

# THE LIVING CHURCH



Featured speakers at the 12th national conference of Trinity Institute were (from left): the Rev. William Sloane Coffin, Jr., Riverside Church, New York City; the Rev. James W. Jones, Rutgers University; the Rev. Henri J.M. Nouwen, Yale Divinity School; and the Rev. Durstan R. McDonald, director of Trinity Institute [see page 6].

**Parish Administration Number**



# Image of the Earth: Formed from the Dust

By JOHN L. KATER, JR.

*Remember that you are dust, and to dust you shall return.*

To be created in the image of the earth is to share earth's ambiguity. "God saw everything that he had made; and behold, it was very good." True enough; but the implicit perfection of nature has been distorted by brokenness and pain and alienation; *by death*. To be human, to be in the earth's image, is to die.

This is the special burden of our heritage: We are part of a world which is very good, into which death (and with it the knowledge, the expectation, the waiting for death) has crept unannounced, robbing the universe of its infinite goodness and making it also a place of grief and destruction.

We die. No awareness of what it means to be human can fail to take account of that truth about us. We are heirs to death no matter how elaborate are the ways we construct to avoid thinking about it. This is the tragedy of the human condition: that we bear God's image, and yet we die. And if that were all that could be said, Paul would be right: Of all creatures, we would be most pitiful. The image of earth would be dead and barren, the hollow sound of a pebble rolling down a rocky hillside through all eternity, cold steely shadows without warmth or color or the hope of spring.

But even to speak of such an earth is to indulge in fantasy that takes no ac-

*Our guest columnist this week is the Rev. John L. Kater, Jr. This is the third in his current series of essays for "The First Article."*

count of the whole truth about earth and us.

God has entered this realm of earth, and no one can underestimate what that means. Indeed, Christians believe that there has never been a time when nature was beyond hope. Even in its primeval beginnings, God's dynamic Spirit was hovering over it to call forth its potential for infinite variety and the color of life and promise. There was never a time when nature was not pregnant with possibility, because there was never a time when it was not a sacrament alive with God. The tales of Genesis reek with the warm earthy smell of spring.

Our ancestors in faith who left us those tales assure us that to be human is to enjoy the creation. The man and the woman — who are you and I in our beginnings — play in their garden, reveling in its delights and in themselves and in each other. That is what God was looking upon when he pronounced his judgment: "Very good!" God was at hand, rejoicing in their pleasures, their humanness, their earthiness. This was where they belonged, and he was there with them.

Jesus' own story is afire with passion for living: "I have come," he said, "so that they might have life, and have it in its fullness." He is the giver of life to those who had been trapped in the tendrils of death: pride, greed, the very tomb of shame. He is the Son who gave life back to those who had despaired — sight to the blind, good news to the poor. His own story comes to its fulfillment in a mighty drama of life and death played out on the cross; and when the story is

*Continued on page 16*

## THE LIVING CHURCH

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About a year ago (January 20, 1980) the column below, written by George F. Will, appeared in the Washington Post and was syndicated in over 300 newspapers across the nation. Since the time when Mr. Will visited St. Jude's and wrote of his findings, two new cottages have been built and the child population has risen to 54. Plans are on the drawing board for further expansion because the need is so great.

## The Best Way to Make the World Better

BOULDER CITY, Nev.

*I am aware of, and share, the conviction of many readers that their daily diet of news is unnecessarily dismal because good works are not frequently enough considered newsworthy. That is why I came here to a stony bluff on the Mojave Desert, just over the horizon from the glare of Las Vegas, to St. Jude's Ranch for Children. It is a home - often the first real home - for abused children.*

*The sufferings that bring children here are - I was about to say - indescribable. Actually, they can be described easily, as case histories do, in a flat narrative, the very tonelessness of which somehow magnifies the horror.*

*I won't describe them because the newspapers are wrenching enough these days, and because I feel - I'm not sure why, but I'm sure I'm right - that to retell these children's stories is somehow to compound their hurts by violating their privacy. Suffice it to say that one of the invaluable volunteers assisting St. Jude's is Dr. Joseph Ferreria, a plastic surgeon from California who helps repair physical damage that has been done to the children. An even bigger challenge is repairing the psychological damage done to children like the one who said, "I'm lucky, Father, 'cause my little brother was smeared all over the kitchen wall and he's dead now."*

*Father Herbert A. Ward is a gray-haired, but otherwise young-looking, 42 year old Episcopalian priest. A fifth-generation Mississippian, he left a splendid job as a parish priest and headmaster of a fine school in New Orleans to come here to manage a struggling little institution named for the patron saint of lost causes. Here, he and a few aides shepherd the children - the youngest is 6 - through adolescence and into the world.*

*When physical injuries have healed, there often remain broken spirits in children who cringe beneath the gentlest touch. An abused child is apt to have a horrid self-image and no self-confidence. Children are all-too-ready to feel guilt, and often are vague sense that they must somehow have deserved what befell them.*

*During the most formative years of these children's lives they have been told, verbally and violently, that they are worthless. Father Ward and his three nuns (salary: \$10 a month) tell them otherwise.*

*Undoing what sick or evil adults have done is urgent, not only so that the children can blossom, but also for the sake of the children's children. Child abuse can be a communicable disease: A battered child is particularly susceptible to becoming a battering parent.*

*For four years Father Ward was, from his own modest salary, the largest donor to St. Jude's. The ranch still operates on a thin and frayed shoestring, and might not operate at all if Las Vegas stars did not help every year with a big fund raising bash. The operating budget this year (\$265,000) is much less than a big casino rakes in on a weekend.*

*There are 24 children here now. When a new dormitory is completed, there will be 36. In 14 years, St. Jude's has served 177 children. These are small numbers; the ranch is a small sponge in what is nationally, a sea of problems involving child abuse. But when an institution's task is to administer intensive care to small souls, small is not just beautiful, it is efficient, even essential.*

*Asked why he left a region, city and job he enjoyed to come here for what was a precarious undertaking, Father Ward answers with a directness that neither invites nor permits further inquiry. He says he was called by the trustees to see St. Jude's and when he saw it, he was called by a higher authority to serve it. "It is," he says, with St. Paul, "a fearful thing to fall into the hands of the living God."*

*There is really nothing strange about this healing enterprise in the desert. It is as American as the "errand into the wilderness" undertaken by the first Americans, the pilgrims who pushed inland for their own purposes, and explained their purposes the way Father Ward explains his.*

*It is in America's genetic code, this tendency for devout people to go off to unlikely places and start practicing what they are then almost too busy to preach. That is why the American landscape is flecked with little platoons like St. Jude's, hard at the business of making the world better in the best way, one person at a time.*

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# LETTERS

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

## Historic Black Churchmen

I am delighted that THE LIVING CHURCH has published the late Rev. Lyndon Harries' article on Dr. Alexander Crummell [TLC, Feb. 2]. Church historians have brushed off the part that blacks have played in the life of the Episcopal Church, and I hope that this kind of information will be the beginning of a trend away from the racial bias that has been characterized in much of this field.

The Union of Black Episcopalians has this among its chief concerns, and is encouraging students to pursue work in this area of church history. I am confident that there will be many blacks who will finally achieve the recognition that is their due and will be included in the official calendar of our "saints and heroes."

Fr. Harries' article is largely a condensation of a memorial speech delivered by the Ven. Henry L. Phillips of Philadelphia

before the American Negro Historical Society in 1898. Archdeacon Phillips himself will certainly be among those whom the church must honor for a most remarkable ministry.

Fr. Harries' added remarks concerning the critical comments made by Dr. Crummell regarding the American Liberians might also have included Crummell's remarks regarding the prejudice brought by Bishop John Payne and the white missionaries into Liberia. What Fr. Harries has overlooked is the thorough training that these former slaves had received from their masters in western values and attitudes.

Also, to keep the record straight, the Rev. Peter Williams, founder of the great St. Philip's Parish in New York, was the second black priest of the church, following our first, the Rev. Absalom Jones of Philadelphia.

(The Rt. Rev.) JOHN M. BURGESS  
President Emeritus, Union of  
Black Episcopalians

New Haven, Conn.

## Abortion

Interesting though Bishops Wantland and Spong's discussions of the abortion issue are [TLC, Jan. 25], the language of the law is the smallest part of the issue we face as Christians.

Certainly just and moral laws are important, and we must strive to influence their enactment. But, whether abortion is legal or illegal, the complications of unwanted parenthood will continue to arise and must be met realistically, compassionately, and constantly.

All the human needs relating to the issue will exist no matter what the law says. And we of the church must address them, both individually and collectively, even as the debates on legal formulations, implementations, and interpretations continue.

BARBARA CAREY

Carlsbad, N.M.

## Sacredness of Life

We are indebted to you for bringing us Bishop Wantland's documented review of the church's stand on abortion from the time of our Lord's injunction to the Lambeth Conference Encyclical Letter to the Faithful, of 1958 [TLC, Jan. 25].

During all these centuries, there was no ambiguity or break in the position that abortion is murder — without inquiry as to the baby being formed or unformed — with the possible exception of those cases where the pregnancy resulted from rape or incest, or where the mother's life required termination of the pregnancy.

Bishop Wantland could not tell us what position the Episcopal Church takes today for the reason that it hasn't taken any. In the General Convention of 1976, the bishops adopted a resolution

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from the preamble of which one might assume the bishops were about to affirm the church's historic stand. But the contradictions and ambiguities that followed closely upon the pious rhetoric provides no resolute answer.

Bishop Spong's piece on the other side of the centerfold tells us what he thinks about abortion but, aside from vigorously opposing a constitutional amendment to ban abortion, his position is as nebulous and subjective as that of the bishops in 1976. Much like their resolution, Bishop Spong's piece begins with the premise that life is "to be held holy," and that "the act of aborting a fetus is *ipso facto* destructive," but the bishop fails to remain faithful to its implications.

For example, he seems to suggest that the scorn the unwed mother is often destined to face may justify abortion as a way out. This reminds us of the penetrating answer to a question in the *Holy Cross Catechism for Children* of years ago. The question was, "Why is a liar always a coward?" The answer went: "A liar is always a coward because he fears man more than he fears God." Too bad that catechism is not available today for adults.

Likewise, as long as the world allows poverty to exist and ignorance about birth control to prevail, Bishop Spong would challenge the claim of the pro-life advocate that a child conceived has a right to be born. On either count, we are amazed that Bishop Spong finds the world is worse today than it was 100 or 1,000 or 10,000 years ago.

We admire Bishop Spong's well-known capacity for compassion, but we can only conclude that in this piece he has confused rather than clarified what the church's position should be on the most evil and cowardly practice committed in a Christian society today.

QUINTARD JOYNER

Sewanee, Tenn.

### Father Flye Remembers

This letter is written from a feeling that first hand comment may be of interest on the letter "You Anglo-Catholics," [TLC, Jan. 4] relating to a service held in the chapel of St. Andrew's School in Tennessee on January 30, 1925.

After Yale and the University of Virginia and two years of high school teaching, I attended General Seminary, was ordained priest, and after three years of parish service went to St. Andrew's School as a teacher, with functions as a priest. This relationship continued for many years.

That school for boys had been started by the Order of the Holy Cross, who maintained a priory there, with one of the monks as headmaster of the school.

In 1925, that office was held by Fr. Liston Orum, a man of 25 or so, of pleasant personality — much liked by the stu-

dents and in general. He had a deep admiration for the Anglican Church in its catholic heritage — its preservation against the Calvinists in the 17th century, and the Oxford Movement.

With this rather charming enthusiasm, the idea occurred to Fr. Orum of celebrating St. Charles' Day (the anniversary of his death, January 30, as noted in the Prayer Book of the Church of England).

The bishop was quite willing, and so the service was arranged for the morning of January 30, 1925. There would be Solemn High Mass, with sermon by the bishop and some words by Fr. Orum, and a solemn procession around the church in which would be carried on a cushion a locket containing a bit of the hair of King Charles I of England — not from the beard, but from his head.

Bishop Maxon participated in the service and spoke — cordially, and certainly with no adverse comment.

Attending the service were some newspaper men whom we did not know, and from this outside source came an article in a Nashville paper, in which was the utterly unfounded statement that the hair was from the king's beard, and this was taken up, with silly quips about the "sacred whisker," in various newspapers.

As to the story about the bishop and the monk with the small box and what followed, I don't know who made that up, but it is sheer and inexcusable falsehood. Nothing like that ever happened.

As one of the sacred ministers, I was near the bishop all the time, and I can say that in the service that morning there was nothing at variance with the church's tradition of dignity and reverence, and it is regrettable that false accounts gave some persons a distorted idea of what was a seemly and reverent service.

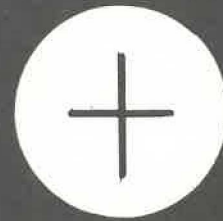
I have, or had, some relevant printed or written material which I could find (if at all) only by searching through much accumulation. The hair from the head of the murdered King Charles was put into a locket which was handed down for several generations and then brought to America. For some time it was at Holy Cross Monastery, West Park, N.Y.

The fathers of the small house of that order at St. Andrews, Tenn., whom I knew very well, had the relic for a little while at any rate, after which it was probably returned to West Park. It might be well to ask. I would like to know where it is now. Reverently kept, I hope.

Most of us are not in a position to investigate what is represented to us as true, but I have personal knowledge of the matters referred to above. It is regrettable that Mr. Stevens was given reports which represented as factual what was quite untrue.

(The Rev.) JAMES HAROLD FLYE  
New York, N.Y.

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# THE LIVING CHURCH

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## Urban Caucus Meets in Louisville

Nearly 450 people concerned with the church's mission and ministry to the poor and oppressed gathered in Louisville, Ky., to attend the second national assembly of the Episcopal Urban Caucus from February 4-7.

The EUC was formed in February, 1980, to develop a network of parishes, dioceses, and individuals to reassert the church's role as servant and advocate for the people of the cities. The organization has developed nationally under a 22 member governing board, headed by the Rev. Canon Lloyd Casson of Washington, D.C., and has witnessed the emergence of a variety of local, regional, and special interest coalitions across the country.

Delegates to this year's assembly in Louisville met with several national church representatives, including the Rt. Rev. John M. Allin, Presiding Bishop, and Dr. Charles Lawrence, president of the House of Deputies. A number of bishops were present also.

The Rev. William L. Weiler, the church's Washington affairs officer, was part of the national church's presence at the Louisville meeting and helped conduct a workshop on legislative advocacy, the task he performs for the church in the nation's capital. Fr. Weiler's was one of 37 workshops which kept delegates moving from one meeting room to another.

Each of the EUC's task forces — on economic justice, parish revitalization, energy, and the arms race — offered from four to 11 different workshops dealing with issues in their particular areas of concern. Two additional clusters of workshops focused on the relationship of the caucus to the national church, and on certain issues which complicate urban ministry, such as racism, sexism, and the use of political and religious symbols by the conservative New Right.

On the last day, a legislative plenary session generated nearly a score of resolutions on issues ranging from abortion rights to the arms race. Among the measures dealt with in frank and sometimes heated debate, assembly delegates:

- voted to establish the EUC as "permanent, national organization with regional and local expressions related to, but independent of, the Episcopal Church," which will have as its purpose

"the doing, or enabling of others to do, urban mission which manifests the Gospel to and from the poor and oppressed;"

- approved a resolution which would work for an amendment to the church's constitution, providing for proportional representation (based on population in each diocese) at General Convention as a means of guaranteeing more equitable representation of the urban poor:

- supported opposition to legislation which restricts the financial access of poor women to the obtaining of abortions;

- voted in favor of a resolution which asks the Executive Council to fund the publication and distribution of a caucus-authored study of the impact of the nuclear arms race on the urban poor.

In other business, delegates specified that one-third of the seats on the EUC's board of directors be filled by low income persons, and that the same directive be applied to membership on all caucus committees and task forces. The board was asked to convene a third national assembly within three years.

## California Court Awards Property to Dissidents

The California Court of Appeals has decided that three parishes that broke away from the Episcopal Church in 1977 may keep their church properties and assets.

In their two to one decision, the justices thus reversed an earlier ruling by the Los Angeles Superior Court that the property of St. Mary of the Angels, Hollywood; the Church of Our Saviour, Los Angeles; and St. Matthias, Sun Valley, belonged to the Diocese of Los Angeles.

The appeals court said that the property of the fourth breakaway congregation, the Church of the Holy Apostles in Glendale, belongs to the diocese.

The decision appeared to be based on the justices' opinion that "no express trust exists" for the property of the three parishes, "which would preclude the local churches from keeping church property held in their own names and require them to deliver such property to the general church."

In June, 1978, the Los Angeles Superior Court ruled that the property of all four parishes was "impliedly held as a charitable trust for the benefit of the members of the diocese" and the Episco-

pal Church, and that because the Episcopal Church is hierarchical, its decisions on church property matters were binding on civil courts.

The appeals court found that Holy Apostles Church was "specifically identified as a subordinate body of a national body. . . and was subject to an express trust in favor of the diocese on revocation of its charter." The court also said that a diocesan canon adopted in 1958 said that "on dissolution of a church its property shall revert to the diocese."

The other three parishes were incorporated prior to 1958. Holy Apostles was incorporated in 1963.

## ECMC Holds Day of Prayer

At All Saints Church, Pasadena, Calif., a Day of Prayer for World Missions drew nearly 300 participants from the Diocese of Los Angeles. The purpose of the one day conference, according to the Rev. Walter Hannum, general secretary of the Episcopal Church Missionary Community, was to inform people about world missions, and to challenge individuals to pray for the spread of the Gospel.

Conference participants heard addresses by the Rt. Rev. William Frey, Bishop of Colorado, and Rosalind Rinker, author and lecturer. Both speakers are former missionaries.

"We can pray for the unreached," Fr. Hannum said. The ECMC has set a goal of 1,000 established prayer cells with commitment to global evangelism.

Workshops available included presentations on tribal people, refugees, Muslims, and other peoples and areas of the world.

## 1981 Trinity Institute

The Rev. Henri J.M. Nouwen, the Rev. William Sloane Coffin, Jr., and the Rev. James W. Jones were featured speakers at the 12th national conference of Trinity Institute, which opened in New York at Trinity Church on February 2, and moved west to San Francisco's Grace Cathedral on February 5, where a duplicate conference was presented.

The three theologians drew upon personal experience to expound upon this year's theme, "The Experience of God."

Dr. Nouwen, a professor at Yale Divinity School and a Roman Catholic priest noted for his writings on the spiritual

life, traced the development of Christian strength through a religious discipline that leads to activism.

"The God of our fathers is an active God and is actively present in our lives," he said. "He is always guiding, challenging, and supporting. The experience of God requires that we are aware of that active presence . . . it requires our attentiveness. Therefore, I think about the spiritual life as that in which we become more and more attentive, more and more aware of that spiritual presence."

The person who wants to move from "absurd living to obedient living" must understand the nature of the movement, the resistance against it, and the disciplines that allow it to take place, Fr. Nouwen said. An absurd life, he said, is one in which we are "filled, but unfulfilled."

To move to an obedient life, for which Jesus Christ is our model, we must overcome fears of "nothingness" and let go of the world which gives us self-identity. This can be done by accepting the discipline of the liturgical life of the church, the Bible, and of our own hearts, he said.

"The church through its liturgical life is the ongoing representation of the living Christ in our time and in our place," he said.

Dr. Coffin, an urban activist and senior minister at New York's Riverside Church, spoke of change as not only inevitable, but as the will of God.

Citing Galatians 3:38 (NEB) — "there is no such thing as Jew or Greek, slave and freeman, male and female; for you are all one person in Christ Jesus," he said, "I think this is pure revelation, but is it to be confined to the realm of art, or is it to be applied to the entire social sphere?"

A genuine revelation, according to Dr. Coffin, can point beyond or even oppose the views of the receiver of that revelation, even if it is received by the church. He said that as an example, "It seems to me that all of the major hangups of the Roman Catholic Church are related to sexuality. Whether it is the ordination of women, celibacy, homosexuality, or the question of authority, Roman Catholics have been oppressed, and people who have been oppressed themselves become oppressors. . . ."

He said the economic democracies such as Cuba and China must become political democracies before their people are well served, and the political democracies in the First World must become economic democracies. "The judgment of the rich finally spells mercy for the poor and for the rich," he said. "It is part of the Good News that our system and [that of] the Russians is breaking down. It is a necessary ingredient for the realization of the Christian community."

The experience of God as presented by Dr. Jones, an Episcopal priest who is head of the department of religion at



RNS

For communicating to the world "a unique sense of respect for all people," retiring CBS News anchorman Walter Cronkite (right), an Episcopalian, received the National Conference of Christians and Jews' Charles Evans Hughes gold medal recently from last year's honoree, Secretary of State Alexander Haig (center). Irving Mitchell Felt, chairman of the NCCJ executive board, looks on. At the annual NCCJ trustees' dinner, Mr. Cronkite declared that concern for the rights of Americans can "never justify the disregard of human rights in other countries," and stressed that "a free, un intimidated, unregulated press" serves in a democracy as "the early warning system against tyranny."

Rutgers College, centered on two questions asked by Jesus of his disciples: "Who do men say that I am?" and "Who do you say that I am?"

The second question is more important for contemporary people, said Dr. Jones, because they will behave in terms of the answer they give. Dr. Jones, who is associated with the Pentecostal Charismatic Movement, noted that, "We enter pentecostal experience and power when we take ourselves to the limit," as Jesus did in going to the Crucifixion and returning. He also referred to the wilderness experience and to Jesus' 40 days of temptation as experiences of the limits, where people were tested, made decisions, and continued under discipline.

Trinity Institute conducts local and regional workshops and sessions in consultation with clergy and other church related groups, as well as sponsoring the annual conference. The Rev. Durstan R. McDonald is the institute's director.

## Ordination Examinations for 1981

During the first full week of January this year, 278 candidates for ordination spent five days taking the General Ordination Examination, which is offered each year by the General Board of Examining Chaplains. The examination

was given in theological seminaries and two dozen other geographically convenient locations.

Examination papers were collected in Tuscaloosa, Ala., at the headquarters of the Rev. Emmet Gribbin, the administrator of the exam. The papers were then duplicated and mailed to 140 selected readers in different parts of the country. Each paper went to two different readers, and each paper was identified only by number as strict anonymity is maintained throughout the evaluation process.

Readers then met in mid-February in eight different centers to formulate their evaluations — usually in reports of about five pages in length for each candidate — under the supervision of chaplains of the General Board. For candidates whose work was deemed satisfactory, certificates were signed by the chaplains. Evaluations, certificates, and papers were then sent back to Tuscaloosa.

The material was all reproduced so that candidates could receive certificates and evaluations of their work; bishops and commissions on ministry could receive the same together with the exam papers of their candidates; and seminary deans and others under whom candidates had studied could receive copies of the certificates.

The entire process, involving many

hundreds of individual mailings, is now believed to be completed.

Work is still not over for Fr. Gribbin, who this year, as on previous years, will welcome letters, phone calls, and personal visits from individuals who wish to offer comments, criticisms, complaints, or appreciations of the exam.

Praising the work of the readers, he has described them as persons "chosen because they were believed to be perceptive enough to know the distinctions between good, better, and best, as well as between baloney, balderdash, and buncombe — but not one of them is named Solomon."

The General Board of Examining Chaplains consists of 21 persons, including bishops, other clergy, and lay persons, selected by the House of Bishops and responsible to that house. In addition to the candidates for ordination who undergo the General Ordination Examination given each year, there are others whose bishops choose to have them undergo diocesan exams instead of, or in addition to, the GOE.

H.B.P.

## Torres, Others, Convicted in Chicago

Ten suspected members of the Puerto Rican terrorist organization FALN, including former Episcopal Hispanic Affairs Commission member Carlos Alberto Torres, were convicted of seditious conspiracy and other charges by a federal court in Chicago on February 11. Each could receive up to 80 years in prison.

The ten were arrested last April in Evanston, Ill., and eight of the defendants were convicted last year in Cook County Criminal Court on conspiracy and weapons charges. They have been serving their terms in various prisons, and were returned to Chicago for the federal trial.

Members of the FALN, which is believed responsible for some 100 bombings in U.S. cities, have refused to participate in trials, saying they do not consider the court or U.S. law to be "legitimate." The ten defendants didn't offer a defense in the federal trial, and refused to appear in court except for the first day. They listened to proceedings through a loudspeaker in a Chicago maximum security facility.

The table usually reserved for the defense was covered with weapons, including rifles and homemade bombs. Boxes of communiques reportedly outlined FALN plans for kidnappings and bombings as part of efforts to win Puerto Rican independence.

Mr. Torres was ranked near the top of the FBI's most wanted list when he went into hiding in 1977. His wife, Maria Torres, is serving a life sentence for a bombing in 1977 that killed one man.

## Ministry to Hispanics in Dallas

More than 200 persons of Mexican descent are being prepared so that they may be received into the Episcopal Church or confirmed at Easter, on April 19th, at St. Matthew's Cathedral, Dallas.

The Hispanic congregation of Mexican Americans has resulted from the work of the Rev. William Muñiz, who went to the Diocese of Dallas in July of 1979. The group began to form solidly in 1980, when Fr. Muñiz celebrated his first Spanish Eucharist at St. Matthew's. Since then, the congregation has grown steadily.

The Dallas area has over 100,000 Mexican Americans, and St. Matthew's is located at the heart of a well populated Hispanic neighborhood. Like other ministries to Hispanic groups in the United States, the Dallas work faces problems of family poverty, employment, housing, and cultural barriers. Sometimes there are difficulties related to drugs and illegal entry into the country.

Fr. Muñiz, who was granted political asylum in the United States several years ago, is a native of Nicaragua. As director of all Hispanic work in the Diocese of Dallas, he spends much of his time on the streets of Mexican American neighborhoods; he also calls on the many people who need his help.

At the cathedral, the Hispanics have been made to feel welcome, he says, "thanks to the efforts and leadership of the dean of the cathedral, the Very Rev. C. Preston Wiles, the Rev. Canon Duane Beauchamp, members of the staff, and the 'Anglo' congregation."

"One of the most important ingredients for effectiveness among Mexicans is the need to be aware of their human struggles which call for a pastoral approach of care and concern," said Fr. Muñiz. "This focusing will lead to trust, and once this is achieved, the results develop."

His Hispanic experience has brought many new insights to Fr. Muñiz. While he serves Hispanics at a little mission church in a semi-rural part of McKinney, Texas, he also knows that Hispanics can be incorporated into the life of the church without feeling the threat of the Anglo culture, and that both groups can function properly as the people of God in the context of their different cultural ideas.

An established Anglo-Saxon church can play a very important role in the development of the Hispanic church, he believes; the members need to be aware of the different cultural values and traditions of the Hispanics; they need to be patient and Christian, willing to share what has been freely received.

The Hispanic people, on the other hand, need to grow and mature, in order to achieve responsibility and a clear understanding of the faith.

## BRIEFLY . . .

An emergency grant of \$10,000 from the Presiding Bishop's Fund for World Relief will enable St. Thomas Church in the Diocese of the Northern Philippines to rebuild after extensive damage was done to the church buildings in November by Typhoon Aring. The Rt. Rev. Richard A. Abellon, Bishop of the Northern Philippines, supported the project because of what he called "the pioneering spirit" of the church's members.

Recent visitors to the Episcopal Church Center in New York included a Christian delegation from Taiwan, headed by Dr. Liang-Chien Cha, president of the Sino-American Cultural and Economic Association. The Episcopal Bishop of Taiwan, the Rt. Rev. P.Y. Cheung, served as vice chairman of the delegation, which came to strengthen the bonds of unity with the people of the U.S. "We have a common ideal of freedom and liberty, we hope and work for a better world," said Dr. Cha. The Rev. Maxime Victor Rafransoa, who recently became general secretary of the Kenya-based All African Council of Churches, also visited the center recently and told officials there that he wants to work for "selfhood" for the churches in Africa so that they can be themselves and apply the Gospel to their own situations.

In one of his last acts before leaving office, President Jimmy Carter signed a bill restoring an income tax exclusion for foreign missionaries and other charity workers. The \$20,000 exclusion was granted on the grounds that the church workers perform "qualified charitable services in lesser developed countries."

Suzanne Mink, director of the annual fund at Hollins College since 1978, and Virginia's Olympic torch bearer for the 1980 Winter Olympics at Lake Placid, N.Y., has been named director of the annual fund at Washington Cathedral. As development officer, Ms. Mink will be responsible for raising the general operating expenses for the cathedral.

On January 27, the Ven. Arthur D. Brown, the Rev. Basil Tonks, and the Rev. Canon Desmond Hunt were consecrated Suffragan Bishops of the Diocese of Toronto. The service took place in St. Paul's Church, Toronto, which seats 3,000 people. The church was filled to ca-



capacity, and thousands more watched the ceremony on cable television across southern Ontario. The Most Rev. Lewis S. Garnsworthy, Archbishop of Toronto and Metropolitan of Ontario, was the chief celebrant and consecrator. Assisting the archbishop were over 25 active and retired bishops of the Anglican Church of Canada, and the Rt. Rev. Harold B. Robinson, Bishop of Western New York. Each of the bishops will have pastoral charge over approximately 45 clergy and 25,000 communicants in the new move to regionalization which will keep the diocese intact.

Marjorie A. Kivell of Bronxville, N.Y., has been appointed secretary to the Presiding Bishop, the Rt. Rev. John M. Allin, and Bobbie L. Beville of Huntsville, Ala., has been named to coordinate the youth and young adult ministry at the Episcopal Church Center in New York City. Bishop Allin announced the new appointments recently.

Tens of thousands of people are writing to the Roman Catholic archdiocese in Denver, Colo., asking for free buttons they think will provide a new way to say "no" to sexual relations. Designed originally to reinforce young girls who are under peer pressure to engage in premarital sexual activity, the surprisingly popular campaign has struck a responsive chord with males as well as females, and with adults as old as 65. By late January, about 15,000 of the black on white buttons, which firmly proclaim "No." in black letters on a white background, had been mailed, and requests for at least as many were waiting to be processed from mailbags which are arriving at the rate of one a day.

The U.S. State Department's annual survey of human rights around the world said that torture, disappearance, and inhuman treatment of prisoners continued to decline in the past year. Publication of the report, which details conditions in 153 nations, was postponed for a week at the request of the Reagan administration to avoid criticism of South Korea during the visit of that country's president to the White House. The report focused its criticism on South Korea, Bolivia, El Salvador, Guatemala, and the Soviet Union, for its role in Afghanistan. Improved human rights situations in Argentina and Chile were noted.

A special guide geared to the unique needs of the Christian visitor to Israel has been published by the American Jewish Committee's Israel office in co-

operation with the Israel Interfaith Committee. "Discover Ecumenical and Interfaith Israel" surveys Christian, Jewish, interfaith, and government institutions, providing the Christian visitor with lectures and study programs, as well as encounters with co-religionists, Jews, or Muslims while visiting the Holy Land. Single copies are available free from AJC's New York office, 165 East 56th St., 10022.

To keep pace with their fast growing membership, Britain's Mormons have devised "instant chapels" which will accommodate a congregation of 80. The specially commissioned prefabricated buildings contain an office, toilet facilities, and a main meeting hall which can be divided into classrooms. The Church of Jesus Christ of Latter-day Saints came to Britain in 1837, and its membership was 6,500 in 1950. By 1979, it had grown to 110,000.

The national council of the Catholic Clerical Union met in New York City recently and elected the Rev. E.A. Norris of Chicago as its president, and the Very Rev. Ralph Walker of Denver as its vice president. The Rev. J. Edward Garrigan of Doylestown, Pa., was re-elected secretary-treasurer. Founded in 1887 to promote catholic practice and principles in the Episcopal Church, the council voted to resume the alternative use of its original name — the Clerical Union for the Maintenance and Defense of Catholic Principles. A revised constitution was approved.

At a recent meeting in Nashville, Tenn., the national board of the Order of St. Vincent re-elected the Rt. Rev. William Sheridan, Bishop of Northern Indiana, and the Rev. Charles C. Lynch, rector of St. James' Church, Milwaukee, Wis., chaplain-general and director-general respectively. An order for acolytes and altar servers in the Episcopal Church, the national society is associated with the Church of England's Guild of the Servants of the Sanctuary and the Scottish Guild of Servers.

### Correction

We were glad to show the Rt. Rev. William Wantland, Bishop of Eau Claire, on the front cover of our issue of March 8, but regret that he was erroneously described as Bishop of the neighboring Diocese of Fond Du Lac.

## CONVENTIONS

Among actions taken at its 107th convention on January 30-31, the Diocese of Newark approved the formation of a diocesan credit union, and urged the veto of a bill that would reinstate the death penalty in New Jersey.

In a closely divided vote, the 500 clerical and lay deputies present instructed the Rt. Rev. John S. Spong, Bishop of Newark, to convey their concern to Gov. Brendan Byrne immediately.

The credit union project, an effort to enable people in deprived areas to control capital for their own needs, will begin with the organization of a credit union open to all individuals and organizations within the diocese. With training and some financial assistance from this group, community development credit unions will be formed to meet such local needs as tenant-owned housing and neighborhood restoration.

The convention also supported the building of a fourth retirement facility within the diocese.

After considerable debate, the delegates passed a resolution supporting "responsible choice" in abortion, and directing the diocesan department of Christian social action to give \$1,000 to the N.J. Religious Coalition for Abortion Rights.

Bishop Spong announced in his convention address that conversations are under way to arrange for public dialogue between area Roman Catholics and Episcopalians on issues of theological openness and human sexuality.

The convention welcomed 23 new priests, and passed a 1981 budget of \$1.4 million.

Delegates to the 132nd council of the Diocese of Texas, which met February 5-7 in Galveston, approved the largest diocesan Venture in Mission campaign to date. The agreed upon goal is \$6,800,000.

Of this amount, \$2 million is earmarked for overseas projects. One of these grants is a farewell gift to the Diocese of Lake Malawi, with which the Diocese of Texas has had a companion relationship since 1971.

The remaining funds will go for domestic programs, including mission development in the diocese.

The council heard the Rt. Rev. Alexander Stewart, Bishop of Western Massachusetts, preach at the opening service. At the banquet, delegates heard talks by Paul Howell, who was challenge gifts chairman for the national VIM campaign, and Olivia de Havilland.

The council was the first at which the Rt. Rev. Maurice M. Benitez, Bishop of Texas, presided. He was consecrated in September.

# Evangelism and Buildings

*It is the church's task to reach out  
to those people in every community in need  
of Christian salvation  
and God's loving redemption.*

By A. STRATTON LAWRENCE

Some clergy become recognized as "builders" because an examination of their record shows that every parish they have served has had a lot of construction, new or enlarged parish houses, and new or enlarged churches. The record will also show that the so-called builder is an *evangelist* who reaches out to his community.

In every community there are people in need of Christian salvation, in need of God's loving redemption. It is the church's task to reach out and meet those needs. And the outreach of evangelism can be led by the rector.

The activities of a clergy friend of mine in a small city parish in Alabama included being a member of a civic club and serving a term as its president, being elected president of the annual United Fund Drive, having daily noontime prayers on the radio, broadcasting a

*The Rev. A. Stratton Lawrence, now a retired priest of the diocese of Alabama, saw to the erection of 28 buildings during the course of his ministry. He firmly believes that there is a strong connection between providing proper facilities for worship and teaching on the one hand and evangelism on the other. "In no instance," he states, "has a structure been erected purely for the sake of constructing a building. Building, renovations, acquisition of properties, enlargement of facilities — all take place as a result of other things which create a need for expansion."*

Sunday service once a month, and serving on the board of the Juvenile Court.

His parish had a newly established day school, and the rector was faithful in his visitations to the hospitals and to the sick and the shut-ins. He was known to be on call 24 hours a day for emergencies.

Meanwhile, his simple person to person evangelism, plus his public image, brought outsiders to participate in the worship and activities of the parish. In this particular parish, the vestry and other old-timers were divided on the need for expansion of the physical plant. With newcomers arriving, the needs were overwhelming, and the rector insisted that there was no way to go but forward.

The end result as far as building was concerned was a fine, big, well appointed parish house, with classrooms for a good number of pupils, connected to the church by a cloister, all in the original Gothic architecture.

Contrary to the theories of some vestries and some bishops that a rector should confine his activities to his own congregation (should even sign a contract agreeing not to participate in community affairs), experience has proven that this is deadly to Christian evangelism.

Clergy who are recognized as builders look after their own parish, to be sure, but they reach out to use their talents beyond the scope of parish worship, the vestry, and the women of the church.

When I had a parish in North Carolina just before and during World War II, I organized a Boy Scout troop and served as its scoutmaster, and I organized a new Red Cross chapter in the county and personally headed the home service department. This took me to all parts of the county, town, and country, and into the homes of every sort and kind of people.

Though I was neither parent nor teacher, I was elected president of the Parent Teacher Association of the local school. I also reached out to hold services at the CCC camp and state prison nearby. This exposure to non-Episcopalians brought support and strength to our parish church.

The rector of an embryo church in Louisiana that was destined to a great future not only met the needs of his growing parish but abetted its growth by encouraging community groups to use the parish building for their meetings. At each election, voting machines brought people into the building.

The rector served on the board of directors of the largest civic club in the area and was active in the Cancer Society. He was called on many times to say prayers at the dedication of everything from a baseball field to the courthouse, and regularly said opening prayers for sessions of the state legislature, county commissions, and the city council.

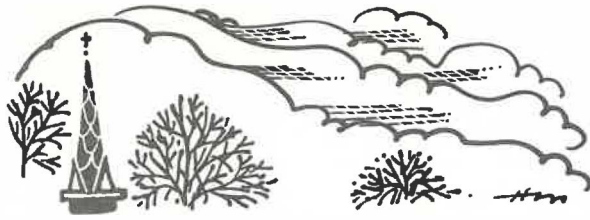
The giving of himself inevitably brought back to the rector and his parish increased church attendance and growing participation in parish life. The congregation was soon encouraged to provide the building facilities to meet recognized needs.

Most builder clergy do not realize that they are builders; they are concerned with the needs of the worshipers. When the worshipping people realize that their building is inadequate, they first think of their own welfare and put in soft kneelers, a new furnace, or an air-conditioning system, a carpet down the aisle, stained glass windows, or an amplifying system for the elderly.

However, when the time comes that they have to arrive early to get a seat, and the rector schedules two family services on Sunday, and the Sunday school classes are overflowing, they begin to think about expanding the building or constructing a larger one.

The builder rector always has a vision of what his parish could become in the community where it is located. (In so many places, up the street is a 1,500 member Baptist church, down the street is a 500 member Presbyterian church, across the way is a 1,000 member Methodist church, around the corner a thriving Roman Catholic church, and in the middle of it all is a less than 100 member Episcopal church.)

What's the matter with these Episcopalians? They are content with their own four walls, and they are not evangelical.



# A Church Building Speaks

By RICHARD H. SCHMIDT

I suppose I have heard you speak those words 10,000 times or more since you and your parents and your grandparents built me 50 years ago. I've heard you say, "The Lord be with you. And with thy spirit," when you were happy, and when you were sad. I've heard you say it in small groups of two or three and in vast throngs. My pews and my walls and my rafters and my altar like the sound of those words because they are so familiar to me.

You may think that I am nothing more than what you can see of me — grey stone walls and buttresses, stained glass windows and window fittings; black tile on my floor; wooden pews and rails, brass, tapestries, works of art, and stairs — lot of stairs! — and plumbing and wiring and heating; a kitchen full of appliances; offices and meeting rooms, drawers and closets, drapes and gates, a gymnasium; a gentle and pastoral garden outside, surrounded by lots and lots of grass to mow.

I am all of those things. You can see and touch all of those things, and you are aware of them, I am sure, because from time to time they break down or get dirty or wear out. And then somebody has to repair me or clean me or replace something about me.

But please don't ever think that I am nothing more than what you can see of

me. I don't think that of you. All I can see of you is your face and your hands and the clothes you wear — but I know that those things are just the outward signs of you. Inside each of you, I know, there is a living soul, a soul that loves and laughs and weeps and grows and dreams. You're people, not just bodies.

I am something you have made — you and your parents and your grandparents. Why did you make me? And why do you still take care of me? I often wonder. Was it because you wanted to honor God with something beautiful? Was it because you wanted to adorn this city with a sacred monument? Was it because you wanted a place where you could come to get away from the bustle of the city? Did you build me so that you could look with pride at me and say to strangers, "That's my church"? I often wonder why you made me and why you keep me up. A mixture of reasons, probably.

I doubt very much if you realize how much I love you. For you see, we've been through an awful lot together, you and I. I remember how your voices used to echo through me when you were children. I remember, for example, how innocent and angelic you looked (though you were actually ornery and prankish and cute) when you used to sing in the children's choir. That was when we both were young!

And now I see your children and grandchildren dressed in their loosely fitting — perhaps poorly fitting would be a better word — acolyte robes. And they're just like you were.

Oh, I know you very well! You've exchanged your wedding vows at my altar.

You've baptized your children at my font. And it has been from within my walls that you have laid your loved ones to rest. I love you because of all the things we've been through together, you and I.

And yet, I sometimes think I don't really know you at all. We don't really spend very much time together. You don't get married very often. And you don't have that many children to be baptized. And Lord knows you can't be buried from within my walls more than once. Apart from these occasional events, I see you only about once a week — a bit more sometimes, but, more often, even less than that.

Why don't you come to see me more often? I get lonely for you when you're away! I spend long hours by myself, you know. I'm empty so much of the time, and all I have to do with those long hours alone is sit here on my lot and think about you.

What do you do when I am empty, when no one is praying, no one is singing, no one is even dozing within my walls? I wonder where you are and what's become of you and whether the things we share together from time to time have much to do with all the rest of your life.

After you walk out my door on Sunday mornings, do you still sing? Do you still pray? Do you still think of me, and of him in whose name you built me? Those words that you speak and hear when we are together — are they merely words you speak and hear for an hour or so a week, or do they really reflect the Spirit of God that guides you even when you're not here with me?

Let me tell you how I'd like it to be. First of all, I'd like to see you often. Once a week or twice a week at least. I'd like to hear your voice within my walls — praying, singing, laughing and talking, questioning and discussing. There are so many things that we could do and share together — if we were all together often.

And I'd like to look at you a few years from now and see that you're not the same person you were today. I'd like to feel a hotter fire burning in your soul, see a brighter light shining out from within you, and know that you are closer to the Lord for having spent some time with me. I'd like to see you holding hands with each other, hugging each other in the love and joy of the Spirit of the Lord. And when you leave my walls, as I know you must, then I want you to take something of me and of our Lord with you.

I want you to come to me not for solace only, but for strength and renewal. And when you leave me, I want you to go forth into the world rejoicing in the power of the Spirit of Jesus Christ our Lord, whom you have discovered and whom you have grown to love within my walls.

# Priests and Musicians

*It is not unusual for the priest and musician to approach the "turf" from different standpoints. However, it is possible for them to develop a bond through study and sharing.*

By M. LEE SUITOR

The "war office" is a suitable name for the office of organist-choirmaster in many parishes. The label stems from two natural conflicts between musician and priests: they often approach the "turf" and the constituency they share from fundamentally different standpoints, and it is not unusual for them to have differing visions and goals in relation to the parish.

Historically, the intelligence of parish leaders who have found themselves in conflict has had little to do with their ability to overcome their problems. Famous combatants include Renaissance genius Claudio Monteverdi, master of the Baroque Johann Sebastian Bach, and visionary 20th century composer Charles Ives and their respective clergy. Looking back upon the tattered past of clergy and musician relationships occasionally provides temporary comfort, or even a sense of justification, but it's clear that it cannot suggest healthy bases upon which to confront problems.

As a person begins to inquire into the sources of discord, the questioning process appears inadequate. If one is more able, is the other threatened? There is no helpful answer to that question. Are there inherent problems in a

musician's role, which is primarily that of communication through non-verbal sounds, and the clergy's — that of the use of words; that is, are their perceived modes an unavoidable source of tension?

Commented the late Rt. Rev. James A. Pike, when he was dean of New York's Cathedral of St. John the Divine: "If the minister regards the musical department as simply supplying entertainment for relief — or 'fill' between other events, or if the choirmaster considers the liturgy and sermon as tedious interruptions to the concert, no canon, statute, or contract of any denomination can save the situation" (*American Guild of Organists Quarterly*, July, 1958). Though some people are indeed skeptical of Bishop Pike's thinking on a variety of subjects, there is no question of his accuracy here.

Since half a millenium of talking has produced little progress, at least three institutions are acting instead. In the last decade, the American Guild of Organists, Trinity Institute in New York City, and the National Association of Pastoral Musicians has each provided musicians and priests its own sorts of opportunities to learn and think and reflect together. Their premise is that if priests and musicians study together and share a variety of other experiences, a bond may develop between them. Their approaches are working.

The success of the American Guild of

Organists approach might well have seemed rather unlikely at first. Having discovered that church musicians tended to be both underpaid and readily accepting of their unenviable status, the AGO supported the work of an articulate and unrelenting woman who is herself an organist. Maureen Morgan wrote, traveled, lectured, and discussed, her consistent subject being that an organist who is willing to be second best in the parish's eyes will be treated that way.

As chairman of the guild's professional status committee, Miss Morgan encouraged a lot of musicians and incurred a lot of wrath, but it paid off. Now she and consultant Peter Stapleton are seeing a new crowd: clergy whom the newly self-confident musicians are asking to join them in workshops — workshops where musicians and clergy think out problems together.

The Trinity Institute, part of the outreach of Trinity Parish, Wall Street, New York City, recently required participants in a conference to come in pairs: musician and priest together, or not at all. The meetings' subject was contemporary music; the resulting renewed relationships were by-products. Composers, such as Richard Felciano and Daniel Pinkham, presented their works and asked that conferees sing . . . and dance and talk and listen . . . listen to many styles of music.

A few participants walked out, but the results were superb for most others. For at least one pair, they were good even before the two men walked into Trinity's buildings. Said the clergyman, who had been searching for a likely means of building a good relationship with his musician, "I decided to go just because he asked me." Lesson: if either party will risk an opening, both people can come away renewed. In this case, the clergyman said he also learned a good deal about the difficulties under which a musician labors.

The focus of all of the National Association of Pastoral Musicians' work is priest and musician communication. Begun by a Roman Catholic priest whose concern was the low regard with which each group viewed the other, NPM has

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*Mr. M. Lee Sutor is the organist-choirmaster at St. James' Church, Milwaukee, Wis.*

gathered 8,000 members of several denominations in its first four years. Seventy percent are musicians, 20 percent clergy, and ten percent people who fill both roles. Conferences, the publication of two magazines, and several other NPM services are consciously designed to foster mutual understanding.

The willingness of these institutions to offer themselves to their people as facilitators is important. They provide channels for communication, opportunities which are hard to create on a one to one basis.

But it would be a mistake to assume that they are not created that way at all. Rare as they appear to be, openness and trust between individual clergymen and musicians do produce model relationships independent of any organization's efforts. Two examples are George Mims and the Rev. Graham Pulkingham at the Church of the Redeemer in Houston, and Gerre Hancock and the Rev. John Andrew at St. Thomas' in New York. In their cases, even the tensions which fame and immense responsibility create were overcome. The result is that, like Ives, Bach, and Monteverdi and their clergy, they are landmarks — but ones we can look to fruitfully.

Primary factors in each of these relationships is an unshakable commitment to the core meaning of worship, and a trust built through regular consultation and discussion. Their combined commitment allows them to fulfill a shared role in services. They are able to engage in the kind of dialogue on their own which the AGO, Trinity Institute, and NPM are offering to thousands of parish leaders in institutional packages. And, as these examples make clear, the problems can be surmounted person to person, even by intense and busy people.

A final thought. One priest contracted recently with his musician to spend two hours a week together.

"When we started," he said. "I wondered what we might find to talk about. Now I think it is some of the most important time in my week."

Plunging in despite some simple, unspoken fear, such as, "What would we find to talk about?", may be precisely the sort of thing a musician and priest need to do in order to discover later, in the context of a firm relationship, how trivial the factors had been which had distanced them from one another.

Any number of vehicles may be useful in overriding the mutual reticence of key parish staff members: the support of an institution like AGO, Trinity Institute, or NPM; the remaking of a contract; the chance juxtaposition of two compatible people; even the demand for communication which a crisis in parish life can bring. A priest and musician taking advantage of such an opportunity, however or whatever it may be, is one of the most valuable actions either can take in up-building the life of a parish.

# "At Our Own Pace"

By ERNEST E. HUNT

Consider the urban pilgrims and the way they journey through the city. I have noticed at least three types, whom I call walkers, strollers, and joggers. A walker is a New Yorker who crosses streets resolutely against red light, ignores the danger therein from passing trucks and buses, or even police cars when they occasionally appear, looks straight ahead as if some sure goal were directing him; he rarely speaks to anyone passing by, avoids looking directly into the eye of a crowd, (thereby throwing up a protective shield against potential muggers, bag ladies, panhandlers) and yet, amazingly, can focus on attractive members of the opposite sex.

A stroller is not quite so purposeful. We do not really know if a walker has a sure goal, probably just a personal timetable in mind; but the stroller pays attention to the city and to others. He can be a visitor who is fascinated by New York, a lover who pays attention to her or his partner, or old married partners or friends who enjoy each other's company — who are not about to move as fast as the foot traffic; they often purposefully slow others down.

Then there are the joggers, who can be as fearsome in numbers on sidewalks as

bicyclists *en masse* in Central Park. They wear special uniforms and a pained, but often triumphant expression. Walkers and strollers aren't always aware that joggers are approaching until they feel a gust of wind pushing them aside; they are not easily identifiable because they are gone in a flash. Yet joggers are the most determined travelers because they are competing with themselves, shutting out the city and other people, for the loneliness, solitude, of their long distance run.

Who knows the secrets in the hearts of these city pilgrims, what passion, joy, or sorrow dwells within, what inward journey is being affirmed or denied at the very instance of outward frenzy?

Jesus had two journeys, so to speak: the one of history, his own ascent, which was to the cross, and the other of his soul, his own spiritual consciousness, which was also the cross. The two were united; he was the "all together person," and we are not. Ascending to Jerusalem was only part of his journey; it had begun not too long before, however, in the muddy cold waters of the Jordan, and now he was in the capitol, Jerusalem the golden, and he would be broken coldly in the very place of his initial triumph.

Most of us are walkers, strollers, joggers of the spirit, and God knows us well. After all we are ascending, and the mountain is still high above us, but God grants us our own pace.

*From a recent sermon preached by the Rev. Ernest E. Hunt, rector of the Church of the Epiphany, New York.*

## Bitterness

Lord, help me not to snap and not to draw into myself when I reach out and those I love do not return my embrace. Forgive and cleanse my heart from bitterness and resentment. True love is not self-seeking. It does not say, "I will give out only as much as I get back." Your love is without bounds: it is measured by the height and breadth and depth of a cross on Calvary.

Elinor Schneider

# EDITORIALS

## Secularist Declaration

In America, especially at the time of presidential elections, everyone is strongly in favor of the Bible, prayer, and Christian values. It comes as a surprise to us when a group of people make an announcement that they really have other commitments. Such is the case with the recently published pamphlet, *A Secular Humanist Declaration* (by Paul Kurtz and others. Council for Democratic and Secular Humanism).

This document is a plea for democracy, for freedom of thought, for toleration and, at the same time, for the upholding of basic moral values, particularly in education and in the public media. The latter, it is said, "too often cater to the lowest common denominator and have become general wastelands."

As might be expected in a document signed by some intelligent people, there are other statements in it with which we could agree. On the other hand, there is much here with which Christians necessarily part company. The authors "reject the idea that God has intervened miraculously in history or revealed himself to a chosen few, or that he can save or redeem sinners. . . . We reject the divinity of Jesus, the divine mission of Moses, Mohammed, and other latter day prophets. . . ."

Fifty eight persons signed this document. Some well known names: Isaac Asimov, Sir A.J. Ayer, Brand Blandshard, Milovan Djilas, Mrs. Bertrand Russell, B.F. Skinner, Baroness Barbara Wootton. Most of the signatories are professors or retired professors of various universities. There is a small but predictable scattering of liberal clergymen of various persuasions. Not surprisingly, Dr. Joseph Fletcher is among them.

We are not seriously frightened by such a publication. Today we face militant communism, militant Mohammedanism, and ominous neo-fascist movements in various parts of the world, not to mention the breakdown of faith and discipline within the Christian world itself in the present era. Compared with these powerful real life enemies, we are not particularly upset by the gentle fulminations of these worthy and elderly professors. (Indeed, they too are opposed to communism, fascism, and the moral decline of our own society.)

We are not opposed to the positive aspects of humanism, but, as was said in these pages last week, let us not forget the adjective! Secular humanism is indeed secular and godless. Christian humanism, on the other hand, calls us to the recognition that humans are created in the image of God, that God does make himself known to man, and that we can only attain our fulfillment in obedience and service to the Lord.

## The Future for Church Buildings

The physical building of the church is a major concern of parish administration, and in this issue we are calling attention to the serious questions it raises. Costs for maintenance have soared. Fuel bills are rising, and will probably continue to do so for many years

to come. In warmer parts of the country, the cost of air conditioning can be expected to rise. Soon, the costs of keeping the building open will devour nearly the whole budget of many parishes.

Does this mean our church buildings should be abandoned? We would say not. A beautiful, revered, and enduring building is a powerful witness to the life and faith of the church. What people regard as a holy place may mean more to them than sermons, pastoral calls, or parish socials. In religion, as in other aspects of life, people have a sense of "territory," a unique feeling for the physical place which they possess, and which somehow possesses them. When a parish sells a beloved church in order to merge or relocate, it often loses much of its congregation in the process.

It is interesting to notice the decisions currently made for three of the most expensive church buildings in the world. The Cathedral of St. John the Divine in New York and the National Cathedral in Washington have resumed construction, and St. Bartholomew's in New York has decided not to sell its church (although its parish house may be sold).

Given a choice between pastor, religious practices, and the building, people will often choose to stick with the building. History offers many examples of people who, in times of religious change, made this choice. During the violent and highly unwelcome pendulum swings of the English Reformation, people continued to attend their parish churches. In the 17th century, there were the frequently unpopular changes under Archbishop Laud, the Puritan Commonwealth, and Charles II, but again the general population stuck with their parish churches. More recently in the Episcopal Church, in the bitterest controversies, we have seen this. There are notable exceptions, but in most cases, people will not leave their parish churches to join a house church, or a church meeting in a secular hall, whether the relocated group be of the liberal or the conservative persuasion.

Whether we like it or not, bricks and stones often speak more loudly than human voices. A well kept, attractive building that is overshadowed with the presence of God, is one of the most important assets a church can have. In times of limited income, however, this means that dollars spent on the building cannot be spent on other things. Meanwhile, new church buildings should have the best of insulation; opportunities for solar heating should at least be explored; and adequate natural ventilation should be provided for the hotter months.

### Lent Begins

Yes, it leaves its mark upon you,  
the smear and smudge of cinder  
that sticks for half a day or so each year  
or better still, within.  
That second way the fear inside  
locates its furthest hidden gray horizon,  
"Dust to dust, ashes to ashes . . ."  
yet, like grit, can stay the testing course  
through Friday's final tears  
to know the sheer amazement of the garden.

J. Barrie Shepherd

# BOOKS

## Useful Introduction

**CHURCH GROWTH: Strategies That Work.** By Donald McGavran and George Hunter. Abingdon. Pp. 123. \$4.95 paper.

Tenth in the Creative Leadership Series edited by L.E. Schaller, this is a popular introduction to the Church Growth Movement. Its insistent exhortation tends to make the text diffuse, but the "how to" material is useful and stimulating. Target readers are American Protestant clergy and lay leaders who might be ripe for joining the movement.

The opening of the book gives the recent historical background of the Church Growth Movement, much of it is autobiographical, as Dr. McGavran has been the acknowledged leader of this movement.

Then the book's basic strategic insight is presented: use of existing social networks as bridges — friends, family, workmates, and new converts. Do's and don'ts about motivating congregations are presented. Lay training is outlined.

The most valuable chapter for me examines growth in small churches with much practical reflection. The last chapter, about opening new congregations, is, as usual, peppered with exhortation.

There is an ambivalence about volunteers, pro and con; and an appropriate tension exists between emphasizing in-reach or outreach — saving remnants or new people.

There might have been a chapter of bibliographical orientation in the movement, but books are frequently mentioned and some notes provided. There might well have been a chapter about indigenous and dual role ministry and more about regional ministry as these relate to and support church growth.

But for those on the edge of the Church Growth Movement, this could be a useful introduction.

(The Rev.) DAVID W. BROWN  
Middlesex Area Cluster Ministry  
Diocese of Connecticut

## Speak Less, Hear More

**BE BRIEF ABOUT IT: Clues to Effective Preaching.** By Robert D. Young. Westminster. Pp. 144. \$7.95 paper.

This lively little book on the whys and wherefores of the present need for brevity in preaching makes its case. Our times require brevity, theology sanctions it, and compacted thought produces heat which enables a message to be given and received with heightened

enthusiasm and power.

Ten guidelines for brief preaching are given in as many short chapters. The author contends that exhaustive treatment of complex matters does not belong in today's pulpit, and he is sure that brevity can be used without compromising integrity or truth.

Samples of some of his own brief sermons round out the book. Not a prescription for reducing time spent in sermon preparation, *Be Brief About It* will call for more time spent in preparing to speak less while being heard more.

(The Rev.) CHARLES EDWARD BERGER  
Rector Emeritus  
All Saints' Church  
Chevy Chase, Md.

## Practical Help

**REDUCING ENERGY COSTS IN RELIGIOUS BUILDINGS.** Massachusetts Energy Office. Pp. iii, 52. Brochure. (Available from Center for Information Sharing, 77 N. Washington St., Boston, Mass. 02114. Two copies for \$4.90; discounts for larger orders).

This winter is about over, but energy costs for our churches, parish houses, and rectories continue, with bills for lights, hot water, electric fans, and air conditioners. There is also the matter of preparation for next winter. This brochure from Massachusetts is filled with helpful information covering the whole spectrum of energy problems. The cost of utilities has gone up since this material was published, and today the savings in dollars may be greater than that indicated, for certain improvements.

H.B.P.

## Visiting the Holy Land

**THE HOLY LAND: An Archaeological Guide from Earliest Times to 1700.** By Jerome Murphy-O'Connor, O.P. Oxford. Pp. 320. \$19.95. Also available in paperback.

Clergy regularly receive brochures encouraging them to lead tours to the Holy Land. Most of these tours are well programmed and provide excellent guides, but seldom is it explained that revisions in the itinerary may be worked out by the visitors in most cases. In some instances, they may be altered drastically, and whether or not one has already visited the Holy Land, this brilliant, very helpful companion guide is essential for planning one's tour.

The guide is not a picture book; it is all meat. It is divided into two parts: "Jerusalem" and "The Land." With the book (small enough to pocket) in hand, one will find explicit directions to close but off the beat sites, complete with times to visit, special items to note, and very helpful, scholarly background information for each site.

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fessor of New Testament and intertesta-  
mental literature at the Ecole Biblique  
et Archeologique in Jerusalem, to write  
this guide to fill a long-standing need.  
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useful guide I have ever read. No one  
visiting the Holy Land, clergy or lay,  
could make a finer investment than buy-  
ing this expensive but valuable tool.

(The Rev.) C. CORYDON RANDALL  
Trinity Church  
Fort Wayne, Ind.

**THE HUMAN ADVENTURE: A Study  
Course for Christians on Sexuality.** By  
Robert J.L. Matthews. CSS. (628 S.  
Main St., Lima, Ohio 45804.) Pp. 167.  
No price given.

A manual for group discussion, with  
the particular aim of presenting several  
conflicting views on each topic and ex-  
amining why those views are held in  
each case. The author, who is rector of  
Trinity Episcopal Church in Lawrence,  
Kan., has done a year's course at the  
Menninger Foundation, and earned a  
D.Min. degree at San Francisco Theo-  
logical Seminary. He intends his book  
for couples, parents, and Christians gen-  
erally — not as a manual of legal pre-  
cepts, but as a stimulant to the kind of  
relentless questioning of every opinion  
necessary to real understanding and to  
real virtue.

JAMES DUNKLY  
Librarian, Nashotah House

### Books Received

A MAN SPOKE, A WORLD LISTENED. By Paul  
L. Maier. Concordia Publishing House. Pp. 411.  
\$12.95.

THE BEST OF WALTER A. MAIER. By Paul L.  
Maier. Concordia. Pp. 345. \$9.95.

IF GOD LOVES ME, WHY CAN'T I GET MY  
LOCKER OPEN? By Lorraine Peterson. Bethany.  
Pp. 141. No price given.

HELP YOURSELF TO A HEALTHIER MIND: A  
Practical Self-Help Mind Renewal Program. By Le-  
Roy Dugan. Bethany. \$4.95 paper.

SOFT SHOWERS. By Gladis & Gordon DePress.  
Zondervan. Pages not numbered. \$3.95 paper.

CATCH A RED LEAF: A Seasonal Devotional. By  
Gladis & Gordon DePress. Zondervan. Pages not  
numbered. \$3.95 paper.

ENGAGING IN MISSION: A Study Action Guide.  
By William Ross Forbes. Friendship Press. Pp. 47.  
\$2.25 paper.

EXPLORING WORSHIP: A Group Study Guide.  
By Colin Hodgetts. A.R. Mowbray. Pp. 154. £1.75  
paper.

THE PHILOSOPHY OF THE PLAN OF SALVA-  
TION. By James B. Wolker. Bethany. Pp. 264. \$5.95  
paper.

## FIRST ARTICLE

*continued from page 2*

completed, the cross is empty. Jesus has  
been raised from the dead, never to die  
again. The power of life which called  
forth a garden and a woman and a man  
to enjoy it is the same power which  
raised Jesus on Easter morning, chang-  
ing the whole universe into a pageant of  
possibility.

The human story of life on earth is  
also the story of life with God — a God  
who enters into our state and suffers our  
pain and dies our death so that our story  
can have a happy ending. To be part of  
creation means to know that we will die,  
but God's presence with dying human-  
kind has conquered death.

The earth whose image we bear is the  
earth which gave Christ back to life.  
Christ's resurrection declares hope for  
the world. We need not flee from it to en-  
counter resurrection. This world is the  
arena where God overcame death; the  
earth's image is the sign of resurrection.

### Lines from an Old Copy Book

"Zachaeus, he  
did climb a tree  
our Lord to see."  
He was five foot three.

Jesus, perceiving,  
called: "Descend!  
for I would dine with you,  
my friend!"

While the others mocked  
at a Publican  
who must climb a tree  
to look at a man.

Zachaeus did not mind  
at all;  
his stature no longer  
official.

For Jesus measured  
authentic size,  
not counting cubits  
carpenter-wise.

Tho the careless crowd  
in derision ran  
from an innocent prophet  
and a puny man.

Janet Morgan



# Calendar of Things to Come

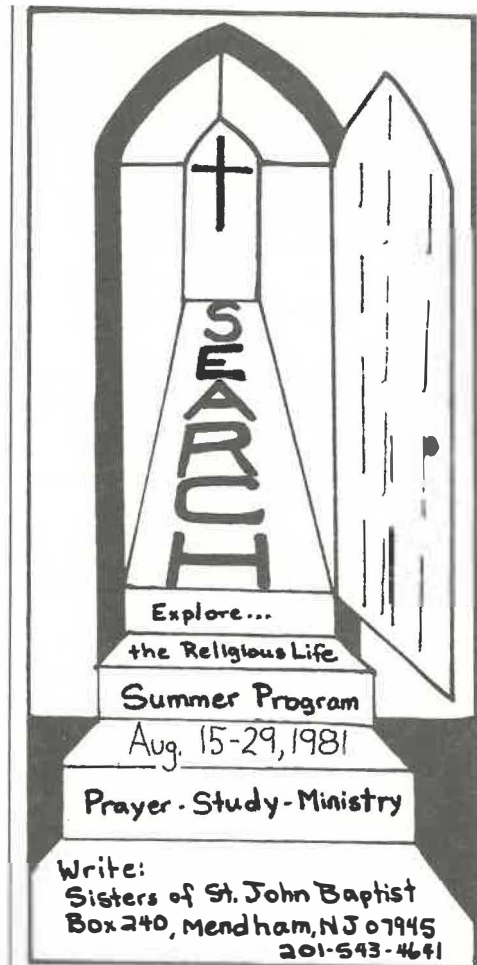
All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

March		May	
22-27	Triennial Committee (New Orleans)	8-9	Convention, Diocese of Vermont (Burlington)
23-25	Board for Theological Education (New York)	8-9	Convention, Diocese of New Hampshire (Portsmouth)
31-April 2	Standing Commission on World Mission (Dallas)	11-13	Standing Commission on Stewardship (New York)
31-April 4	Standing Liturgical Commission (Chicago)	12	Convention, Diocese of Fond du Lac
		12-14	Worship '81 (London, Ont.)
		12-16	Council of the Associated Parishes (Waverly, Ga.)
		14-16	Convention, Diocese of Western North Carolina (Hendersonville)
		16	Convention, Diocese of Maryland (Frederick)
		18-22	Standing Commission on Church Music (Charleston, S.C.)
		19-21	Province VI Synod
		21-23	National Episcopal Conference on Diaconate (Notre Dame University)
		22-23	National Commission on Hispanic Ministries (Albuquerque)
April		June	
17	Good Friday		
19	Easter		
21-23	Standing Commission on Church in Small Communities (New York)	1-5	Episcopal Communicators (Sierra Madre, Calif.)
24-25	Convention, Diocese of Arizona	7	Pentecost
26-May 2	Primates of the Anglican Communion (College of Preachers, Washington)	8-19	Leadership Academy for New Directions (DeKoven Foundation, Racine, Wis.)
27-May 1	Conference of Diocesan Executives (Menlo Park, Calif.)	10-12	Province IV Synod (Hendersonville, N.C.)
27-May 1	Conference of Chaplains and Lay Readers in Europe (Berchtesgaden, Germany)	12-13	Convention, Diocese of Central Pennsylvania (Lewisburg)
28-30	Council for Development of Ministry	16-20	Executive Council
29-May 1	New Directions for Churches in Small Communities, Northeast Conference (Burlington, Vt.)	19-21	Convention, Diocese of Utah (Salt Lake City)
May		July	
1-2	Convention, Diocese of Nebraska (North Platte)	15-24	Anglican/Orthodox doctrinal discussions
1-3	Convention, Diocese of West Virginia (Davis)	26-Aug. 1	Annual Evergreen Conference for Christian Educators (Evergreen, Colo.)
1-3	Convention, Diocese of Nevada (Boulder City)		
4-7	National Workshop on Christian Unity (Boston)		
4-7	Episcopal Diocesan Ecumenical Officers (Boston)		
5-6	PewsAction board (Indianapolis)		
5-7	Educators and Trainers for Ministry (Cincinnati)		
6-9	Associate Church Press convention (Philadelphia)		
7-8	Standing Commission on Metropolitan Areas (Washington)		
7-9	Anglican Fellowship of Prayer Conference (Indianapolis)		

## Expulsion

A legend, wafted over seas and lakes,  
Says St. Patrick drove out Ireland's poisonous snakes.  
What would St. Pat. were he around today,  
Do about the I.R.A.?

Francis C. Lightbourn



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## BOOKS

**THE DEACON IN LITURGY:** A manual, with commentary, for the deacon's ministry of servanthood in the liturgy. By Deacon Ormonde Plater. Publication date: March 1, 1981. \$6.00 from National Center for the Diaconate, 14 Beacon Street, Boston, MA 02018.

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## CONFERENCES

**THE DEACON:** a conference for and about deacons, their ministry and the Church. Sponsored by National Center for the Diaconate and Associated Parishes. May 21-23, 1981 at the Center for Continuing Education, University of Notre Dame, South Bend, Ind. Come and learn, share, and celebrate the meaning and creative uses of this distinctive ministry of servanthood, liturgy, and the Gospel. For brochure and information contact National Center for the Diaconate, 14 Beacon St., Boston, MA 02108. Phone: (617) 742-1460.

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# PEOPLE and places

## Appointments

The Rev. Phillip C. Cato is interim rector, Grace Church, 138 West Passaic Ave., Rutherford, N.J. 07070.

The Rev. Richard Thrumston is interim rector, St. John's Church, 600 N. 10th Ave., Broken Bow, Neb. 68822.

## Schools

The Rev. Ellwood Hannum is now chaplain of St. Mark's School of Texas, 10600 Preston Rd., Dallas 75230. His home address continues to be 5430 Neola Dr., Dallas 75209.

## Armed Forces

The Rev. Robert M. Santry, Lt., CHC, USNR, Marine Corps Air Ground Combat Center, Office of the Chaplain, Twentynine Palms, Calif. 92278. Mailing address remains: 1409-A Washington Ave., Presidio of San Francisco 94129.

## Resignations

The Rev. W. Roy Whitten, vicar of St. Stephen's-in-the-Fields, San Jose, Calif., to enter a vocation of counseling and writing.

The Rev. Jeffrey Meadowcroft as rector, Church of the Advent, Orchard Lake, Mich.

The Rev. John M. Hill as chaplain to the Detroit Medical Community. He continues as priest-in-charge, St. Hilda's Church, River Rouge, Mich.

The Rev. Russell McKenzie as priest-in-charge, Trinity Church, Crosswell-Lexington, Mich.

## Address Changes

The Rev. Charles Lawrence, 1209 Colonial Drive, Lexington, Ky. 40504.

## Retirements

The Rev. Michael R. Becker as rector, St. Mark's Church, Philadelphia, Pa.

The Rev. Raymond K. Riebs, rector of St. Jude's Church, Burbank since 1975, will continue in residence at 1749 Camino de Villas, Burbank, Calif. 91501.

The Rev. Harry W. Vere, 1352 S. Camino del Sol, Green Valley, Ariz. 85614.

## Deaths

**Susan Howland (Sherman) Doane**, widow of the Rev. Gilbert H. Doane of Newtonville, Mass., died January 12.

Mrs. Doane was preceded in death by her husband on March 7, 1980. Fr. Doane was for many years the director of the library at the University of Wisconsin, Madison, and later was assistant at Grace Church, Madison, until his retirement in 1968. A daughter, Cynthia D. Nickerson, of Newtonville, Mass., a son, John P. Doane, of Birmingham, Mich., several grandchildren and great-grandchildren, survive.

**Helen (Graham) Hohenschild**, widow of the Rev. William W.S. Hohenschild, died January 19, in St. Louis, Mo. She was 89.

Mrs. Hohenschild, a native of New Jersey, was preceded in death by her husband in 1973. Dr. Hohenschild had been rector of the Church of the Holy Communion, first in the city of St. Louis, and then in University City, a suburb, for 35 years. After his retirement he assumed charge of St. Luke's Mission, Valley Park, Mo., where he served until his death.

# CLASSIFIED

## POSITIONS OFFERED

**HOLY TRINITY PARISH** in the Land of the High Sky at Midland, Texas (Pop. 85,000): 1981 budget of \$290,000; 1,100 communicants; debt free and eager to get on with God's work after losing our beloved rector to the episcopate of Northwest Texas. We seek a 40-55 year old self-starting, strong, proven leader with moderate views on churchmanship, 1979 BCP and dedication to the authority of the episcopacy. Budgeted: two curates, two secretaries, two sextons, and full-time organist-choirmaster. Excellent tax orientated compensation package to a man with 8-10 years experience as rector, preferably w/ curate, good preacher with present budget of \$150,000 plus, and communicant strength of 600 plus. Must be dedicated to lead us in our quest for Spiritual Renewal through the Gospel of Jesus Christ. Please address complete resume to: "Search Committee," 1412 W. Illinois, zip 79701.

## PRAYERS

**YOUR** intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation — Enclosed Contemplatives (Episcopal) — St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

## RESOLUTION AVAILABLE

**SUCCESSFUL** Sanctity of Life Resolution available for your diocesan convention. Reply Box E-484.\*

## RETIREMENT VILLAGE

**UNIQUE VILLAGE:** Live independently, inexpensively. Ranch house, only \$115 monthly or \$9,500 life lease, plus improvement charges and modest monthly fees. Bristol Village, Waverly, Ohio 45690.

## TRAVEL/STUDY

**STIRLING AMERICAN INSTITUTE.** Study theology at Stirling University in Scotland, August 15-21. Meet leading Scottish churchpeople and theologians. Information write: Rev. Dr. Peter Ives, 13 Arlington St., Cambridge, Mass. 02140.

## VESTMENTS

**WHITE** Italian silk, gold embroidery, slightly used, of contemporary design: Chasuble, four stoles, burse and veil, pulpit fall, Bible markers. \$1,000/best offer. Write: P.M. Compton, St. Luke's Church, 1755 Clay St., San Francisco, Calif. 94109.

## WANTED

**SEEKING** Anthony Trollope novels, originals or reprints prior to 1950. Send complete description, including condition. John Shannon, 6714 Middle Road, Racine, Wis. 53402.

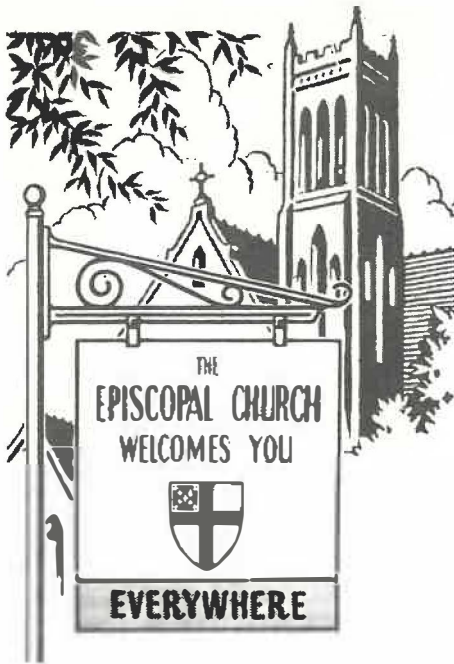
\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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# LENT CHURCH SERVICES



## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min. r  
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## HOLLYWOOD, FLA.

**ST. JOHN'S**  
1704 Buchanan St. (1 block East of US #1)  
The Rev. Bernard Persson  
Sun 8, 10, Daily Wed 6:30, Thurs 10

## PLANTATION, FLA.

(Ft. Lauderdale)  
**ST. BENEDICT'S** 7801 N.W. 5th St.  
The Rev. D. F. Henderson, Jr.  
Sun Masses 8, 10 (Sol), 6. Masses daily

## WEST PALM BEACH, FLA.

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

## 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

## 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

**ST. PAUL AND THE REDEEMER** Dorchester at 50th  
The Rev. C. A. Lambelet, r  
Sun HC 8 & 10; Tues, Thurs 7; Wed 10; Fri 12. Daily MP 9

## 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; 515 Wed. Daily office at 12 noon. Cathedral open daily.

## FORT WAYNE, IND.

**ST. ALBAN'S** 7308 St. Joe Road  
The Rev. Todd Smelser, r  
Sun 8 & 10 Eu. HD 9 & 7. Tues 7; Wed & Thurs 9

## BALTIMORE, MD.

**GRACE AND ST. PETER'S** Park & Monument  
E. P. Rementer; F. S. Thomas; D. L. Garfield  
Sun Masses 7:45, 10 (Sol), 3; Mon & Sat 12 noon; Tues 11:30 & U; Wed 6; Thurs 8; Fri 8:40; Sta & B 6; C Sat 12:30

**OLD ST. PAUL'S CHURCH** Charles & Saratoga Sts.  
Baltimore's Mother Parish, 1692  
Sun 8 Eu, 10 Adult Class, 11 Eu or MP. HD 12:15 Eu; Wed 12:15 Eu & HS. Lenten preaching Wed & Fri 12:15

## BOSTON, MASS.

**CHURCH OF THE ADVENT** Beacon Hill and Back Bay  
The Rev. Richard Holloway, r 30 Brimmer Street  
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the Rev. John W. Rick, III, the Rev. Richard Kilfoyle  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45, Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat 5

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

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## SPRINGFIELD, MASS.

**ST. PETER'S** 45 Buckingham St.  
Sun Masses 7:30 & 10. Mon, Tues, Sat 9:30; Thurs 5:30, Fri 12 noon (Healing Mass); Fridays in Lent Sta & B 7:30

## TROY, MICH.

**ST. STEPHEN'S** 5500 Adams Rd., Opposite Westview  
The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae Mattson, ass't  
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu, sermon, Bible study. Holy baptism by appt, reconciliation of a penitent by appt

## NORTHFIELD, MINN.

**ALL SAINTS'** 419 Washington  
The Rev. James A. Newman, r  
Sun HC 11; Wed 7:30

## KANSAS CITY, MO.

**ST. PAUL'S** 40th & Main Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S & 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th Tues); Fri 12:00 noon HC

(Continued on next page)

## PHOENIX, ARIZ.

**ALL SAINTS'** 6300 N. Central Ave.  
Carl G. Carozzi, D.Min., r; Joseph M. Harte, D.D., S.T.D., William B. Van Wyck, M.Div., Fredrick A. Barnhill, D.D., Douglas G. Smith, M.Div., associates; Earle C. Hochwald, Ph.D., parish psychologist  
Sun Eu 7:30, 9 Eu (MP 4S), 11 Eu (MP 2S & 4S), Wkdy Eu Tues 7, Wed 8 & 10, Sat 5:30. Priest on call evenings, 279-5539

## FREMONT, CALIF.

**ST. ANNE'S** 2791 Driscoll Road  
The Rev. John R. Coats  
Sunday Mass 8, 10:30

## 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, the Rev. Frederic W. Meahger, Dr. Brian Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

## DENVER, COLO.

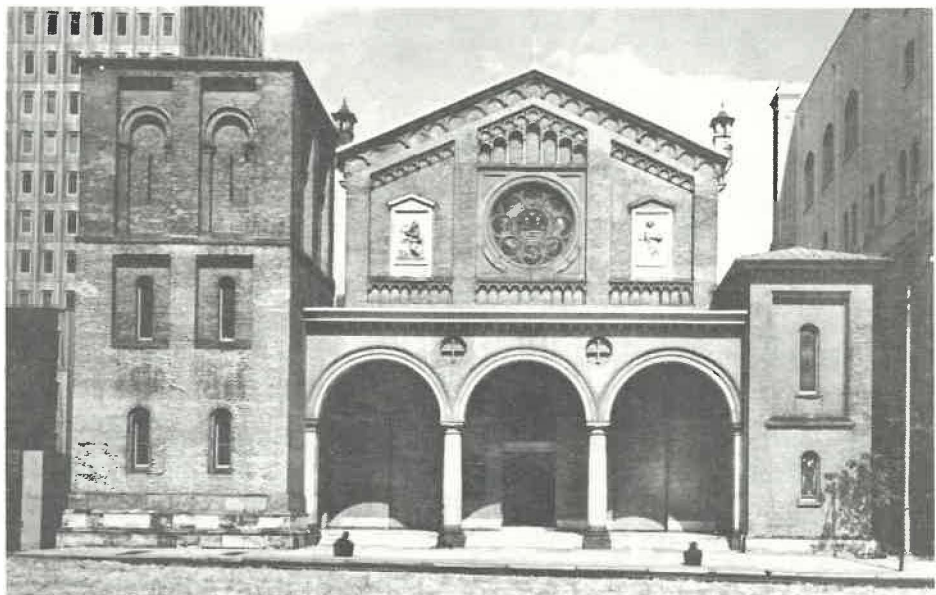
**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 9; Sat 4:30-5:30

**EPISCOPAL CENTER** 1300 Washington  
HC Mon-Fri 12:10

## HARTFORD, CONN.

**ST. JAMES'** 75 Zion St.  
The Rev. Thomas C. Wand, r  
H Eu Sat 5; Sun 8, 10; Wed 7; EP & Pot Luck Thurs 6:30

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.re., 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.



Old St. Paul's Church, Baltimore, Md.

# 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; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat  
10; Organ Recital Thurs 12:30; C Sat 11-12

## GARDEN CITY, N.Y.

**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; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC  
7:15; EP 3:30. Cathedral Choristers 3:30 Tues & 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); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special  
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
open daily 8 to 6

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

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

## EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.

**CHAPEL OF CHRIST THE LORD**  
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. Platt  
Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

## JOHN F. KENNEDY INTERNATIONAL AIRPORT Center of airport

**PROTESTANT/ECUMENICAL CHAPEL**  
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 8th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the  
Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily  
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

## 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, honorary as-  
sistants  
Sun HC 8, 9, 11 (1S), 12:05. MP 11, Ev. 4. Mon-Fri MP 8, HC  
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed Cho Eu  
12:10. Church open daily to 6

## TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall

The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

## ST. PAUL'S Broadway at Fulton

Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## MIDWEST CITY, OKLA.

**ST. CHRISTOPHER'S** 800 S. Midwest Blvd.  
(Only 1-1/2 miles from Tinker AFB)  
Sun Eu 8 & 10:15; Ch S 9; Wed Eu 6:15

## OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** N.W. 7th & Robinson  
The Very Rev. Robert Hall, the Rev. Canon Edward Holt  
Sun H Eu 8, 9, 11; Ch S 10. Wed 5:30. Thurs 10:30

## NEW BRIGHTON, PA.

**CHRIST CHURCH** 1221 Third Avenue  
The Rev. John R. Neff, r  
Sun Mass 10:30; Thurs 6:30

## PITTSBURGH, PA.

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

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c  
Sun H Eu 8, 9, 11

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Kethly, r  
Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. Henry C. Coke, III  
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

## ST. LUKE'S 5923 Royal Lane, 75230

The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c  
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30

## 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. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack  
Roen, the Rev. William Crist, the Rt. Rev. Wilson Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC, 6 EP

## GREAT FALLS, VA.

**GREAT FALLS CHURCH** 9220 Georgetown Pike  
The Rev. John Clyde Millen, v  
Services 8:30 & 10:30; Ch S 9:30

## 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



St. Stephen's Church, Troy, Mich.

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