virtually disappear) as he ponders your questions. Despite his other-worldliness, I was assured by the press officer that Dr. Ramsey was "as sharp as a bell," even if his ways were unusual.

An Australian bishop told me of a long-winded debate at the 1968 Lambeth Conference, at which Dr. Ramsey, when asked for his opinion, replied "Hiss, boo, sucks," bringing discussion to an immediate, and desired, conclusion. Michael Ramsey says his theological stance is "reformed Catholic." Donald Coggan describes himself as Evangelical — "a positive word with an insistence on the gospel." Dr. Ramsey is actively involved in Charismatic Renewal, and is the author, or co-author, of several books on the Holy Spirit.

Dr. Coggan said he was in favor of Charismatic Renewal, "provided it stresses the giver rather than the gifts." Dr. Coggan supports the ordination of women. Bishop Ramsey feels that the church has existed for 2,000 years without women priests, "so what's the rush?"

Both men have a natural presence. Dr. Coggan has a matter-of-fact Englishness, the tones of an older brother sharing a confidence with his juniors. Dr. Ramsey's "presence" is in his appearance and physical stature. A sales assistant in the Canterbury Cathedral bookshop told me how his Saturday-morning browsing was spoiled when he was spotted and recognized by tourists. Dr. Coggan would have welcomed the diversion and the chance for a chat.

I had been told, privately, that Dr. Coggan favors continuation of the "established" position of the Church of England, as being beneficial to both church and nation. Dr. Ramsey, on the other hand, has stated that he not only would like the church to be free from the dictates of Parliament (now largely achieved through the Worship and Doctrine Act) but that he would not be averse to total disestablishment.

Alan Gill is a religion writer for the Sydney, Australia, Morning Herald, and a Religious News Service Correspondent.

HUMILITY

The Cornerstone of the Spiritual Life

By ENRICO S. MOLNAR

*Gold and silver are tried in the fire,
But acceptable men in the furnace of
humility.*

(The Book of Ecclesiasticus)

The Metropolitan Museum of Art in New York contains in its Cloisters collection an engaging alabaster statue of St. Fiacre. It was made in England during the 15th century. Fiacre is one of the lesser known luminaries in the glorious company of the church's saints. We are told that Fiacre (or Fiachra) was born in Ireland somewhere around 600 A.D., and that he sailed to France in quest of greater solitude. He arrived at Meaux where St. Faro, the local bishop, gave him some land in a forest near Breuil, in the Province of Brie. According to one legend Faro offered him as much land as he could plow up in a day, and St. Fiacre, instead of driving his furrow with a plough, turned the topsoil with the point of his small shovel (the shovel figures in his shield). The hermit cleared the ground of trees and briars, made himself a cell with a garden, and built a small oratory in honor of the Blessed Virgin Mary. Though he found a most inaccessible forest for his hermitage, he was soon discovered, and though he sought solitude in order to devote himself wholly to God, he welcomed with great humility an ever increasing number of pilgrims; eventually he had to build a hospice for them. This in time evolved into the village of Saint-Fiacre in Seine-et-Marne.

Most appropriately, the motto of his shield contains one word: HUMILITAS. The word "humility" is derived from the Latin term "humus." Humus is fertile ground, the dark rich soil formed by decaying matter. St. Fiacre, the avid gardener, knew about humus. So, the

motto HUMILITAS is a wonderful pun on both his character as well as avocation. Humility, writes Metropolitan Anthony Bloom, epitomizes the quality of the soil: "always there, always taken for granted, never remembered, always trodden on by everyone, somewhere we cast and pour all our refuse, all we don't need. It's there . . . in a miraculous way making out of all the refuse new richness



St. Fiacre: Spiritual director to many.

in spite of corruption, transforming corruption itself into a power of life and a new possibility of creativeness" (*Beginning to Pray*).

Many went to St. Fiacre, the humble hermit, for advice. He became a real spiritual director to a great number of people, poor and rich alike. He soon acquired a fame for his unusual and most effective healing powers. These miracles of healing continued after his death and his tomb and shrine grew into a famous place of pilgrimages for centuries. Jacques Bossuet, the famous bishop of Meaux and irenic bridge-builder between Roman Catholics and Protestants, made a novena pilgrimage to St. Fiacre's shrine during the 17th century.

There was a hotel named after St. Fiacre in Paris, where pilgrims could hire taxi coaches to drive to his shrine. By an ironical twist of circumstances, the saint's name became later transferred to hackney coaches, called *fiacres* in French. Even in Central Europe, before World War II, taxicabs were called *die Fiaker* in Vienna, and *fiakry* in Prague.

In a letter to the church at Corinth, St. Clement of Rome wrote around 100 A.D. that "it is to the humble that Christ belongs, not to those who exalt themselves." Sometime ago I met a postulant on a downtown street. For some solid 20 minutes he talked about himself and nothing else. This young man will have to learn humility before he can call himself a follower of Jesus Christ, and before he can become a priest with a truly pastoral heart. What made St. Fiacre so great was his humble ability to listen to the needs of all sorts and conditions of people. "Real humility would hold itself unworthy of the praise of men, and would refer all such to God, while it would accept blame as its natural portion, even welcoming it, and not struggling to justify itself in the world's esteem." So wrote Jean Nicholas Grou in that deep spiritual classic, *The Hidden Life of the Soul*. St. Teresa of Avila put it this way: "As I said, it is needful for us to understand how to grow constantly in humility . . . It is our own real treasure, and virtue so perfect, that it will never waver."

St. Fiacre, with his humility, spade and humus, and his wonderful ability to open his heart to the needs of others, invites us to join with him in the great rhythmic movement of creation

Where we learn the true humility:

That our splendor and our rest are in
the dance

Of all creation with creation's Lord;
Where atoms never cease their holy
play,

Nor galaxies contain themselves for
joy.*

* James M. Deschene, "The Mystic and the Monk: Holiness and Wholeness" in *Review for Religious*, Vol. 38, No. 4 (July, 1979), p. 548.

HAITI'S BISHOP

The Rt. Rev. Luc Garnier, Bishop of the Diocese of Haiti and approximately 80,000 Episcopalians, finds himself in the church's limelight this year as his country becomes recipient of the 1980 Church School Missionary Offering. His diocese is also busy making plans for what he calls "stabilization" through Venture in Mission. Bishop Garnier speaks fluent English. At the diocesan office in Petionville, he recently granted this interview to Ann Thomas. She and her husband, the Rev. Phillip L. Thomas of Slidell, La., are long-time friends of the church in Haiti, about which she also wrote in the issue of May 20, 1979. She is editor of *Churchwork*, periodical of the Diocese of Louisiana, and TLC's Louisiana correspondent.

We hear a lot about the growth of the Episcopal Church in the Third World. Is there much missionary activity in the Diocese of Haiti?

Yes, especially in the mountains and in remote areas of the country. I still have to travel by horse and by boat to reach some of these places. For example, when I go to the two islands – Gonave and Tortue – I spend three or four days on each. We have seven churches on Isle de la Gonave! I stay with the priest and his family because it is good for them to have me share the life with them. Some of the clergy live in very simple circumstances. Sometimes I have to travel for six hours by horse to reach a church. That is not unusual, because transportation is a great problem in Haiti.

There is an exciting opportunity for mission development in your VIM proposal. Would you care to talk about your plans for the project?

In planning for VIM, we don't have a plan for self-support as do some of the other dioceses. We cannot be self-supporting for two reasons: one, we cannot be involved in business because the church in Haiti has never dealt with business; and two, our ministry is much more with the poor than with the rich. We are a church concerned with all the poor in the community, so that we are not really concerned with self-support.

Your VIM project will involve agricultural development, won't it?

Our plan can be called "stabilization," or reaching a new level in many things. We have planned schools that have never been built, churches that have never been built. You see, we need to

raise things to a higher level so that we can fight illiteracy among the poor. We need funds to maintain our schools and churches so that we can keep our clergy in this country.

I have met a number of the clergy on my visits to Haiti and I am impressed by the high level of their education. Most of them must speak at least three languages.

My men are very competent. That is why I am always fearful we will lose them to other places in the Caribbean. I cannot keep them here when living conditions are so poor.

Is upgrading clergy salaries part of your plan for stabilization?

Yes. We have one salary for all men – \$2,782 per year. I have in mind to build a condominium in Port-au-Prince, for one thing, to help the clergy. There is a housing shortage everywhere in Haiti, and the clergy find it very difficult to locate a place to live, especially in the city. Houses in Port-au-Prince are renting for \$300 per month, but a priest has only about \$200 a month in salary. I have young priests wanting to marry but unable to because they cannot afford the rent. A condominium in the city would be one way to help their income. I believe a man must have a roof over his head and some rest at night in order to do his work.

I have toured the two new Episcopal trade schools in Port-au-Prince and in Cap Haitien. Do you see this kind of education as a trend for the future?

I am now planning for more trade school training. I think Haiti is going to need more skilled people, and I want us



Bishop Garnier: Plans for "stabilization."

to be ready to take advantage of this. We used to say that you shouldn't have to dirty your hands with work, but now I see the country going forward with more small industries. This means there will be jobs for people who are drop-outs, people who never earn that little piece of paper that lets them go on in education. In my own diocese I see this kind of education as part of the aim of our own participation in Venture in Mission. You see, we need to let our poor give their penny. They will contribute to the church when they can look forward to earning a living. Would you like to hear now about my dreams?

Yes, I would.

My dream is to make people want to stay in this country. I'm dreaming of bringing things up to a certain level both in the city and in other localities – in agriculture and in industry and even in transportation. There is enormous immigration from the outskirts into the city of Port-au-Prince. Then there is immigration from the city to the United States. There is so much pain of immigration – the constant break with family and community. If we had a certain circulation of money in outlying communities, then they would become viable communities. The Episcopal Church in Haiti has always been a kind of center of the community. We have always served everybody within that community. It is the best way to teach the Gospel. We offer the Gospel to everybody! I have economic concerns, the church has economic concerns, then, for everybody.

I have talked with clergy in the outlying areas who tell me that the missions in the mountains have literally thousands of members, and that most missions have three or four mission stations. How do you explain the charisma of the church here in Haiti?

Continued on page 14

EDITORIALS

Persevering with Lent

Whatever else it may be, Lent is an exercise in stick-to-itiveness. A good Lent does not consist of one or two acts of great piety, or one or two heights of spiritual exaltation. Rather it consists in steadfast and patient endurance of discipline day after day, week after week. Anyone can easily act with moderation, humility, and charity now and then. Lent has to do with repeatedly and consistently acting in such ways, so that these qualities become part of our characters.

Some of us are always slow starters in Lent. Others begin with enthusiasm and then later fall by the wayside. But there are a few days left. However you have begun, there is still time to keep a serious, worthwhile, and spiritually profitable Lent. Do not neglect this season which can be so beneficial to each one of us. Remember too that in keeping a good Lent you are supporting and upholding other members of the church in this effort, even as they too are supporting and upholding you.

Pacifism and the War Threat

It is no discredit to adherents of the Peace Movement to say that the Middle Eastern crisis of the past few months caught them unprepared. After all, it caught generals, admirals, senators, Olympic athletes, bishops, presidents of large corporations, and just about every other sort of person unprepared also. There is a peculiar irony, however, that the course of events should be lurching towards war at the very time when many had been hoping that Christian pacifism would make great strides in this country.

We believe that threat of war is serious and must be faced. At the same time, we respect pacifists and believe that their voice needs to be heard. Christian pacifism is not the same thing as a careless disregard of international affairs. Informed and conscientious pacifists have repeatedly engaged in actions and programs not simply to oppose war, but to build and strengthen peace. This is no time for them to abandon their efforts. Those of us who are not pacifists should recognize and endorse pacifism in the technical sense as a legitimate and proper position for some members of the church to hold. The church needs to affirm this precisely in times like the present, when waves of popular feeling are rolling in the opposite direction.

BOOKS

Household Worship

A BOOK OF FAMILY PRAYER. By Gabe Huck. Seabury/Crossroad. Pp. 248. \$9.95.

This is a good resource for "the liturgy of the Christian household." It contains much of value: forms of worship, prayers, scriptural citations, psalms, hymns and readings from many sources. They can be used daily and to observe Sundays, special days, seasons of the church year and "the moments when life turns corners" — e.g., birth, marriage, sickness, etc. The rich strands of our Jewish and Catholic heritage show through strongly.

The book's greatest strength lies in the teaching value of liturgy for the young. Christians of any age can learn and grow in the faith as the family marks days, occasions and seasons by gathering around the table to pray and hear the word of God together.

This book would also make a valuable guide to worship for youth group leaders, church school teachers and those who run camp or conference programs.

Some minor differences in Catholic tradition between Romans and Anglicans show up mostly in the observance of special days. Episcopalians may have some different ideas about the role of

bishop or priest in administering the Sacrament of Unction. Many Christians might prefer some other source of ashes for Ash Wednesday than burning hair. (Phew!)

I recommend this book. It deals solidly with an important need in many Christian homes.

(The Rev.) FREDERICK T. VANDERPOEL
St. Andrew's Church
Kansas City, Mo.

Haunting Novel

SILENCE. By Shusaku Endo. Translated by William Johnston. Taplinger Publishing Company. Pp. 306. \$9.95.

Silence is the tautly written tale of Sebastian Rodrigues, a young Portuguese Jesuit, who set out for Japan during the mid-seventeenth century to aid the persecuted church and to search for Father Ferreira, the Provincial Superior and his former seminary teacher. Landing by night, the young Jesuit lived an underground life, ministering to Japanese peasants who continued faithful to Christianity in spite of severe government persecution. Rodrigues was finally apprehended by officials and subjected to torture as well as being led to believe that if he renounced the faith it would alleviate conditions for persecuted peasants. Rodrigues finally placed his foot on the *fumie*, a board on which a medal of the Virgin and Child had been nailed, signaling his renunciation of Christianity. He lived for 30 years, cooperating with the Japanese govern-

ment in supplying information about Christianity.

The haunting motif, throughout the book, is Rodrigues' perplexity at the "silence of God." As far as he could see, God in no way responded to the situation of the church in Japan during this period of terrible persecution. At a deeper level, of course God was not silent. He spoke through the courageous affirmations of the poor farmers who endured so much to adhere to their beliefs. God spoke, but to a deaf priest. The peasants continued to baptize and to pass on the Christian faith. Too limited by his youth, by the academic theology of his age, and by his adherence to the biases of his own culture, the priest was blind to the presence of God and to his self-revelation through the experience of the Japanese Christians. In many ways, this lack of sight and insight is as thorny as the other problems pondered by Endo's character.

ROGER M. OLIEN
Midland, Texas

Research Tool

JEREMY TAYLOR, 1700-1776: An Annotated Checklist. By William P. Williams. Garland Publishing. Pp. xix, 76. \$12.00.

Jeremy Taylor will be recognized by many readers of TLC as one of the great Anglican writers of the 17th century. Professor Williams of Northern Illinois University at DeKalb, Illinois, is one of the leading authorities on Taylor in the

world today. This bibliography covers books by Taylor, and writings about Taylor, since the beginning of the 18th century. The present reviewer has already had occasion to use it in research. It will be invaluable for future students of classical Anglicanism.

H.B.P.

For Mission Strategy

WHERE HAVE ALL OUR PEOPLE GONE? By Carl S. Dudley. Pilgrim Press. Pp. 136. \$4.95 paper.

The Episcopal Church in the United States is a "mainline denomination." Carl Dudley in *Where Have All Our People Gone?* can help us to understand this and to utilize our understanding to move toward effective renewal and possibly growth. He takes Dean Hoge's and David Roozen's compilation of the studies presented in a 1978 symposium of the Hartford Seminary Foundation entitled *Understanding Church Growth and Decline: 1950-1978* and does just what he says in his introduction: "I have presented significant findings in a format that should be useful to a pastor preparing a series of sermons, or a committee concerned about community outreach, or a denominational task force seeking to develop mission strategy."

This is a must book for diocesan leadership or a parish serious about evangelism, lest in our Anglican zeal we do the wrong things for the right reasons.

(The Rev.) RAYMOND CUNNINGHAM
Leadership Academy
for New Directions
Millbrook, N.Y.

Down to Earth Understanding

DIVORCE IN THE PARSONAGE. By Mary LaGrand Bouma. Bethany Fellowship. Pp. 156. \$3.95 paper.

According to the cover, this book is about clergy divorce: why it happens and ways to prevent it. The text states that the book is based upon hundreds of interviews in various denominations, and in 156 pages one finds the distilled wisdom of those comments.

To put such a comprehensive subject into such a small package necessarily demands that the author make careful selection of her material. To put it the other way, much is left out. What remains, however, is a collection of common-sense observations and quotations, conclusions and affirmations which are sometimes moving, sometimes startling, easy to understand, and above all, crystal clear in content. It would, indeed, be hard to imagine 156 pages containing more solid reasoning and down to earth understanding than one finds in this little gem.

The background of this author is not

Anglican. Sacraments and bishops simply do not occur in her world. But she has much to say to us! Surely we can all find things to criticize: the working wife is put down in exactly 15 lines, and some parts of the book are obviously better than others. But these things pale before the glow of a job well done by a woman who has truly labored to give us something worth reading. This little book should be "must" reading for all of us who are numbered among the married clergy and the hopefuls.

(The Rev.) CHARLES L. WOOD
Holy Trinity Church
Ocean City, N.J.

The Lambeth Experience

DISCERNING GOD'S WILL: The Complete Eyewitness Report of the Eleventh Lambeth Conference. By James B. Simpson and Edward M. Story. Thomas Nelson. Pp. 331. \$9.95 paper.

The authors of *Discerning God's Will* were obviously at Canterbury and the University of Kent during the 1978 Lambeth Conference. The book not only documents the history and day by day developments of the conference, but is also full of little tidbits of personal interest (i.e., instructions given by a staff member to the laundry lady: "Bishops are different from other folk. When they write 'rochet' for 'choir robe,' you put down 'nightdress'; when they write down 'cassock,' put down 'dressing gown.'")

The day to day proceedings of the Lambeth Conference are covered with sufficient detail to recreate the experience. On the positive side, the developing camaraderie among bishops was stressed as a most positive feature of the whole Lambeth experience. On the negative side, struggles over leadership and a small mutiny which opened the conference to more discussion and less control are exposed for the public to see.

Unfortunately the prejudices of the

authors do come through as the book unfolds. Their criticism of the press office and the handling of information seems to go beyond objective reporting at times and exposes more of their own frustrations. On certain issues, the authors reflect their prejudices almost to the point of saying "this is what the bishops at Lambeth should have done."

The appendix makes up that last 100 pages of the book, and contains a wealth of material about the conference and the Anglican Communion, and excerpts from some of the principal addresses that were given. Unfortunately one of the most delightful items at the Conference was a series of reflections by the Most Rev. Stewart Blanch, Archbishop of York, who looked upon the contemporary world through the eyes of St. Irenaeus. It is unfortunate that none of this material was included. The final chapter, "Lambeth in Retrospect," provided a good opportunity for tying together all the details, reminiscences, and actions of that moment of history in the Anglican Communion. It did not appear to this reviewer that the authors managed such an effective summary and recapitulation. Perhaps it is just as well because history viewing the 11th Lambeth Conference in retrospect will ultimately assess its values even more than this "Complete Eye Witness Report."

(The Rt. Rev.) DAVID B. REED
Bishop of Kentucky
Louisville, Ky.

Books Received

SECOND SIGHT. By Charlotte Sandford and Lester David. M. Evans & Co. Pp. 203. \$7.95.

PARA QUE CASARSE POR LA IGLESIA? Why Get Married in Church. By Joseph T. Nolan. Claretian Publications. Pp. 47. \$.50 paper.

PARADOX AND PROMISE IN HUMAN RIGHTS. By Peggy Billings. Friendship Press. Pp. 126. \$2.95 paper.

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ORGANIST/CHOIRMASTER - Large, active downtown church with adult and children's choirs, traditional and contemporary services, and community music program, seeks experienced, musical-ly versatile individual. Salary commensurate with experience. Send resume and program samples to Yvonne Gold, Search Committee, St. Paul's Episcopal Church, 815 E. Grace St., Richmond, Va. 23219.

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ORGANIST-CHOIRMASTER, full or part-time. Churchman, married, M.Mus., A.A.G.O., experienced. Reply Box J-436.*

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

HAITI

Continued from page 11

Here the real church exists, I think. Our people know what it is to sing with their whole hearts and to really take part in the service. You see, they have to memorize the service and the hymns. They put their souls into the singing.

And yet your liturgy is very formal.

Oh, yes. The church here must get away from the ordinary things of life. We must try to reach God. If you go to a place for Mass and if you just have a room, people will still find happiness. But if you have a little flower, a little picture or something out of the ordinary, then you make it more joyful. The church must not be like the day to day things.

Is the Diocese of Haiti taking part in any of the renewal movements in the Episcopal Church?

One has to be careful here with renewal events because of voodoo. In Haiti we must be careful not to let things get out of hand. I am laughing some about these movements, because here we have special emphasis on the seasons of the church year. We encourage intense periods of teaching and prayer during Lent and Advent. The churches are packed with people who are praying and singing. That is renewal. We should teach our people to be ready, not just for one season but for all times.

What message would you send to Episcopalians in America?

We share many things in common. For example, my clergy refuse to send in their parochial reports on time! Seriously, though, I would say to you in America that the poor are there with you, not just here in my country. Be conscious of what's going on. Just turn and look. Be the Good Samaritan - poverty is all around you.

CLASSIFIED

PROPSERS

NEW SUNDAY LECTIONARY, at low cost, beautifully printed, with Psalm and Antiphon plus collect and preface(s). New English Bible or contemporary editions. May we send you free samples? The Propers, 6062 E. 129th St., Grandview, MO 64030. (816) 765-1163.

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TO BUY "The Days of Our Life," by Francis L. Wheeler. Please write to: The Rev. Margaret Phillimore, Box 313, Daniels, W.Va. 25832.

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Needs of the Child: Children of Haiti



Poster for the 1979-80 CSM Offering

PEOPLE and places

Appointments

The Rev. Robert Sisk is pastoral assistant, St. James' Church, Bozeman, Mont., and holds services in the Bridger Mountain Ski Area. Add: P.O. Box 1859, Bozeman, Mont. 59715.

The Rev. Jeanne Sproat is canon chaplain of St. Paul's Cathedral, Boston, Mass.

The Rev. David Sutcliffe is vicar of St. David's Church, New Berlin, and St. Philip's Church, Waukesha, Wis.

The Rev. Eugene L. TenBrink, vicar, St. John's Church, Marlinton, W. Va., is also chaplain of the Snowshoe Ski Resort, Snowshoe, W. Va.

The Rev. Dean Reid Underwood is rector, St.

Paul's Church, P.O. Box 268, San Miguel de Allende, Mexico.

The Rev. John T. Urban is rector, St. John's Parish Church, P.O. Box 488, Ulysses, Kan. 67880.

The Rev. Victor T. Wei is executive officer for the Diocese of California. Add: 1055 Taylor St., San Francisco, Calif. 94108.

Resignations

The Rev. Thadd Rudd, rector, Zion Church, Oconomowoc, Wis., effective February 1.

Transfers

The Rev. Felix E. Ward III, to the chaplaincy of the Federal Correctional Institution, Ashland, Ky. Add: 5921 Glen Ave., Sciotoville, Ohio 45662.

Retirements

The Rev. Otho S. Hoofnagle, rector, St. Aidan's Church, Cheltenham, Pa. Effective April 1.

The Rev. Sylvester Wesley Toal, vicar of the Church of the Redeemer, Greenville, Miss. Add: 632

W. O'Hea St., Greenville 38701. He will continue to serve as supply priest.

The Rev. A. Stratton Lawrence, rector, St. Peter's Church, Talladega, and Trinity Church, Alpine, Ala. Add: Rt. 6, Box 222, Talladega, Ala. 35160.

The Rev. William B. Murdock, formerly rector of Trinity Church, San Jose, Calif.

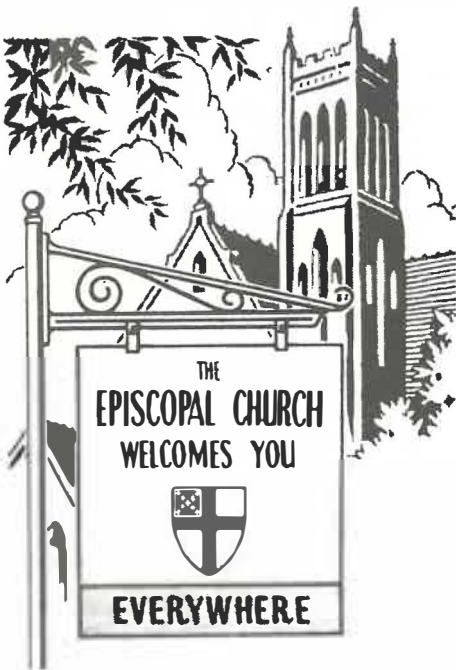
Deaths

The Rev. Charles Henry Washburn, a native of Racine, Wis., died January 23, at Kent City, Mich.

Born December 30, 1910, Fr. Washburn graduated from Nashotah House in 1933. He was ordained priest in 1944 and served churches in Watertown, Wis., and Baltimore, Md., before moving to St. Louis in 1948. He was rector of St. Stephen's Church, St. Louis, from 1948 to 1962. From 1962 until his retirement in 1972, Fr. Washburn served churches in Artesia and Albuquerque, N.M. Mrs. Washburn, the former Dorothy L. Hamilton, died in 1975. A daughter and three sons survive.

LENT CHURCH SERVICES

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



ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA CLARA, CALIF.

(and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

HARTFORD, CONN.

ST. JAMES'
The Rev. Thomas C. Wand, r
H Eu Sat 5; Sun 8, 10; Wed 7

75 Zion St.

CHICAGO, ILL.

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

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts and Wisconsin Avenues, N.W. 20016
The Rt. Rev. John T. Walker, Bishop of Washington and Dean of the Cathedral; the Rev. Canon Charles Austin Perry, Provost Telephone: (202) 537-6200
Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ recital, as anno. Mon-Sat: 7:30 HC; noon Intercessions; 4 Ev or EP. Tours: Wkdays: 10-3:15; Sun 12:15, 1:30 & 2:30. Special interest tours can be arranged by writing or calling in advance.

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues. Thurs. Sat; 10 Mon; 12:15 Tues. Thurs. Fri: 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

ALL SAINTS'

Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

Chevy Chase Circle

ELKHART, IND.

ST. JOHN'S 226 W. Lexington
The Rev. John W. Thomas, the Rev. Bruce LeBarron
Sun Eu 7:30, 9 & 11. Wed 9 & 6
South off Toll Road 3 miles on Rt. 19, downtown

BALTIMORE, MD.

GRACE & ST. PETER'S Park & Monument St.
The Rev. E.P. Rementer, r, the Rev. F.S. Thomas, ass't
Sun Masses 7:45, 10 (Sol), 3; Mass Mon & Sat 12 noon. Tues 11:30 & U; Wed 6; Thurs 8; Fri 8:40. Sta & B Fri 6, C Sat 12:30.

ST. PAUL'S

The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

2430 K St., N.W.

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST

35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

Beacon Hill

NORTH ADAMS, MASS.

ST. ANDREW'S CHAPEL, Blackinton 1553 Mass. Ave.
The Rev. Thomas W. Baker, Jr.
Worship & Ch S 9

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA

ST. DAVID'S-IN-THE-PINES, Wellington
The Rev. John F. Mangrum, L.H.D., S.T.D.
Sun 8, 9:30 H Eu. Daily 8 MP, 5 EP. Wed & HD 8 HC

ATLANTA, GA.

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

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

Continued on next page

LENT CHURCH SERVICES

(Continued from previous page)

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker,
ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;
Daily Offices 8:30 & 5:15; Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

PATERSON, N.J.

CHURCH OF THE HOLY COMMUNION Box 2153
The Rev. Donald R. Shearer, r
Masses Sun 8, 10 daily except Mon

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wilshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdays: Mon 8;
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL
MUSIC program by announcement.

CHRIST CHURCH 33 Jefferson St.
The Rev. Byron H. Brown, Jr., r
Sun 8 & 10. Daily HC. Thurs 8, Bishop Sherman, speaker

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; Matins & HC 9:30; Lit & Ser 11; Ev 3. Daily Matins
& HC 7; Ev 3:30; Cathedral Choristers 3:30, Tues, Wed,
Thurs. Wed HC & healing 12:15.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Chris-
tian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev
- special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 &
5:15 H Eu Wed. Special preaching services 12:10 Mon thru
Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8
to 6.

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

JOHN F. KENNEDY INTERNATIONAL AIRPORT
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The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,
Sat 2-3, 5-6, Sun 8:40-9

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

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

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

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

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,
d; the Rev. Canon Robert A. Jordan; Donald Ingram,
org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu
12:05; Ev & HD anno

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Ave., Downtown
Sun 8 & 10:30 H Eu (MP 2 & 4). Mon-Fri prayers & sermon
12:10, H Eu 12:35. H Eu Wed 7:30, Sat 11:05

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave
The Rev. Canon Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Hwy 157)
The Rev. Charles E. Jenkins, III, r
Sun Eu 8, 10. Tues Eu 6:30, Wed Eu 10:30, Thurs Eu 7:30.
Daily MP 8:45

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

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

LANCASTER, TEXAS

ST. MARTIN'S 700 Westridge Ave. at 6th St.
Fr. Victor Hunter
Sun HC 9:30, Ch S 10:50, EYC (1S & 3S) 4:45. Thurs Sta &
HC 7:30

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

PETERSBURG, VA.

ST. STEPHEN'S 228 Halifax St.
H. Roy Thompson, r
Sun: 8; 11 H Eu; 2S & 4S MP; 9:30 C.E. Wed noon H Eu. C by
appt

RICHMOND, VA.

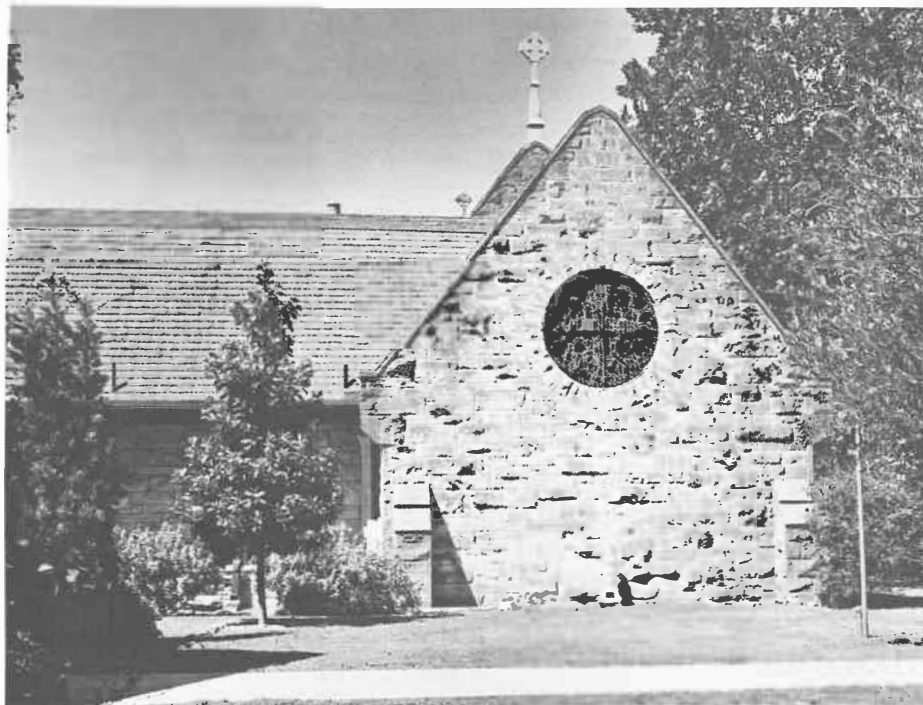
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. PAUL'S E. Knapp & N. Marshall Sts.
The Rev. Murray L. Trelease, r
Sun 8 H Eu, 9 Parish Ed., 10:15 H Eu (1S & 3S), MP (2S & 4S)



St. Paul's Church, San Antonio, Texas