

# THE LIVING CHURCH

## Executive Council Report

• page 6

## Tragedy in Nain

• page 10



John M. Templeton and Dame Cicely Saunders, who has been named 1981 winner of the Templeton Prize for Progress in Religion [see page 7].

RNS



## 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 human is to be walking witnesses of the mystery of creation: God and earth brought together. Nowhere are the two images we bear, those of God and earth, fused more intimately than in the central acts by which we Christians declare our humanity: Holy Baptism and the Eucharist. In those sacraments, the ultimate truth about us is spelled out in sign and symbol for all to see.

In baptism, we are plunged into the water which is the primal matter of creation, over which God hovered at earth's dawn and which veiled its face until God said, "Let there be light. . . ." As the water swallows us up, we are engulfed by creation's heart; it is water which was before all things.

But the water which was before all things also gives life to all things. It is not dead matter in which we are buried,

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

but living water, sign of the grace which touches barren earth and calls it to life. It is earth awakened which embraces us, creation alive which receives us to itself. In baptism we are born as children of the earth. And at that moment of nature's embrace, we begin to discover who we are. We are called by our name.

This same living water purifies earth grown old and stale and sordid. Death has wreaked its havoc on the face of earth. Death, the sign and price of sin, its autograph written with human hands or the thoughtless hands of a broken world, reminds us of its presence among us. Whatever its genesis, earth bears the scars; and because we are of the earth, our own souls are wounded, marred, and soiled by contact with death, our great enemy. Because we are earthy, we share the remains of the long battle between death and the universe.

The earth is afflicted by countless acts of greed and violence and disrespect; and so have we been scarred by every gesture of indignity and pride and envy. We no longer believe that sin is a kind of biological tragedy which we pass on like faulty genes or inherited failings; yet is painfully obvious to us all that its effects leave wounds on the face of the hu-

man family like those scratched and dug into the earth, stains as deep and treacherous and difficult to erase as the poisons our neighbors have buried in the earth.

Sin is as perennial, and as foul to observe, as the winter residue which the melting snow unearths to our amazement and disgust. And like spring rains that wash away everything left behind to clutter the creation with remnants of past misery, like torrents that mercifully remold earth's face to take away the blemishes we have carved, the water of baptism makes everything new for us. We begin; and we begin *over again*. Earth is made new in us and for us; the image of earth we bear is as fresh and pure as on the day when God began to will a world into being.

In baptism we are born at the meeting of earth and spirit, God and nature. It was God's own Spirit which first moved over the water's face, God's own Spirit which commanded that earth come alive. It is God's image stamped in our souls, creative and loving and in search of a people with whom we can share our wonder.

Those of his impulses with which God has named us as his own are nothing less than the divine image, the identity by which God has named us and with which we show him to the whole universe. The image of earth we bear never exists apart from the divine image, which has always been part of who we are.

At baptism the whole truth about us becomes clear. That is why it is the sacrament of our humanity: As we are caught up in its mystery, we discover that the earthy image we bear is worthy to stand before God, who takes us for his own children. To be human is to carry these two images, of God and earth, towards the destiny which waits for us. The dust whose image we bear is the dust which has been called to live with God.

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

# THE LIVING CHURCH

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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.

## Battle Hymn

I rejoiced greatly when I read in Dorothy Mills Parker's account of the service of thanksgiving for the hostages in our beautiful Washington Cathedral [TLC, Feb. 22] that for the organ postlude "The Battle Hymn of Republic" was played, and that, furthermore, the people were not content with simply an organ postlude. They had to sing it and did, bursting forth spontaneously, she reports.

How I wish I could have been there! I read somewhere that this was a favorite of Winston Churchill, that he requested it be sung at his funeral, and that it was. Is this true, or is it hearsay?

I have never quite forgiven the compilers of our really great 1940 Hymnal for removing that great hymn. I think I can understand a bit why they did it; it is, after all, a battle hymn and came out of that dreadful, sad, and terrible civil conflict, the greatest tragedy in our country's history. But we do look back now, over 100 years later, to that tragic time without anger, without bitterness, with only sadness. Can we not now accept that stirring music, those lofty words?

LILLIAN WEIDENHAMMER  
Hattiesburg, Miss.

## Blue and Grey

I was pleased to see that our very own Bishop Thompson made the cover of THE LIVING CHURCH on February 15. Hallelujah!

In answer to Harrison Walker's letter in the same issue, about the effect of color, I would like to say that at the Church of the Incarnation we got Advent blue along with our new rector, the Rev. F. Alan Papworth, and the earth didn't shake, and the roof didn't fall.

Ashen grey for Lent sounds wonderful. Nothing is too good for us Episcopalians.

HARRIET TITUS  
Santa Rosa, Calif.

## The Communists' Idea of Peace

I read with interest the letter on militarization by the Rev. John M. Gessell [TLC, Feb. 22]. However, with regard to the intentions of the Soviet Union, we need not regard the opinions of any "responsible foreign affairs analyst." Indeed, it is dangerous if we do.

Rather, we should believe what the So-



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## Clergy: Making Your Vacation Plans?

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viet Union's Communist Party has said again and again, and continues to say, in various explicit ways: "We will bury you."

The Soviet Communists want peace, but their definition of peace is that state of affairs which will exist when the whole world is Communist. We are not, I am sure, called to be the makers of that sort of peace, for that sort of peace is, in reality, a war against Christianity and against Christ.

Further, we may know Communism by its fruits, wherever it has taken off its mask. It is evangelical and seeks to spread itself; and it has succeeded in those areas which are too weak to defend themselves. We, therefore, must be strong in the same way that we must maintain our spiritual strength, if we are not to be overcome by evil.

(The Rev.) JAMES E. BAUER  
Trinity Church

Victoria, Texas

### "Bottom Line" of Priesthood

I'm not often a writer of fan letters. But the article by the Rev. Canon S. Barry O'Leary [TLC, Feb. 15] is, in my judgment, as fine, sensitive, and accurate a statement of the "bottom line" of the priesthood as I have ever seen.

I've given it to my two seminarians and to some other people; I think every priest and every vestry ought to see it.

(The Rev.) NIGEL LYON ANDREWS  
St. Peter's-by-the-Sea

Narragansett, R.I.

### Women in the Priesthood

I am deeply grateful to Bishop Atkins for his support [TLC, Feb. 8] of my position on the "conscience statement" of the House of Bishops regarding the priesting of women — a statement which Fr. Cutler [TLC, Jan. 18] regards as an attempt of that house to legislate unilaterally.

Fr. Cutler is right, however — and I am grateful to him for calling my attention to this — when he writes that an attempt to introduce such a clause was made at the 1976 General Convention, but evidently came to nothing (*Journal*, 10th day, Sept. 22, 1976, House of Bishops, B-146 and B-147).

It is worth noting, however, that the mover of this clause was a bishop who had earlier voted in favor of the priesting of women, the Bishop of Maine — my own diocesan — who, to his lasting credit, thus showed himself at that time more pastorally sensitive on this issue than most of his colleagues.

In refusing to recommend for ordination male candidates who are opposed to the priesting of women, the Utah standing committee is setting up a wholly unprecedented and irrelevant qualification as the *sine qua non* for ordination. In so

doing they may find themselves excluding some candidates of exceptionally high caliber. This, I submit, is shortsighted, unwarranted, and intolerable.

I doubt very much if the standing committee of the Diocese of Chicago, or the bishops of Long Island, Eau Claire, and Fond du Lac — whom Fr. Cutler berates for their stance against the priesting of women — have made, or contemplate making, any rule barring from ordination, *on such ground alone*, men who favor the priesting of women.

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

### Small Churches Not Forgotten

As a writer for Lyle Schaller's Creative Leadership Series, I felt that Archdeacon Willing was wrong on one point when he reviewed Glenn Ludwig's contribution — *Building an Effective Youth Ministry* [TLC, March 1].

The archdeacon states that the series "tends to be written for the mid-sized to large congregation." He may be right as far as *Building an Effective Youth Ministry* is concerned, for as yet I have not read it, but he is not correct when dealing with the series as a whole.

Lyle Schaller's own volume, *Assimilating New Members*, mentions difficulties small churches have in finding new parishioners, and another book in the series is even called, *Preaching and Worship in the Small Church*. Further emphasis on small congregations will appear in my work — due to be published by Abingdon in April.

(The Rev.) PETER J. SURREY  
St. Paul's Church

Savanna, Ill.

### Constantly Creative

Having just finished reading "The First Article" [TLC, Feb. 15] I am moved to write. I herewith would like to add a facet of the revelations of God I have found most fulfilling.

God is constantly creative. As partaking in the Incarnation, we also have some of that same activity. It shows itself in our scientific curiosity and greater and greater understanding of his creation, as we create the means of these discoveries.

This to me is the answer to the fundamentalists, as well as the hidebound group of orthodox Christians who worry about the relationship of science and religion.

DOROTHY ANN MILLER  
Batavia, Ill.

• • •

Reading "The First Article" on evolution [TLC, Feb. 15] set me thinking. The real battle between theism and atheism in this department has been, I think, obscured.

It is not whether evolution does or does not exist in God's universe. As you rightly observe, that it does is beyond question. The important question is, rather, how evolution proceeds.

To read Darwin himself is (as I have known just recently) to make a spiritual voyage. At every stage one gasps as an early looker through the "optic tubes" of Renaissance astronomy must have done as new objects swam into his ken.

The astonishing thing to me in the first couple of hundred pages of *The Origin of Species* (all I have yet read) is the validation it makes (at least for me) of spirit, rather than the denial of it, as the anti-evolutionists would have had me believe. The big battle, as I see it, is whether or not "acquired characteristics" are really acquired or whether, as modern genetics insists, spring full blown out of the original chromosome and gene.

As a matter of fact, modern genetics is not all that different from the anti-evolutionists, who in their turn remind one not a little of 18th century Deism and its view of God's winding up a clock that proceeded thenceforth without the need for his services.

To cling along with the anti-evolutionists to the necessity of subsuming all of creation in a single original fiat is like (perhaps even in its mythologizing, identical to) the insistence of the geneticists upon the necessity for an originally complete seed or source of everything that is to follow.

What Darwin so notably dramatizes, at least for myself, in *The Origin of Species* is a theistic belief. My advice to the two camps equally: read your Darwin before you begin to sound off about him.

JOHN GLADSON GARDNER  
Hendersonville, N.C.

### We Like it Too!

Your issue of February 15 was outstanding. The articles by Canon O'Leary and by the Bishop of Nevada, the various news articles, even the letters to the editor — I would like to hear much more from people like Harrison Walker — all contributed to making a particularly meaningful issue of *THE LIVING CHURCH* for me. Congratulations and blessings!

(The Rev.) RICHARD G. BELISS  
All Saints' Church  
Riverside, Calif.

### Lev Gillet

How like a trespasser I felt when I spotted the title of Rae E. Whitney's moving article on the Very Rev. Archimandrite Lev Gillet [*TLC*, March 1]. It was as if I had walked in on the birth of a child, whose parents alone had a right to be there.

I knew from the familiar pen name, "a

monk of the Eastern Church," that I was about to learn the identity of an author whose books began to quench my thirst as a college student; a writer I knew well from the intimacy of books like *Jesus: A Dialogue with the Saviour*; a writer whose name had been hidden in a mist of humility.

Browsing today again in that book, and in *A Day with Jesus* (Desclee, 1964), I caught "the odor of sweetness" and wondered, as I had when Dorothy Day died, at living in this era of saints.

(The Rev.) JOSEPH J. TIERNAN  
Church of St. Hilda and St. Patrick  
Edmonds, Wash.

### Magical Powers?

Allen Bartlett, Jr. quotes Urban Holmes in his article, "Part Time Clergy" [*TLC*, Jan. 4], to the effect that the priest may be perceived as "mana-person, shaman, and/or enchanter." It seems to this laywoman in the pew that Holmes' view is a step back into the Dark Ages.

I had hoped the church was emerging into the modern era. I had further hoped that lay-clergy cooperation and mutual ministry would continue to grow, unimpeded by claims to magical powers on the part of the clergy.

MARY FRANCES WAGLEY  
Executive Director  
Episcopal Social Services  
Baltimore, Md.

### Twelfth Night

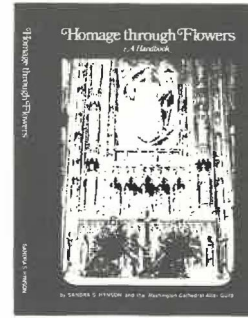
Twelfth Night in English church traditions is the evening of January 6. The reckoning is by using the preposition "after" rather than "of." So January 6 is the feast called Twelfth Day and reckoned as being in that number *after* Christmas.

A reference in *The Book of Days*. Vol. I, 1866 edition, however, is made to *Twelfth Day Eve* as being the evening before Twelfth Day, or January 5. This is to be carefully distinguished from Twelfth Night.

Whether American Episcopal Church liturgiologists might like to argue, along with Fr. Jergens [*TLC*, Feb. 15], for a redefinition in this Twelfth Day reckoning is, of course, up for grabs.

But I would appeal to you, the editor, to try to keep a degree of accuracy in regard to the naming of traditional historic dates and their terminology. If this could be done, then perhaps even the revered spirit of Shakespeare might not object too strenuously when such beautiful ecclesiastical terms as Whitsunday and the 19th Sunday after Trinity become Pentecost and Pentecost XX, or what you will.

(The Rev.) FRANCIS K. BUSSELL  
Holy Trinity Church  
Crystal Springs, Miss.



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## Executive Council

The February 25-26 meeting of the Executive Council at Seabury House, Greenwich, Conn., concerned itself primarily with a mandate given to it by the 1979 General Convention.

The council was charged with preparing a report to be presented to the 1982 General Convention, setting out guidelines for General Convention involvement in long range planning. In order to carry this goal forward, a suggestion was made to include representatives of various church agencies at the next Executive Council meeting in June, but the idea was dropped.

The Rt. Rev. John M. Allin, Presiding Bishop, said he was glad the council had decided to import "experts in planning" to give keynote speeches at the June meeting.

Matthew Costigan, treasurer, reported that unaudited assets at the end of 1980 totaled \$72,817,782, which is \$13.5 million more than the audited assets totaled at the end of 1979.

Mr. Costigan, who had returned recently from the Philippines, raised the question of Episcopal Church commitment to dioceses before and after they become autonomous.

A report from the communication committee, headed by the Rt. Rev. Philip A. Smith, Bishop of New Hampshire, centered about its activities in support of the general church program, next year's General Convention, VIM, and the upcoming visit of the Most Rev. Robert Runcie, Archbishop of Canterbury.

The Rev. Herbert Arrunategui, from the National Commission on Hispanic Ministries, showed slides illustrating "The Hispanic Challenge to the Episcopal Church in the 80s," and distributed a report from the commission's special task force.

The Very Rev. Frederick H. Borsch, dean of the chapel at Princeton University, was elected to fill the council vacancy left by the resignation of the Rev. Canon Ebert Hobbs.

The following resolutions were among those passed by the council:

- The "stopping of all importation of military arms from outside" was urged with respect to El Salvador. The council also resolved to ask the U.S. government to offer refuge "to all Salvadorans within its borders who request asylum,

and to those seeking entry who have no other option for residence."

- A 1975 council resolution, regarding Namibia was reaffirmed. This resolution noted that "self determination, independence, and territorial integrity are necessary prerequisites for peace in that troubled land."

- The observance of March 17 as St. Patrick's Day in all Episcopal churches was urged, and the following week was designated as a week of prayer for peace and reconciliation in Northern Ireland.

- The 65th General Convention resolution on abortion was affirmed. This resolution opposes a constitutional amendment or "any state or national legislation which would abridge or deny the right of individuals to reach informed decisions."

- Concern was expressed for the families of murdered children in Atlanta, and prayers asked on their behalf.

- The Advent Church School Missionary Offering is to be related to urban issues and ministry.

- The council called for the report from the Presidential Commission on Wartime Relocation of Civilians during World War II, "to learn from the experience, and to prevent future occurrences which deny liberty to U.S. citizens. . . ."

- Various resolutions regarding stocks were voted, having to do with companies operating in South Africa, the Soviet Union, Chile, and other countries that have a history of oppressing their citizens and others.

- The council decided not to join other denominations in censuring the Nestle Company for its methods of promoting the sale of infant formula in the Third World.

The Rt. Rev. G. Edward Haynsworth, who works at the Partnership Office for Latin America at the Episcopal Church Center in New York, and who served as Bishop of Nicaragua from 1969-80, commented to TLC that it would be "over simplification" to blame all of El Salvador's troubles on outside agitators.

"There are deep seated, festering tensions in the life of El Salvador, quite apart from any possible outside manipulation," he said.

In his, as yet, incomplete investigations, he said he planned to seek and consider the views of former Ambassador Robert E. White, who testified re-

cently on Capitol Hill. Bishop Haynsworth said that in his opinion, U.S. aid, "if any, should be non-military and should require government responsiveness to the extreme poverty of the people."

(The Rev.) JOHN W. KNOBLE

## Bishops See Violent Times Ahead

Two Church of England bishops, writing in their diocesan newsletters, have warned their people about the potential for violence and revolution they see in Britain.

The Rt. Rev. Eric Kemp, Bishop of Chichester, wrote that to hear politicians trying to blame one another for high unemployment causes "nothing but boredom and disgust."

If, as many people believe, the country is facing national disaster, a much stronger spirit of national unity is needed, he said, "and more of a Churchillian call from the top, more public recognition of the suffering being faced by so many, [and] more imagination in alleviating it." Seeds of violence, said Bishop Kemp, can germinate easily in the frustrations which "so many people feel."

The Rt. Rev. John Taylor, Bishop of St. Albans, warned that the "we and they" mentality is still strong in Britain, and the gulf between the "haves" and the "have nots" does not seem to have diminished.

"If we tolerate such inequalities in our own society, I see little prospect of improvement in the worldwide scene," said Bishop Taylor. He maintained that the country faces the prospect of a violent society because aggression and neuroses are the twin consequences of overcrowding.

The only way this violence could be held in check, Bishop Taylor said, would be by some kind of repression, unless the problem of overcrowding can be reduced — "and I see little prospect of that."

## Bishop Elected in Western Kansas

The Rev. John Forsythe Ashby, rector of St. Luke's Church, Ada, Okla., was elected seventh Bishop of Western Kansas at a special diocesan convention at St. John's Church, Great Bend, on Feb-



The Rev. John F. Ashby

nally ill. Her methods are now in worldwide use."

At a press conference in New York, Dame Cicely announced that she would devote part of the \$220,000 prize money toward sponsoring an international conference on the psychological and spiritual aspects of illness. The rest will go into the construction of a day center for the families of patients.

The prize, believed to be the most valuable annual award in the world, was established in 1972 by John H. Templeton, an American investment counselor. An international panel representing the world's major religions chooses a person every year whose work, in their opinion, has contributed most to the understanding of the nature of God. Mother Teresa of Calcutta received the first Templeton Prize in 1973.

Mr. Templeton endowed the prize with the explicit goal of awarding more money than the Nobel Prize, and has explained his purpose as demonstrating that "progress in religion is more important than progress in any other area — in fact, more important than progress in all other areas combined."

Dame Cicely will accept the award from Prince Philip at a ceremony at Buckingham Palace on May 12.

### Evangelist Refuses to Cancel Chilean Trip

The Rt. Rev. John H. Burt, Bishop of Ohio, and five other greater Cleveland religious leaders have written letters of protest to evangelist Rex Humbard, who is planning a preaching crusade in Chile.

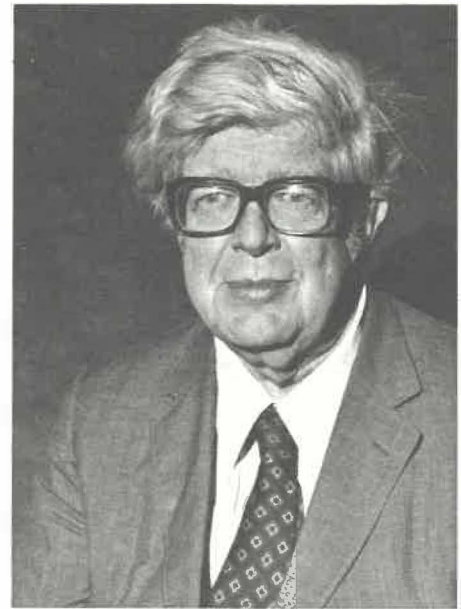
They warned that his appearance in that country would give credibility to the military regime of President Augusto Pinochet, whose brutal suppression of human rights has been documented and condemned by the United Nations.

James W. Daily, director of public relations of the Rex Humbard Foundation at the Cathedral of Tomorrow in Cuhoga Falls, Ohio, said the evangelist would not cancel his tour of 10 Chilean cities, where he will preach in 10 soccer stadiums.

### George E. Reedy Elected to TLC Board

Distinguished journalist George E. Reedy was elected as a director of The Living Church Foundation at the board's winter meeting. A native of Chicago, Mr. Reedy served for many years as a United Press correspondent for Congress, then as a special assistant and as press secretary to President Lyndon B. Johnson.

Having been for several years dean of the College of Journalism of Marquette University in Milwaukee, he is now the



George E. Reedy

Nieman Professor of Journalism there. The author of several books and numerous other publications, Professor Reedy has lectured widely on public affairs in this country and abroad. He is currently chairman of the Friends of Nashotah House, and a parishioner of All Saints' Cathedral in Milwaukee.

The board of The Living Church Foundation, presided over by Mr. Robert L. Hall of Milwaukee, reviewed current business policies of the magazine and decided that, because of current inflation, the subscription price of the magazine must be raised slightly, as of Nov. 1, 1981.

The regular one year subscription will then become \$21.50, and other rates will be adjusted similarly. It was decided, however, that this should not affect current subscribers at this time, all of whom will be given opportunity to renew their subscriptions at the present rate, if they do so prior to Nov. 1.

### Too Late to Return Fuel Money?

Four religious agencies that received \$1 million each from the Department of Energy in the closing days of the Carter administration say they have spent some of the money, and cannot comply with the new administration's request to give it back.

The money came from the settlement of government lawsuits alleging that Standard Oil Company of Indiana (Amoco) had overcharged customers. Amoco had to set aside \$29 million for consumer refunds. After industrial customers were reimbursed, \$4 million remained.

Paul L. Bloom, the energy department's general counsel under President Carter, divided the \$4 million evenly among the National Council of

ruary 14. Fr. Ashby won election over a field of five candidates on the sixth ballot.

A native of Tulsa, Okla., Fr. Ashby, 51, is a graduate of Oklahoma State University and the Episcopal Theological Seminary of the Southwest. He served parishes in several Oklahoma communities before becoming rector of St. Luke's in 1959.

Fr. Ashby has held a number of diocesan positions in Oklahoma, including service as president of the standing committee, and chairman of the liturgical commission and the commission on ministry. In 1954, he married the former Mary Carver, and they have two children.

Upon his consecration, Fr. Ashby will succeed the Rt. Rev. William Davidson, who served as Bishop of Western Kansas from 1966-80, when he became assistant bishop in the Diocese of Ohio.

### Hospice Pioneer Awarded Templeton Prize

Dame Cicely Saunders, a committed Anglican and specialist at controlling the pain of terminal illness, has been named the 1981 winner of the Templeton Prize for Progress in Religion.

Dame Cicely, 63, is the founder of St. Christopher's Hospice in the Sydenham section of London, where she has been a pioneer in the treatment of the whole family of a dying patient. She is a nurse and medical social worker as well as a doctor.

In announcing the award, a spokesman for the Templeton Foundation said of Dame Cicely: "She has challenged the materialistic assumption that underlay much of modern medical practice, and reinstated the spiritual and personal methods for the treatment of the termi-

Churches, the Salvation Army, the Council of Jewish Federations, and the Conference of Catholic Charities.

Officials of the Reagan administration feel that Mr. Bloom's action was high-handed and possibly illegal, and argue that the money belonged to the taxpayers. As such, they say, it belongs in the federal treasury.

In a letter to Energy Secretary James B. Edwards, representatives of the four agencies argued that "we acted in complete good faith, at the request of the government, to receive and transmit these funds. We have already donated significant amounts of our time and funds to implement this program."

The agencies say they have already distributed much of the money. The NCC, for example, sent \$250,000 of its share to the Council of Churches of the City of New York, an autonomous ecumenical agency over which the NCC has no authority.

The executive director of the council in New York said \$100,000 was earmarked for church pastors in all five city boroughs who parceled out the money among their needy parishioners and others in the community. The other \$150,000 is being channeled into tenant-controlled buildings, a revolving heating loan fund, a contingency fund for emergencies, and other special needs.

For his part, Mr. Bloom stands firm. He contends that he was fully authorized at the time to disburse the money as he saw fit, and defended his decision as "an effort to utilize existing private charity programs . . . to reach needy retail customers of heating oil who were not otherwise being reached. . . ."

He said the four agencies agreed to donate the administrative costs involved so that the entire \$4 million would end up in the hands of those consumers "with the least access to lawyers, to accountants, and to the formalities of the claims process."

## Jubilation Greet Royal Wedding Plans

When the Most Rev. Robert Runcie, Archbishop of Canterbury, went before the midwinter meeting of the Church of England General Synod and said solemnly that he felt a heavy sense of responsibility for keeping the members in touch with wider events in the world, they were puzzled.

Their puzzlement changed to expectation when Dr. Runcie added that it was also the responsibility of archbishops to cheer people up whenever possible. He then informed them of Prince Charles's engagement to Lady Diana Spencer. All 555 members of the synod rose and cheered lustily for several minutes.

"We are greatly encouraged here by the respect in which the marriage bond is held and by the witness to it in the life

of the royal family," Archbishop Runcie said.

Later, he said he was honored to have received an invitation to conduct the marriage ceremony of Prince Charles and Lady Diana. The couple reportedly will marry on July 29 in St. Paul's Cathedral, London.

"His Royal Highness has already shown virtues and talents greater than we have any right to expect if we are prepared to take our chances with an hereditary monarchy," said a congratulatory editorial in the *Church Times*.

"He has made unmistakable his Christian commitment within the Church of England, and, as clergy and church-people who have had visits from him remember, his faith is no mere convention.

"Lady Diana is also a loyal member of the Church of England, and the whole nation knows of her love for children, her modest common sense, and her willingness to endure publicity . . . there is every prospect that she will make as good a wife, and in due course, a queen, as Queen Elizabeth the Queen Mother. . . ."

## Life Care Plans for Seabury House Go Awry

Life Care Services Corporation of Des Moines, Iowa, has announced that it has decided not to proceed with plans to develop a retirement community on the Seabury House property in Greenwich, Conn.

In 1979, the board of trustees of Seabury House, a church conference center, entered into an agreement with the corporation to sell the property, pending zoning and other approvals.

A spokesman for the company stated that a lack of acceptance of the project by some segments of the community was the primary reason for the plan's termination.

"It remains our belief that the project would have been a tremendous asset to Greenwich," he said. The life care concept is designed to provide retired persons with housing, supportive services, and health care.

The 75-year-old Seabury House, once owned by Herbert Satterlee, was purchased in 1947 by an Episcopal Church group under the leadership of the Rt. Rev. Henry Knox Sherrill, then Presiding Bishop.

Each year, some 4,000 people go to Seabury House to participate in more than 75 conferences, retreats, and meetings. Not all are connected with the Episcopal Church. An increasing number of Episcopal groups have used regional facilities in recent years.

Under terms of the Seabury House charter, money from the property's sale would go to the Executive Council, and could be used to set up a Henry Knox Sherrill trust fund.

## BRIEFLY . . .

Although the authorities at England's Southwark Cathedral recognize that economically this is "the worst possible time," they are going ahead with a £1.25 million appeal to build an exhibition area, meeting and counseling rooms, a music and lecture room, and additional cloakroom and lavatory facilities. A cathedral spokesman stressed that the appeal was not to beautify the cathedral, but to provide new buildings which would be tools to enable the cathedral to do its work better, according to England's *Church Times*.

The issue of U.S. military aid to El Salvador is causing a growing rift between U.S. Roman Catholic bishops and the Reagan administration. The bishops opposed military aid to the Latin American nation even before the assassination of San Salvador's Archbishop Oscar Romero over a year ago, according to the *National Catholic Reporter*. The stalled investigation into the murders of three U.S. Roman Catholic nuns and a lay worker in El Salvador is another cause of tension between the bishops and the U.S. government. Family members and friends of the slain women fear that the U.S. State Department is cooperating with the Salvadoran junta in a successful attempt to conceal the identity of the killers.

There are now approximately 700 deacons in the Episcopal Church who view the diaconate as their vocation (and do not expect soon to be ordained to the priesthood), according to the National Center for the Diaconate. The center, located in Boston, Mass., was formerly in Evanston, Ill. Having originally been concerned only with deaconesses, today it seeks to assist and promote the work of both men and women serving in the diaconate. The center, in cooperation with the Associated Parishes, is preparing for a national conference on the diaconate May 21-23 at Notre Dame University.

According to the Bible Society of London, the complete Bible is available now in 275 languages. The New Testament has been published in 479 tongues. Among the most recent works is one called, "Today's Chinese Version," a translation into modern Chinese.



# Report from Malaysia

By FAY CAMPBELL

The Vietnamese boat people have not made front page news for more than a year. The disaster of Cambodia, the captivity of the American hostages in Iran, the invasion of Afghanistan and the outpouring of refugees from that country, and the influx of Cuban and Haitian refugees into the United States has diverted our attention from the ordeal of the Vietnamese still fleeing from their homeland and seeking refuge from oppression. Upheaval in other parts of the world, however, has in no way altered the plight of the Vietnamese.

The situation of those remaining in Vietnam has not improved. Many are family members of those who escaped earlier and are themselves now awaiting their turn to escape. Some of those coming out now have only recently been released after years in prison camps. Others may just have succeeded in amassing the money and material needed to escape. All have gotten out as quickly as they could; it just has taken longer for some than for others.

In Malaysia, the situation was eased in the past year by the reduced number of new arrivals and the greatly stepped up intake by receiving countries. In September of 1979, Pulau Bidong alone had a population of over 40,000 refugees. By September, 1980, the total number of refugees in all the camps in Malaysia was less than half that. With a departure rate near 5,000 per month and only about 13,500 refugees left in Malaysia in October, it did not require a lot of optimism on the part of the Malaysian government to announce that all the boat people would be gone by the end of the year; simple mathematics would suffice to bring one to that conclusion.

Yet, 1981 has dawned on 12,000 Vietnamese still in Malaysia. During the fi-

nal weeks of 1980, departures slowed considerably, with no flights at all from early December until the second week in January. Meanwhile, arrivals increased, with about 1,000 refugees landing on the east coast of Malaysia each month, despite the heavy seas during the autumn monsoon. With 8,000 refugees remaining on Pulau Bidong, 1,000 on Pulau Tengah, and some 3,000 in the transit camps of Kuala Lumpur, it is still business as usual and those involved in refugee processing in Malaysia.

On the whole, conditions in the Malaysian camps have improved considerably. The decreased population has resulted in less crowding and better logistical support. Processing is rapidly catching up with new arrivals. The international agencies have been permitted to operate medical facilities and to establish education programs in the camps. Religious services have been held daily on Pulau Bidong, thanks to the presence of two Roman Catholic priests and a Protestant minister.

Because the reduced numbers and improvements in the camps are not head-

line news, we are apt to put the Vietnamese refugees out of our minds with a sigh of relief that it is all over. But even improved conditions cannot efface the suffering of each individual.

In his book *The Problem of Pain*, C.S. Lewis points out that there is no such thing as a sum of suffering. When we have reached the maximum that a single person can suffer, he says, we have reached all the suffering there can ever be in the universe. The addition of a million fellow sufferers adds no more pain. If this be true, it is equally true that the subtraction of a few thousand fellow sufferers subtracts no pain. For each individual refugee still en route from oppression to freedom, the full measure of suffering is there.

A single illustration will suffice. One refugee presently in a transit camp in Kuala Lumpur tells his story: "The Communists robbed all property [from] my family. My mother killed herself, and the Vietcong took my father and me to prison, my father for two years and me for nearly five years. I escaped from Vietnam with my two sisters and a brother-in-law in April, 1980. My other brother was dead in the sea because his boat had broken. One of my sisters and her husband are now in Canada, but my unlucky younger sister is 'on hold' for tuberculosis and therefore cannot join her husband, who is in Canada."

If we focus on any single person mentioned in that account, we perceive unspeakable tragedy and suffering. It still goes on, undiminished by time or events. Our thinking, therefore, must be in terms of individuals, not statistics. While our attention is drawn to other parts of the world by sheer weight of numbers of victims of tragedy, let us not forget to share through our prayers in the suffering of the Vietnamese refugees. For many, the suffering remains as great today as it was when they were in the front page headlines.

## The Cedar Tree

A Master Carpenter from upland Galilee  
Knelt beneath a fragrant cedar tree  
On Lebanon's picturesque rock-strewn slope  
Throughout forty days and forty nights  
Praying not to transform the abrasive stones  
Into his festive share of daily bread  
But to assay the luxuriant forest green  
For a timber to convert his salient dream  
Into a newer temple of mortal hope  
A gentile's porch alive with wicks of light  
An uncluttered sanctorum raptuously unveiled  
Renting through appeals of demagoguery's right  
To fashion a crudely crafted wooden gibbet  
For Gulgulta's crowning near the olive trees.

Ray Holder

*Mrs. Brewster Campbell is an American who now lives much of the time in Malaysia, where her husband is in business. Mrs. Campbell has written for THE LIVING CHURCH on previous occasions.*

# Tragedy in Nain

By JOHN E. AMBELANG

The woman had lost her husband a few years earlier. Losing one's husband is never pleasant, but he had become totally dependent. He had gone blind and then had been paralyzed on one side. Death had not therefore been unexpected. After the first year, life for the widow had become tolerable again. Not happy, but tolerable. At least she had her son.

Her son was an obedient young man of whom she was quite proud. Now, however, he too was dead. It could not be, but it was true. He was there, eyes bright; then was not there. No warning, no reason.

The prayers were long and insignificant. What was there to say? What could be said? The procession began; the weeping mother led the way. The tomb was just ahead, where her only son would be laid out with his father to await eternity.

Thus it was that two crowds met: the one, mourning the widow's loss; the second, eagerly following a wandering Rabbi

who was disturbing the authorities, creating talk and fuss throughout the land. He immediately seemed to sense a need.

Speaking with compassion to the bereaved mother, he said, "Do not weep," Not pausing to explain, he stopped the procession and commanded the young man to arise. It was over in a few seconds. The Rabbi went on, leaving behind an almost speechless crowd, and a rejoicing mother and son.

The young man sought to go after the Rabbi. He wished to express his gratitude and satisfy his curiosity. However, his mother discouraged him, saying that the Rabbi would surely pass through that way again. Having lost her son once, she didn't want to risk losing him again. For everyone knew the Rabbi was making powerful enemies, and clouding his future and that of those who so rashly followed him. Bowing to the wish of his mother, the young man remained home.

When news of the Rabbi's crucifixion reached them, his mother greeted it with apparent sadness, but there also seemed to be a strange satisfaction. The rumor of his resurrection followed shortly,

bringing forth from her a sarcastic remark about believing such nonsense. The young man wondered about the irony of his mother's attitude, but because of her ire, he kept his thoughts to himself.

He did leave home, finally; actually he just moved down the street, having married a woman whom his mother openly resented. He was unable to father any children. And, within a few years, like his father, his eyes dimmed and he went blind. In his blindness, the man, no longer young, rued the day his mother's journey to the tomb had been interrupted. Surely other widows had ably put their sons to rest.

The widow lapsed into despondency and died. As they were taking her to lie with her husband, the son suddenly knew that he had to go to Jerusalem.

The next day with his hand on his wife's shoulder, they started the trek to the city. They were looking for Simon Peter, but it was not a matter of walking into the city and announcing that they had come to see the fisherman. The authorities were looking for him also. But thanks to the resourcefulness of his wife, Peter was located at last one evening.

Peter didn't recognize the blind man, but of course he remembered the miracle outside the gates of Nain. Naturally, Peter placed his hands on the blind eyes and prayed for their restoration, as Jesus had often done. However, sight was not given. The blind man had fervently hoped that he would see again and was bitterly disappointed. For after all, if Simon's Master could restore life, surely his disciples could give back his sight.

Surprisingly, Peter was not embarrassed by his failure. He told them that sometimes prayers for healing were effective and sometimes not. Through a word, he had been able to heal the lame man at the gate, Beautiful, and through prayer had even brought back to life the woman, Dorcas. But God's ways are not always our ways.

This is not to say that Peter was without sympathy, but he refused to encourage the blind man in his self-pity.

"The One who raised you from the dead is not dead," he said. "He lives on and has given us his Spirit. He has been teaching and leading us into truth and life."

He went on at length to urge the two of them to join the community of believers. Sadly, all the blind man could say was that they would think about it, and they left going out into the night. It was not long afterwards that the blind man died at home under rather unusual circumstances, and later his wife remarried.

One notes the words of Abraham in the parable of Lazarus and the rich man, "... even if one were to be raised from the dead, they would not be convinced."

*The Rev. John E. Ambelang is a priest of the Diocese of Milwaukee, serving St. Mark's Church, Beaver Dam, Wis.*

## Frederick Denison Maurice

(1805-1872)

April 1

They say of you, Maurice, that not your views  
A reputation made, although you stirred  
The theologians up. The way you spurred  
Complacent minds against the harsh abuse  
Of England's poor recalls your name, renews  
Our vision. Oppression stung; you heard  
Their silent tears, plainly had no choice, deferred  
To none, and raised a cry. To introduce  
A school for women seemed absurd; this you did,  
And one for working men as well. To some  
You were a hero, to others, much the worst  
Of Christian Socialism's breed. You bid  
Us mind our helpless neighbors, never to become  
Inured, and after righteousness to thirst.

Francis Chiles

# EDITORIALS

## Praying

Praying is one of the things the church calls us to do during this season. Few of us approach the apostolic prescription of prayer "without ceasing" (I Thessalonians 5:17) — we need to pray more. We can do so both publicly and privately.

Publicly, many of us find we can attend an extra service in church each week at this season. It may be an early weekday Eucharist before going to work, or a noontime service in a downtown church, or perhaps we can go with our family to a mid-week evening lenten service. If you have not been doing so this Lent, it is not too late to start.

But we also need to pray more in private. Prayer can take time, and time is something we should be willing to offer to the Lord. Yet people should not say that they cannot pray because they have no time. You can pray while riding on a bus or subway to work, or while standing in line at the post office, or while walking to the grocery, or while waiting for the coffee to perk. A working man or woman can leave the factory, office, or

shop during lunch time and walk around the block, thus gaining ten good minutes of privacy for prayer.

Many people spend part of the evening with the TV. Half an hour less of TV provides time for private devotions and perhaps reading a chapter of the New Testament, or perhaps for reciting Evening Prayer or Compline before going to bed. Praying is something we all can do.

## School Number Coming

Every spring and every fall THE LIVING CHURCH has a special school issue which we know is of interest to many readers. Our spring school number will appear next week, April 5. We are accordingly moving "Feasts, Fasts and Ferias" to this week. Next week we will have the Calendar of Things to Come, as is our usual practice on the first week of the month. The following weeks will be those of Palm Sunday and Easter, when we will, of course, have material relating to the season.

## BOOKS

### Celebrating Holy Week and Easter

**CELEBRATING REDEMPTION: The Liturgies of Lent, Holy Week, and the Great Fifty Days.** Associated Parishes. Pp. 20. \$1.25 (reduced for bulk orders).

This is another of the excellent short commentaries published by the Associated Parishes to aid local churches in the full use and understanding of the Episcopal Church's liturgical forms. The current booklet deals with the liturgies of the Easter cycle in a concise, clear, and informative way.

After an introduction discussing the renewal of Lent and the new character of the Last Sunday after the Epiphany, separate sections are devoted to Ash Wednesday, the Sundays in Lent, Palm Sunday, Maundy Thursday, Good Friday, Easter Day, the Great Fifty Days of Easter, and Pentecost with its Vigil. Each section comments not only on what is done, but also on the meaning of the liturgies. Throughout the discussion, the central importance of the Great Vigil of Easter, also known as the Paschal Liturgy, is emphasized as the supreme act of Christian worship. The Paschal Liturgy itself, however, is omitted, having been the subject of a separate booklet from the same publisher.

While clergy responsible for the actual celebration of the rites will certainly find this booklet helpful, its value to the laity in illuminating and inspiring their participation in worship should not be over-

looked. Attractively printed and enjoyable to read, the booklet is further enhanced by the illustrations of Arlene Stamm.

(The Rev.) T. DEWEY SCHWARTZENBURG  
St. Simon-the-Fisherman Church  
Port Washington, Wis.

### Exploring Lonergan

**THE LONERGAN ENTERPRISE.** By Frederick E. Crowe. Cowley Publications. Pp. 121. \$5.00.

Not many years ago, when I was writing monthly interviews for *The Review of Books and Religion*, I found myself at Regis College, Toronto, talking with Bernard Lonergan, S.J. Already I was slightly familiar with his book *Insight* and a few other writings, but only recently had I begun to reckon with his evident ascendancy into worldwide repute as a philosopher theologian.

In his delightfully uncomplicated personality, Lonergan might have passed for an obscure teacher in a religiously operated college anywhere in the United States or Canada. One would scarcely have realized that this man's cranium was yielding ideas the depth and height of which would take several generations to comprehend.

As with his person, so with his books. Take *Insight*, for example. It starts with relatively simple propositions, but soon we realize that this man is taking us into thought processes more subtle and complex than we have had to deal with in many other contemporary writers.

So difficult, indeed, are some of Fr.

Lonergan's ideas that a coterie of scholars has banded together into a society for the express purpose of exploring the meanings and implications — and perchance extrapolations — of his thought.

In other words, suddenly it has dawned on many that here is a seminal thinker — one who, like Martin Buber or Karl Barth or Karl Rahner, will be found ultimately to have made revolutionary contributions to the thought world of journeymen thinkers.

Such thinkers as Lonergan need a *vade mecum* for the journeyers' edification. Such has been provided by Fr. Crowe, who certainly should show his subject as well, if not better, than anyone else. He is the director of the Lonergan Center of Research at Regis College, where Lonergan himself has resided and taught these many years.

Anyone wanting to assess Lonergan's contributions intelligently will do well to read Fr. Crowe's guidebook. I wish I had it before that memorable conversation with Lonergan in the austere sitting room at Regis.

Come to think of it, that place was a most appropriate setting for meeting a person whose inner thought, as well as his personal life, is disguised in frugal sparseness. Behind the external simplicity of vocabulary and action are depths it is not easy for most of us to plumb. Crowe helps!

(The Very Rev.) KENDIG BRUBAKER  
CULLY

Dean of the Episcopal Theological  
Seminary in Kentucky  
Lexington, Ky.

# Renewing Ordination Vows and Consecrating Chrism

By THE EDITOR

**D**uring the past few years, an increasing number of dioceses have adopted the practice of assembling the clergy on Maundy Thursday (or some other day in Holy Week) for the renewal of ordination vows, the consecration of the holy chrism, and the sharing together with the bishop in the Holy Eucharist.

As there is uncertainty in the minds of many as to what this elaborate service is intended to accomplish, comments about it may be helpful now while plans for it are being completed. Some discussion may also stimulate the evaluation of it after it has taken place. When this service is held, furthermore, we would hope that lay people could also participate with an understanding of what is transpiring.

Why does such a service occur anyhow? In ancient times, it was customary to baptize large numbers of converts during the Great Vigil of Easter, and the newly baptized were anointed with chrism, the perfumed anointing oil, as an expression of their incorporation into Christ and the anointing of the Holy Spirit. This chrism was apparently consecrated by the bishop shortly before use.

Later on, as the church spread, the bishop's church or cathedral was not the only place baptism was administered. Hence the bishop consecrated the chrism at any earlier point so that it could be carried to outlying parishes in time for the Great Vigil.

Since Good Friday was not felt to be appropriate for bestowing sacraments or solemn blessings, the chrism was consecrated on Maundy Thursday at the so-called Chrismal Mass. The clergy could participate in this and then have ample time to return home with their chrism. In the Roman rite, oil of exorcism for a

prebaptismal anointing was also blessed at the same time and, apparently for simple convenience, oil for anointing the sick was blessed at the same service too. Centuries later, as babies were baptized at different times of year, the Easter baptisms declined and the reason for blessing the oils during Holy Week was forgotten. Religious writers devised rather imaginative explanations, claiming that oil mystically embodied the spirit of the Last Supper, or other devout but fanciful interpretations.

In modern times, as part of the very successful effort to revive the great rites of Holy Week, the Roman Catholic Church has reemphasized the assembly of the clergy at the Chrismal Mass. A repetition of their ordination vows by the priests has been introduced as a further observance, reflecting the widespread Roman Catholic belief (not part of Anglican tradition) that our Lord founded the priesthood on this day.

Such a rite is appropriate during Holy Week because it is a time when heavy and emotionally demanding responsibilities are laid upon the clergy. They need to be sustained by the sense of mutual support among their colleagues and their bishop, and by an awareness that in leading their parishioners through Holy Week and Easter, they are fulfilling some of the highest duties of their ministry.

It is this combination of rites which has inspired such a service in many Episcopal cathedrals during Holy Week. Having attended such rites in a variety of dioceses where they were very differently carried out, the present writer would make several observations. In general, such services are usually very fine and edifying occasions, and are worth planning and executing in a careful manner.

The purpose should, however, be borne in mind. The primary basis of this service, the hallowing of the holy chrism, is in preparation for baptisms at the Great Vigil of Easter. The Chrismal Eucharist makes little sense if no effort is being made in the diocese to restore the Great Vigil. After all, the bishop can consecrate chrism at other times for baptisms on other occasions, as in fact the Prayer Book directs (p. 307).

The secondary function of this service, the spiritual fortifying of the clergy, obviously requires that the service be planned and performed with clear pastoral considerations. If it is simply a legalistic ceremony, its point is lost. If preferred, such a reaffirmation of vows can take place at some other time.

How should such a service be carried out on Maundy Thursday? First it will normally be in the late morning or noon, to allow time for people driving in from outlying points of the diocese. We would urge that this, like all celebrations of the Eucharist, be advertised as open to all churchpeople — not just to the clergy. Some of their family members or parishioners may wish to come, as well as members of the cathedral congregation who may wish to go to church at this hour.

The lay presence is important, for such a service loses a great deal if the sanctuary and chancel are bulging with clergy, while only four or five worshipers kneel in the nave. We would urge, furthermore, that all the parts usually carried out by lay people be so assigned on this day — as reading the Epistle and bringing up the elements at the offertory.

As on all great diocesan occasions, the distinctive roles of deacons, priests, and bishops should be properly differentiated. If many deacons are present, two can be the bishop's attendants, one can read the Holy Gospel, another can lead the intercessions, others can arrange the vessels on the altar at the offertory, etc.

The reaffirmation of ordination vows appropriately comes after the sermon, as do the vows in ordination rites. Such a reaffirmation should *not* be confined to the priests. Bishops also are bound by vows, and it is outrageous that deacons should come to a diocesan event, perhaps absenting themselves from their secular work and driving long distances, only to be cut out of the action.

Anglican theology, in any case, does not see an exclusive relation between Maundy Thursday and priests. The place of the apostles points to the bishops. The foot washing and the Lucan saying at the Last Supper, "I am among you as one that serves" (St. Luke 22:27), make it a day for deacons, and of course the institution of Holy Communion makes it an important day for lay people too.

The renewal of ordination vows does not require the repetition of all the ques-

tions in the ordination services. The authorized form in *The Book of Occasional Services* (pp. 213-4) is quite satisfactory, and is appropriate for all three ordained orders.

For the blessing of oils, the first question to ask is which oils, and why? In the Roman rite, three different ecclesiastical oils are blessed on this day. In accordance with ancient Roman tradition, oil for the sick is blessed during the Eucharistic Prayer itself by the bishop. Our own liturgy, on the other hand, like most historic catholic liturgies, assumes that the oil will be blessed by priests from time to time, as they need it in their ministry to the sick. Many Episcopalians doubt whether it is wise to introduce this added blessing into the Maundy Thursday rite. If in doubt, leave it out!

Secondly, in the Roman rite the bishop may bless the oil of exorcism for catechumens — an oil anciently applied to candidates before baptism. Such a practice is rarely followed in the Episcopal Church. In those dioceses in which this *oleum catechumenorum* is nowhere used, it is confusing to prepare it for use on Maundy Thursday. Finally we come to the sacred oil or holy chrism. This is the heart of the ceremony. Yet we should still ask ourselves "Why?" If one has no answer, we would question attempting to carry out this long and complicated service which we have been describing.

In our Prayer Book, chrism is normally consecrated in the parish when the bishop visits (p. 307). In areas where chrism is not well understood or valued (*i.e.*, 99.99% of the Episcopal Church), it is certainly within the parochial context that there is the best opportunity to explain chrism to the people and to have them see it blessed and then applied, a few minutes later, to the foreheads of the newly baptized.

On the other hand, not every congregation has been recently visited by the bishop, and in some cases the amount he blessed may have proved insufficient. We would justify a special consecration of chrism in Holy Week as providing for the needs of the cathedral church itself, and for such others as desire it, without any disrespect to our Prayer Book provisions for normally consecrating it when the bishop visits parishes.

The present Roman rite directs the consecration of chrism to occur at the end of the Mass, after the postcommunion prayer. If the oil of catechumens is to be blessed, that blessing precedes the consecration of the chrism. (Alternatively, the oils may be blessed after the ministry of the word.) Our own authorized form for consecrating chrism apart from baptism (*The Book of Occasional Services*, pp. 209-10) also directs that it be after the postcommunion prayer. If one or two of the other oils are to be blessed, one option is to bless them immediately before or after the chrism, with a short explanation in each case so

that the clergy, no less than the people, understand the distinctions between the different oils.

It is appropriate that any oil to be blessed be first brought into the sanctuary at the offertory. If the containers are placed on the altar or any table with a cloth covering, small squares of waxed paper may be placed under the vessels.

What about the Holy Eucharist? It is customary, on such occasions, for some priests (perhaps a dozen) to be fully vested and to stand with the bishop at the altar from the offertory on. Other priests, in albs or surplices, and stoles, sit at the sides of the sanctuary or in the choir, or the front rows of the nave, as convenient. We recommend that they all stand and extend their hands during the Eucharistic Prayer, and that they all be considered as concelebrants. We do not recommend that anyone except the bishop say all or part of the Eucharistic Prayer aloud (except of course for the *Sanctus* and any other part in which all join).

The whole assembly is to join in one celebration, not a hundred different simultaneous private celebrations, and when a large group of priests all say the prayer aloud, then the lay people (who are not unfamiliar with the words) subconsciously join in also, and the effect is not what was intended. As has been said before, deacons should exercise their order fully also.

After the service, it is desirable to have a luncheon for the clergy, which furthers the collegiality and mutual support which the whole occasion is in-

tended to express. Meanwhile, some individuals (perhaps several deacons) should be at work in the sacristy. Before the service, small glass bottles, with caps, should be laid out, with small funnels to fill them with the chrism. If one or two additional oils are blessed, bottles for these should have labels clearly affixed beforehand. (It is hard to put stickers on bottles after the oil has begun to spill.)

These containers can then be distributed to the clergy who desire them. The solemn significance of the holy chrism requires that it be treated with respect, and the clergy should be warned never to misplace the containers or to allow their contents to be desecrated.

Finally, in many dioceses, it has been found better to hold the Chrismal Eucharist on Monday, Tuesday, or Wednesday of Holy Week. So many things are going on at the end of the week that some clergy may not be able to take the time for a trip to the cathedral, a lengthy service, and luncheon on Maundy Thursday. An earlier date is quite acceptable, for Anglican theology postulates no essential connection between Maundy Thursday and these observances. As we have seen, the consecration of chrism on this day seems to have been originally mainly for convenience anyhow.

In large dioceses in which the see city is not centrally located, it may also be helpful, perhaps on alternate years, to have the Chrismal Eucharist in some large church in another part of the diocese.

### At the Scent of Water

*Job 14:7-9,14    John 3:5; John 19:34    Dante's Inferno*

Have you observed a water dowsing try  
To use a young peach stick in form of Y?  
He holds a short part in each hand, around  
He walks with long part parallel to ground  
Until the short parts twist.

With that he knows.  
"Myth," "magic," "gift," on with his task he goes.  
"At the scent of water" an old tree blows;  
When the tree's cut down, from the secret root  
That lives under the ground, new branches shoot.

A place no one desires to have to cope  
With- Hell- has a rock, inscription austere:  
"Abandon hope all ye who enter here!"  
John the Baptist with water bestowed hope,  
Water of life from the fountain of love,  
No myth or magic, the gift of grace from above.  
Water and the Spirit vivify our root.  
On Calvary's Tree-

The perfect Fruit,  
By blood and water become our substitute.

Lucille D. Short

# CLASSIFIED

## 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.

## 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.

## FOR SALE

**NECKTIES** with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

**MASS VESTMENTS/CHURCH FURNISHINGS,** new and used at reasonable prices. Write: Prime Bishop, Mariavite Old Catholic Church, 2803 Tenth St., Wyandotte, Mich. 48192.

## NEEDLEWORK

**DESIGNS** in needlepoint: Altar Kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs handpainted. Single-mesh canvas cut to measure. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## POSITIONS OFFERED

**THE BOARD** of the Dakota Leadership Program is now accepting applications for the position of Director. Persons of Native American ancestry will be given preference. Experience and skills in leadership training, adult education, group process, and ministry development are necessary. Persons interested should write: Chairman, Search Committee, Box 506, Mobridge, S.D. 57601.

**ORGANIST-CHOIRMASTER-TEACHER** for Massachusetts parish. Applications received until April 15, 1981. Apply with resume to: Grace Church, 35 Jackson St., Lawrence, Mass. 01840.

## 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.

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

# PEOPLE and places

## Ordinations

### Priests

**Kansas**—Michael Joseph Combs, canon, Grace Cathedral, Topeka. Add: 1172 Randolph 66604.

**Montana**—James Thaddeus Butcher, vicar, St. Patrick's Church, Bigfork-Ferndale, Mont. Add: P.O. Box 431, Bigfork 59911.

**Southwest Florida**—Harry I. Parsell, Jr., assistant, St. Thomas Church, St. Petersburg, Fla. Add: 1200 Snell Isle Blvd., N.E. 33704.

**Springfield**—Paul Marcel Shaffer, vicar, St. John's Church, Shenandoah, Iowa. Add: 403 Church St. 51601.

**Western Louisiana**—Thurman Eugene Sargent, curate, Church of the Ascension, Lafayette, and chaplain, University of Southwest Louisiana. Add: 1030 Johnston St., Lafayette, La. 70501.

### Deacons

**Chicago**—Frank Witt Hughes, assistant, St. Margaret's Church, Chicago, Ill.

**Massachusetts**—Baily Ogden Whitbeck, assistant, Grace Church, 76 Eldredge St., Newton, Mass. 02158.

**Michigan**—Dorothy S. Calmes, assistant, St. Paul's Church, Brighton. Add: 5629 Shoshoni Pass, Pinckney, Mich. 48169. Theodore H. McConnell, assistant, St. John's Church, Alma, Mich. Add: 890 Riverview 48801. Anne C. Garrison, assistant to the bishop for special ministries. Add: 207 Rampart St., #302, East Lansing, Mich. 48823.

### Laity

**David E. Summer** is editor of *Interchange*, for the Diocese of Southern Ohio. Add: 412 Sycamore St., Cincinnati, Ohio 45202. Home Add: 4469 Colerain Ave. 45223.

## Deaths

**The Rev. Edward Henry Enberg**, vicar of St. Christopher's Church, Princeton, Ill., died February 16. He was 66.

Born in Brooklyn, N.Y., November 5, 1914, Fr. Enberg was educated at Rutgers University and Nashotah House, receiving the M.Div. degree in 1968. He was ordained deacon and priest in that year and spent his entire ministry in the Diocese of Quincy. Fr. Enberg was a recognized expert in metal hardness testing and was a U.S. Army Colonel during World War II. He is survived by his wife, the former Marie Zittel Mills, a daughter, Barbara, and two grandchildren.

**The Rev. Stephen Reginald Hammond**, rector emeritus of the Church of Our Saviour, Mill Valley, Calif., died February 12.

Fr. Hammond was born March 14, 1883, in Guilford, Sussex, England, and was ordained deacon in 1910 and priest in 1911. He married Hattie Reid in 1909. The couple had seven children. Prior to serving Our Saviour's, Fr. Hammond served churches in Santa Barbara and Los Angeles. Following his retirement in 1957, he served as vicar of Redeemer Church, San Rafael, Calif.

**Mary Rastello** (Mrs. Merlyn), president of Episcopal Church Women of the Diocese of Northern Michigan died February 7 of cancer. She was 53.

Mrs. Rastello, long active in her home mission, Christ Church, Calumet, served as a member of the diocesan council, Triennial delegate, and General Convention deputy. She is survived by her husband, six children, two grandchildren, and her mother.

# CLASSIFIED

## RESOLUTION AVAILABLE

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

## SUMMER SUPPLY

**CHURCH OF ENGLAND** priest (university lecturer and chaplain, single) seeks summer post in Episcopal Church. Free July-September. Write to: the Rev. Dr. Alan Griffin, Department of Classics, Queen's Building, University, Exeter EX4 4QH, England.

## 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.

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

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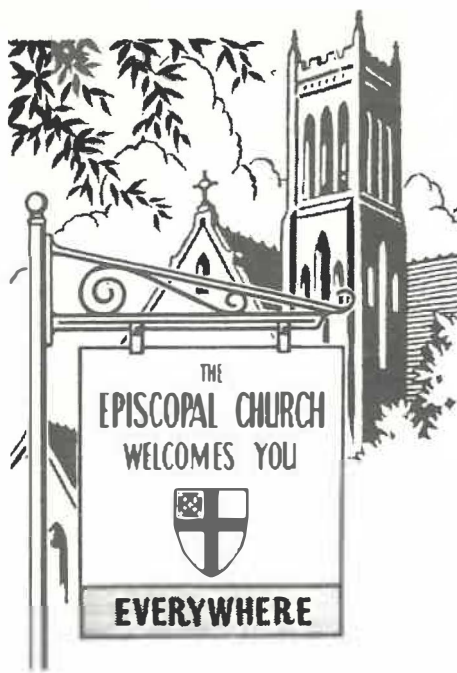
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# LENT CHURCH SERVICES



## 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

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
**The Rev. H. Stuart Irvin, D.Min.**  
 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 & 8:20; 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

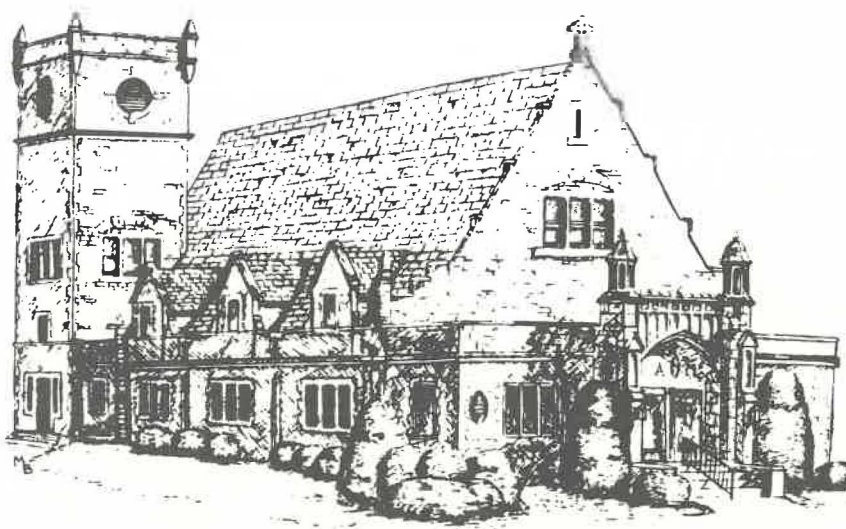
## SPRINGFIELD, MASS.

**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

*(Continued on next page)*



St. Paul's Cathedral, Oklahoma City, Okla.

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

# LENT CHURCH SERVICES

(Continued from previous page)

## 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

## 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

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

**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

## EPIPHANY

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

## EPISCOPAL CHURCH CENTER

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

## ST. IGNATIUS

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

## JOHN F. KENNEDY INTERNATIONAL AIRPORT

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

## ST. MARY THE VIRGIN

46th St. between 6th 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 assistants  
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. Keithly, 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 Allford, 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. Anne's Church, Fremont, Calif.

A Church Services Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.