

# THE LIVING CHURCH



The Feast of the Purification of St. Mary the Virgin, sometimes known as Candlemas, was observed at St. Paul's Church, K Street, Washington, D.C. Candlemas, which also commemorates the Presentation of Christ in the Temple, marks the close of the forty days after Christmas. Shown in procession are (from left): the Rev. James R. Daughtry, rector; the Rev. Warren Klam; the Rt. Rev. William Wantland, Bishop of Fond du Lac; and Randy Roome, seminarian at Virginia Theological Seminary.



## Image of the Earth: Formed from the Dust

By JOHN L. KATER, JR.

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

**T**o be created in the earth's image is to bear an identity which is of the earth, earthy. We are bodies: material beings whose life is of the earth. Our physical selves are not an embarrassment to be gotten rid of as soon as possible, as if they were a distraction from the real business of living.

What a distortion of Jesus we have accomplished, to act and believe as if this lover of the earth wanted us to give up the material reality of which we are made. The Christ of Easter sat by the lake with his friends, sharing their fish and holding out his wounded hands as if to say, "I am a man!"

What a travesty we make of him when we assume he cares nothing for our bodies: We spiritualize ourselves and Christ into a shadow of the human. It's ironic that so many people try to make him into a hybrid or a freak of history, when in fact Jesus shows us what it's like to be really human.

*This is the second essay in a series written for this column by the Rev. John L. Kater, Jr., rector of Christ Church, Poughkeepsie, N.Y.*

It is Christ, after all, who is the perfect human being. The way Jesus lived his life defines humankind as it might be. To be free like Jesus, and to act out of that freedom in compassion and commitment; to be whole like Jesus, and out of that wholeness to minister to the brokenness of the human family: This is what it means to be human.

For Christians, to be most fully ourselves is to fulfill in our own life, as it gives us opportunity, the image of humanity which Christ lived out in his life. We are created in the image of Christ, because we are human as he was human.

It is the church which is the means by which the image of Christ comes true for us. Like him, his church celebrates and affirms the uniquely human signs of what the human family might be.

Jesus took people as they are so that they could become something more and better. The Samaritan woman is not only the village scandal, she is also worthy of conversation with Jesus himself. Mary (and Martha) are not relegated to the kitchen, they are taken as people with things on their mind, things that matter. Bumbling fishermen are allowed to become apostles, sleazy tax collectors are entrusted with telling the story of how they came to know Jesus.

At no point did Jesus simply shrug his

shoulders and write them off as hopeless or helpless. Instead, he addressed them as if they were capable of becoming more than they were. This was the mark of his ministry and the way his hopes happened. People were changed; they grew more human.

St. Paul believed that the church's mission is nothing less than to humanize the world. Writing to the Christians in Ephesus, he observed that God gives gifts which are meant to "... equip God's people for work in his service, to the building up of the Body of Christ. So shall we all at last attain to mature humanity, measured by nothing less than the full stature of Christ. We are no longer to be children; no, let us speak the truth in love; so shall we fully grow up into Christ."

To be the Body of Christ is to be on the way to fulfilling the image of Christ. The freedom, wholeness, and compassion which makes up that image are not just pious dreams; they are the signs of our humanity, and they have already been lived out for us in a human life — the life of Jesus. The fact that we meet them intertwined with the image of the earth we bear, simply reminds us that the church has work to do — that its mission has not yet been completed. There is no more profoundly human enterprise than to call forth the human, in all the rich diversity and splendor that is implied. The goal is no less than to make us really human — which is to say, to transform this image of the earth into the image of Christ.

### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged .....	\$1,388.80
Receipts Nos. 23,481-23,482,	
Feb. 9-12 .....	1,100.00
	\$2,488.80

# THE LIVING CHURCH

Volume 182 Established 1878 Number 10

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief source of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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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.

## Society of King Charles

Please help me correct an address for Mrs. E.E. Langlois, American secretary of the Society of King Charles the Martyr [TLC, Feb. 8]. Her correct address is 435 N. Wilson Ave., Rice Lake, Wis. 54868.

(The Rt. Rev.) JOSEPH M. HARTE  
Retired Bishop of Arizona  
Phoenix, Ariz.

## Communicant Status

A novel Anglican principle is evolving: "When in doubt, opt immediately for radical change." Nowhere is this being more forcefully illustrated than in the chaos emerging with regard to the sacraments of Christian initiation.

Ironically, now that Roman Catholicism is re-evaluating its long-standing practice of admitting young, unconfirmed children to the Eucharist, Anglicans are being urged to abandon nine centuries of tradition which restored the

apostolic discipline whereby water Baptism and the laying on of hands constitute normative prerequisites to communicant status.

Thus, 12th century Archbishop Peckham of Canterbury is now cited as introducing this unique concept merely as an effort to counter medieval casualness toward Confirmation. Apparently embarrassed by this rite, our liturgiologists are bent on turning the clock back to that medieval indifference.

Of course, some one will point out that George Washington was a communicant without ever having been confirmed. What a brilliant discovery; as if this were a basis for regularizing what obviously was an abnormal but unavoidable condition for colonial America.

In our liberal ecumenical climate, the 1979 Prayer Book canonizes admission to Holy Communion for just about anyone . . . and a logical extension to baptized Episcopalians of all ages of an older policy of interdenominational altar hospitality among all and sundry.

We note that New Zealand is considering elimination of its liberal eight years of age minimum for communicant status and also of changing Confirmation to "commissioning" . . . whatever that may mean. South Africa is deliberating whether Confirmation should be deferred until adulthood or simply de-

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William Sydnor

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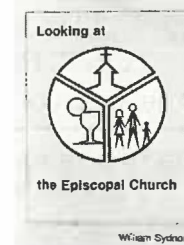
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clared optional. Canadians, it would appear, are proposing the Eastern Orthodox custom of joining the laying on of hands with infant Baptism, although they are having it two ways by also permitting adult "re-affirmation" later on.

(The Rev. Canon) EDMUND W. OLIFIERS, JR.

St. Boniface's Church  
Lindenhurst, N.Y.

*We, like many others, have interpreted the present Episcopal practice as resembling the Canadian position referred to. We wonder what are the "nine centuries."* Ed.

### Conscience Clause

I cannot with any expertise dispute the canonical validity of the Rev. F. Sanford Cutler's premises and conclusions regarding the conscience clause [TLC, Jan. 18]. But I do ask him whether he truly wishes to see trials of those priests, standing committees, and bishops who conscientiously refuse to participate in ordaining women.

If Fr. Cutler seriously expects such trials, then perhaps he should consider trials of alleged heresy to which proponents of women's orders might be subjected were such internecine warfare to erupt. Neither kind of trial would avail the church of any good.

We Episcopalians should recall that our part of the Body of Christ has already suffered one schismatic wound (ACC), and we should ask ourselves whether either side of this question is intent and willing to inflict further wounds.

(The Rev.) LEWIS WARREN  
St. John's Church

Wisconsin Rapids, Wis.

• • •

The Rev. F. Sanford Cutler, in his letter to the editor, refers to the conscience statement of the House of Bishops as a "violation of the constitution and canons of our church."

I would point out that this statement is responsible for innumerable people, including myself, being still in our strife-torn church. And if we're going to nit-pick about legality and constitutionality, I would point out that the priesting of women is also illegal, in that this issue was not passed by two consecutive General Conventions.

(The Rev.) EMILY GARDINER NEAL  
Convent of the Transfiguration  
Cincinnati, Ohio

### How Fares Bureaucracy?

A fresh look at the Episcopal headquarters situation seems in order each year, when a new edition of *The Episcopal Church Annual* is published. The 1981 edition lists 59 hierarchs. Two posi-

tions appear unfilled, presumably temporarily, making 61 altogether. The dictionary defines a hierarch as "one who has controlling authority in sacred things."

Of the 61 hierarchs, 30 are clergy. Of those 30, five are bishops, which seems a lot of high power for a flock that size.

It must be remembered that over and above (or beneath) the 61 hierarchs is an uncounted number of people who pound typewriters, keep books, answer telephones, run errands, and sweep floors. Suffice it to say it takes a lot of them to service 61 officials.

In looking back a dozen years, we find that the number of hierarchs at 815 has increased by about a half dozen. There were 54 in 1969.

But when we compare the present situation with that of January, 1970, we suspect that proliferation is again in the saddle. On January 22, 1970, *The New York Times* published a four column story stating that the staff at [our church] headquarters had been "slashed about in half." That economy move now seems undone. Increase appears once more in command.

The age old questions arise once more: Is such a large staff necessary or desirable? Is the expense justified in these times of galloping overhead?

The coming of a new President of the United States, who has pledged to reduce the entrenched federal bureaucracy, seems a most propitious time for us Episcopalians to give the most serious consideration to a similar course of action at 815.

(The Rev.) FREDERICK M. MORRIS  
New Canaan, Conn.

### Guarding the Guards

Although I am not a member, I understand that the Episcopal Peace Fellowship (EPF) wishes to develop a serious and widespread understanding of Christian responses to the whole question of violence, a major problem for the church since even before Jesus' Baptism (Matthew 2:13-23. Luke 3:14). In order to do so, the EPF, as did our Lord, must occasionally make emphatic — if not always literal — statements (Matthew 13:9. Mark 9:43-48).

In this respect, the letter of the Rev. Walter D. Edwards, Jr. [TLC, Dec. 28] was interesting, and perhaps significant. He omitted biblical quotations, preferring references to such pagan works as *Mein Kampf* to support his conclusion that we must hope in military preparedness, and that the EPF is irresponsible for suggesting alternatives. Surely Fr. Edwards could support his position scripturally, or at least from the writings of Christian theologians who advocate the "just war" concept.

However, such basic and astute observations of our Lord as "all who take the

sword shall perish by the sword" (Matthew 26:52) cannot be refuted entirely, even by Jesus' own words (Luke 22:36).

The problem of violence is too complex to be solved by quotations or proof-texting, although quotations can help stimulate the deep thought and hard work necessary for solution. Thomas Jefferson's comment on the price of liberty is true enough. But we need to remember that he was referring to all manner of vigilance, not merely the external; as a liberally educated man, Jefferson was well aware of another pagan phrase, one which addresses the basic natures of democracy and freedom: "*quis custodiet ipsos custodes?* (who will guard the guards themselves?)."

(The Rev.) RICHARD MORGAN, V  
Trinity Church

Spruce Pine, N.C.

### Incense as a Symbol

Your commentary on the use of incense [TLC, Feb. 1] hopefully will be a stimulus for restitution of this ceremonial practice in our churches.

Incense can be a powerful symbol that not only adds to the beauty and majesty of our worship of Almighty God but also, and more importantly, conveys a spiritual experience by sight and smell as the smoke ascends from the thurible. The beautiful symbolism in the use of incense is certainly biblically substantiated.

Since incense is not used around here, much to my consternation, I make it a point on weekend trips to visit parishes where I know, or find out, that it will be used. It is for me a very profound symbol that enriches and empowers my worship of God. I agree completely with you that it is essential to explain carefully to a congregation being introduced to incense, precisely why it is used, how it is used, and what are the biblical basis and the spiritual significance of its use.

Approached in this way, the use of incense can enrich the beauty and the spiritual dimensions of worship for the entire congregation.

ROGER D. WHITE, M.D.  
Mayo Clinic

Rochester, Minn.

### Living on Pension

You published a letter from a retired missionary's wife who reports that their pension is still \$1,000 under the poverty level [TLC, Jan. 11]. Perhaps this gives me an opportunity to say to the whole church what I have said many times to clerics who are not yet retired.

Year after year, I have examined the charts put out by the Pension Fund showing the salary scale of the clergy and the percentage receiving these salaries. My own salary was always at or close to the median. So, it seems reasonable to suppose that my pension and so-

cial security experience could give the majority of "active" clergy an idea of what to expect when they retire.

My pension and social security combined provide a little less than one-half of what we spend to live.

This is not finding fault with either the Church Pension Fund or the social security system. But it is a warning each cleric should heed. When you retire, you will have to come up with about half, maybe more, of what it takes to live in what one wit described as "dignified poverty."

And do not expect Sunday duty honoraria to amount to much, even if you substitute around most of the Sundays of the year, as I do. Last year I took in from this source something less than 10 percent of the total it took us to live. No, I'm not complaining. I'll have services anywhere for no honorarium at all, if travel expenses are taken care of, and if that is all they can afford.

One further note. 1040 IRS is upon us. The IRS says they do not want us to overpay, nor underpay, either. Hence, be conscious of a provision that benefits clergy, namely "providing a home" deduction. Providing a home does not include anything you eat or wear. But it does include just about everything else.

Consult a tax man, or woman. They will probably save you much more than their fee. Ask specifically about "provid-

ing a home." If the first one is not familiar with the term, keep looking until you find one who is.

NAME WITHHELD

*We take this correspondent's warning seriously. Financial planners often advise that if one is to continue at the same standard of living, retirement income should equal 65 to 75 percent of one's income the last year before retirement. Positive factors, which help somewhat, are that at age 65 one gets a double tax exemption; one no longer pays social security taxes after retirement; and, even after retirement, clergy may count part of their pension as a tax free housing allowance. Most retired clergy find that their pension and social security do make up more than half of what they spend. Even under the best of circumstances, however, it is evident that savings, investments, or some other sources of support are important. Ed.*

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## Mary Parkman Peabody Dies in Cambridge

Mary Parkman Peabody, widow of the Rt. Rev. Malcolm Peabody, fifth Bishop of Central New York, and a leading civil rights and anti-war activist of the 1960s, died recently in Cambridge, Mass. She was 89.

By birth and marriage a member of two of Boston's most prominent families, Mrs. Peabody was born in 1891 in the city's Back Bay area. She attended Miss Porter's School in Farmington, Conn., and in 1916, married the Rev. Malcolm Peabody.

At the age of 72, Mrs. Peabody went to St. Augustine, Fla., to join the Rev. Martin Luther King, Jr., and members of the Southern Christian Leadership Conference (SCLC) for a sit-in at a racially segregated hotel dining room.

Mrs. Peabody and 116 other demonstrators were arrested and charged with trespass by police armed with cattle prods and accompanied by leashed dogs. When Endicott Peabody, then governor of Massachusetts, heard that his mother was in jail, he said he was not surprised, and expressed his "admiration for her courage, sincerity and determination."

In the years following her arrest in Alabama, Mrs. Peabody participated in demonstrations against the Vietnam war, and marched during the 1970s to protest nuclear arms development.

Following the bishop's death in 1974, Mrs. Peabody moved to Cambridge. She leaves five children. In addition to the former governor of Massachusetts, Mrs. Peabody was the mother of Marietta Tree, the first U.S. delegate to the United Nations Trusteeship Council in 1965.

## National Conference on Refugee Affairs

The first national Episcopal Church conference on refugee/migration affairs took place in January under the sponsorship of the Presiding Bishop's Fund for World Relief at the Diocese of Maryland's Claggett Conference Center in Buckeystown.

The more than 80 participants, who met for four and one-half days, included resettlement coordinators representing 25 dioceses, Fund and Church World Service staff members, and other ecumenical project coordinators.

The Rev. William Fallowfield, director of the Claggett Center, welcomed the

conferees on behalf of the Rt. Rev. David Leighton, Bishop of Maryland. The Fund's director, the Rev. Samir J. Habiby, and Marnie M. Dawson, assistant director for migration affairs, opened the conference and introduced the staff.

Such topics as sponsorship procedures, social services, theological overview of refugee ministry, U.S. policy directions, and diocesan structure and response were covered by the staff.

Other sessions were conducted by guest speakers. Jerome and Shirley McNally of the Diocese of the Rio Grande presented a plenary workshop on English as a second language; Bernard Haldane, an employment and career specialist from the Diocese of Olympia, conducted an interview with a recent Cuban refugee, highlighting the special problems faced by an immigrant seeking employment; Karen Codman from the Diocese of Los Angeles, drawing on her experience as sponsorship manager at St. Anselm's Indochinese Refugee Center in Garden Grove, Calif., provided information on pre-arrival training for sponsors.

A panel presentation was moderated by Mrs. Dawson. This was viewed as a conference highlight, as the panel was composed of refugees, and each had a story to tell.

The conference also heard presentations by the Rev. Winston Ching, staff officer for Episcopal Asiamerica Ministries, and Dr. David Crean, staff officer for hunger at the Episcopal Church Center in New York. Richard Wheeler, chairman of the Fund's executive committee, spoke briefly to the assembly about the importance of the church's current role in refugee ministry.

The group left the conference center for a one day visit to Washington, D.C., that included a forum on legislative issues, conversations with legislators, and worship at the National Cathedral.

## New Ecumenical Organization Formed

A new national ecumenical organization was formed as a result of a January meeting in Tulsa, Okla., attended by 65 representatives from five churches. The new organization, to be called the Parish Renewal Council, elected the Rev. W. Dennis Pederson, director of the International Lutheran Center for Church Renewal, as chairman of the executive committee.

The council's aim will be to centralize renewal activities for parish pastors, priests, lay and church leaders. It will sponsor regional and national parish renewal conferences, publish theological-biblical position papers and treatises, organize a national network of interdenominational renewal prayer fellowships and provide intercessory prayer to support spiritual renewal in parishes.

The five groups forming the Parish Renewal Council are the United Methodist Renewal Services Fellowship, Fellowship of Charismatic Christians in the United Church of Christ, Presbyterian Charismatic Communion, Episcopal Renewal Ministries and the Lutheran Charismatic Renewal Services, U.S.A. Two representatives from each church will form the executive committee. Episcopal members are the Rev. Charles Irish, Akron, Ohio, and the Rev. Roger Ames, Charlevoix, Mich.

"The National Parish Renewal Council is the beginning of a new phase in the renewal movement in the U.S.," said Dr. Pederson. "We believe the Holy Spirit has visited our generation with renewed spiritual reality similar to the day of Pentecost. This renewal is diverse and world wide, but has not yet penetrated deeply the vast majority of pastors, priests, and parishes of the denominations."

## WCC Grants Defended

Defending World Council of Churches grants to African liberation groups, Anglican Archbishop L.S. Garnsworthy of Toronto said he disagreed with the view that the church "should stick to its knitting and its one hour on Sunday."

The Toronto prelate said it was erroneous to say that church money was used for "running guns," adding that in the Rhodesian conflict vastly more WCC money went for relief work inside the country than went to the Patriotic Front of Robert Mugabe and Joshua Nkomo.

Archbishop Garnsworthy said that if it were not for church money and helpers in the South African township of Soweto outside Johannesburg, "there would be no education for the young or caring of any kind."

Too many people regard the church as an "overcoat," he asserted. "They spend a comfortable hour in a gothic building on Sunday, then take it off when they go into the real world."

## Ecumenical Eucharist in Pennsylvania

Episcopalians and Lutherans gathered at Family of God Lutheran Church in Buckingham, Pa., on Sunday, January 18, to mark the beginning of the Week of Christian Unity with a joint celebration of Holy Communion. The service marked the first time that Holy Communion was celebrated by a Lutheran pastor and an Episcopal priest with their respective congregations in the Diocese of Pennsylvania, according to the Rev. Glenn M. Matis, vicar of the Church of the Holy Nativity in Wrightstown, Pa.

Fr. Matis and the Rev. Kenneth E. Auer, pastor of the Lutheran church, planned the ecumenical Eucharist.

In a letter to the Rev. William A. Norgren, associate ecumenical officer at the Episcopal Church, Fr. Matis said that the most important element in arranging the successful service was the relationship of the clergy involved. "Ken and I are good friends, and dedicated to the ecumenical movement. Without this close relationship, the service would not have gone so well."

Fr. Matis also cited the support given by the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania, and the diocesan ecumenical officer, the Rev. John Leser. "Without their encouragement, the service would never have taken place," said Fr. Matis.

Bishop Ogilby sent a proclamation to the service, which said in part, "Though in the world we are known by different denominational designations, reflecting

our particular Christian tradition and orientation, we joyously offer this corporate service of prayer, praise, and thanksgiving to God who illumines us by his word and sacraments."

In his sermon, Fr. Matis said that he and Pastor Auer hoped that the service would mark the beginning of a sharing ministry, in which the two churches would cooperate in serving their community.

"We have a feeling," he said, "that as we share prayers, break bread, drink wine and work together, we will come to a new understanding of God the Creator, Redeemer, and Sanctifier. We believe that if our churches are willing to take risks, we will begin to see that God in Jesus Christ working in us 'can do infinitely more than we can ask or imagine.'"

## Hostages Assail Clergy Visitors

At least six of the former U.S. hostages have sharply criticized the American clergymen who visited them in Tehran last Easter.

The freed Americans said the visit was "a disaster," and did them "irreparable harm." They asserted that the visitors gave support to their Iranian captors rather than to them, and that the clerics "misrepresented" conditions at the embassy as better than they actually were to the American public.

Moorhead C. Kennedy, the embassy's economic and commercial officer and an Episcopal churchman, told ABC's Bar-

bara Walters that the American clergymen who came at Christmas — the Rev. William Sloane Coffin, the Rev. William Howard, and Roman Catholic Bishop Thomas Gumbleton — "were helpful. They seemed to understand our situation. But those who came at Easter were a disaster. They were insensitive, especially the priest."

The Roman Catholic priest to whom Mr. Kennedy referred, Fr. Darrell Ruppel from Omaha, Neb., was the chief object of the hostages' criticism.

Michael J. Metrinko, an embassy political officer, had harsh words for Melkite Rite Archbishop Hilarion Capucci, as well. Archbishop Capucci, who was invited to Tehran by the Iranians, is well known in the Mideast because he was convicted of gunrunning for the Palestinians, and spent three years in prison in Israel.

"I tried to tell [Archbishop] Capucci what things were like," said Mr. Metrinko, "and he just went into a diatribe about how bad things were in Israeli prisons."

Charles A. Jones, Jr., of Detroit, a communications specialist, said he thought "some of the people who came over, especially the clergy, were hypocrites because they came to aid and comfort the hostages, but ended up giving aid and comfort to the Iranians and actually making it worse for us."

"We tried to give them signals, but they didn't get the message," said Marine Sgt. William Gallegos of Pueblo, Colo.

## Loans for Building Programs

Seven loans totaling \$79,000 to aid building projects in seven dioceses have been authorized by the board of directors of the Episcopal Church Foundation in the latter part of 1980.

While ECF loans traditionally have been made for a ten-year period, all but one of these loans provide for a shorter repayment period, so that funds will become available more quickly for other loans.

A five-year loan of \$15,000 to the Diocese of Arkansas will help Trinity Church in Searcy to replace a leaking roof on its parish house by adding a third story, which will furnish additional space for offices, the choir and acolytes. The congregation was organized in 1872 and, after many vicissitudes, was granted parish status last year.

St. Mary's Parish was established in North East, Md., in 1706. After receiving a bequest from Queen Anne in 1714, her name was added to the church's name in gratitude. A \$10,000 loan to the Diocese of Easton, to be repaid in five years, will help St. Mary Anne's to carry out considerable repairs and renovation to its parish house.

St. Stephen's Church in Boise has



<sup>RNS</sup>  
The Very Rev. James P. Morton, dean of the Cathedral of St. John the Divine in New York City, discusses the cathedral's Holocaust memorial with the mayor of Jerusalem, Teddy Kollek. Mr. Kollek addressed the cathedral congregation recently, and said he wondered why "the Christian world doesn't care more for the Christians in the Holy Land and the Middle East."

grown steadily over the years since it was organized in 1962 and is now in urgent need of more classroom space, as well as help in remodeling the church's exterior. A loan of \$10,000 for five years to the Diocese of Idaho will assist the parish in completing this work.

One year ago St. Thomas' Church in Brooklyn, N.Y., signed an agreement leasing the first floor of the parish house for a Head Start Program, which necessitated moving the parish offices to the second floor. A private school, which rents space from the parish, was moved to the basement. A seven-year loan to the Diocese of Long Island, for \$9,000, will help finance the necessary renovations.

The Diocese of San Diego received a \$10,000 loan, repayable in three annual installments, which will be used by St. Anne's Parish in Oceanside to enlarge its church's seating capacity by 60 percent. The population of San Diego County has more than doubled in the last decade.

The Church of the Holy Cross was founded as a mission in northeast St. Petersburg in 1959 and has grown to the extent that its facilities have become overstrained. With a two-year loan of \$10,000 to the Diocese of Southwest Florida, the mission will enlarge its nave and sacristy, and renovate the parish house to accommodate large meetings and dinners, after which it expects to achieve parish status.

To minister to the students of two universities in Normal, Ill., Christ the King Episcopal Church was organized as a mission in 1978. The vicar is a medical doctor who serves without stipend, aided by members of the congregation. The membership has grown too large to meet at an ecumenical campus religious center, and the mission will purchase a Mennonite church with the aid of a ten-year, \$15,000 loan to the Diocese of Springfield.

## Kenya Meetings Draw Crowds

Over 20,000 people attended evangelism meetings held in December 18-21 in Embu, Kenya. The Anglican Diocese of Mount Kenya East had asked the Christian organization African Enterprise to hold the special meetings in celebration of the diocese's 70th anniversary. The conference theme was "Christ Is the Light." Over 15,000 people attended the closing rally, and heard the Rt. Rev. Festo Kivengere preach on the birth of Christ.

The Rt. Rev. David Mukuba Gitari, Bishop of Mount Kenya East, praised the team from African Enterprise, and the Rev. Daniel Serwanga noted that on the last day, "one group wanted to receive Christ before the invitation was even given. And before we finished the meeting, they were all shaking hands. It was a wonderful thing."

# CONVENTIONS

The Diocese of El Camino Real met recently in convention at St. Mark's Church, Santa Clara, Calif., under the leadership of the Rt. Rev. Shannon Mallory, who was installed as bishop of this new diocese in October.

This convention met to adopt a budget. El Camino Real has decided to hold three conventions annually; in the spring, a convention on spiritual renewal will be held, and a convention on the diocese's program will be held in the fall.

A 1981 budget of \$380,250 was adopted. It was announced that Bishop Mallory, who served seven years as Bishop of Botswana, would attend the SOMA (Shared Ministries Abroad) Conference in Southeast Asia.

The tenth convention of the Diocese of the Central Gulf Coast took place from January 29-31 at the Church of the Nativity, Dothan, Ala.

Elections were held, and St. Mary's Church, Milton, Fla., was admitted into the diocese as a parish.

A 1981 budget of \$818,989 was adopted. The Rt. Rev. George M. Murray, Bishop of the Central Gulf Coast, awarded the diocesan Service Medal for outstanding service to the life of the church to Jack Parsons, his former administrative assistant.

The Diocese of Upper South Carolina held its 58th convention December 5-6, at historic St. John's Church in Columbia, S.C.

Some 180 lay and clerical delegates plus visitors from churches and missions across the diocese heard the Rt. Rev. William A. Beckham, Bishop of Upper South Carolina, clarify the church's basic teachings on the sacraments. This matter recently has provoked controversy. "Holy Baptism has from the beginning been a sacrament of new birth. It has also been a sacrament which is not repeatable," Bishop Beckham said. "Episcopalians do, however, provide for reaffirmation and the laying on of hands by a bishop."

In speaking of Holy Communion, Bishop Beckham said, "I see no reason to deny communion to baptized children provided their parents are duly instructed that reception doesn't abrogate the need for confirmation when the children are properly prepared."

The convention voted to proceed with improvement at Camp Gravatt, the diocesan conference center; to study and develop guidelines for the establishment of mission congregations; to find better

means of recruiting black ministerial candidates to strengthen the diocese's work among its black congregations; and for the appointment of a committee to study the church's theology regarding Christian initiation, especially baptism, confirmation and communion of children.

Sr. Marjorie Raphael of Haiti spoke at the convention banquet on the needs of the Haitian people.

Meeting in convention from January 30-February 1 in Blacksburg, Va., the Diocese of Southwestern Virginia was forced to reduce its assessment to the national church in order to achieve a balanced budget. Drastic cuts were made also in all areas of its program.

Because of the progressive erosion of the diocese's financial position over the past decade, the national asking of \$105,000 was reduced by \$11,000. One delegate called the move "the saddest thing we've had to do since the racial integration troubles of nearly 20 years ago." The problem appeared to stem from parishes and missions raising their giving to the diocese by only three percent in the face of 13 percent inflation.

No suggestion was made that the voluntary proportionate giving program on which the diocese has operated for more than 15 years be altered in favor of diocesan assessments of parishes and missions.

The council welcomed the Rev. Richard Hayes, who has begun a three year position as parish development specialist.

Fr. Hayes told the council that the financial crisis may signal the beginning of a new day of awareness and a revitalization of the diocesan program.

The Rev. Robert Cooper of the Seminary of the Southwest, Austin, Texas, addressed council delegates twice on the subject of stewardship. He said Episcopalians must not be ashamed to give money the importance it deserves, but that money must be put in the total context of Christian living.

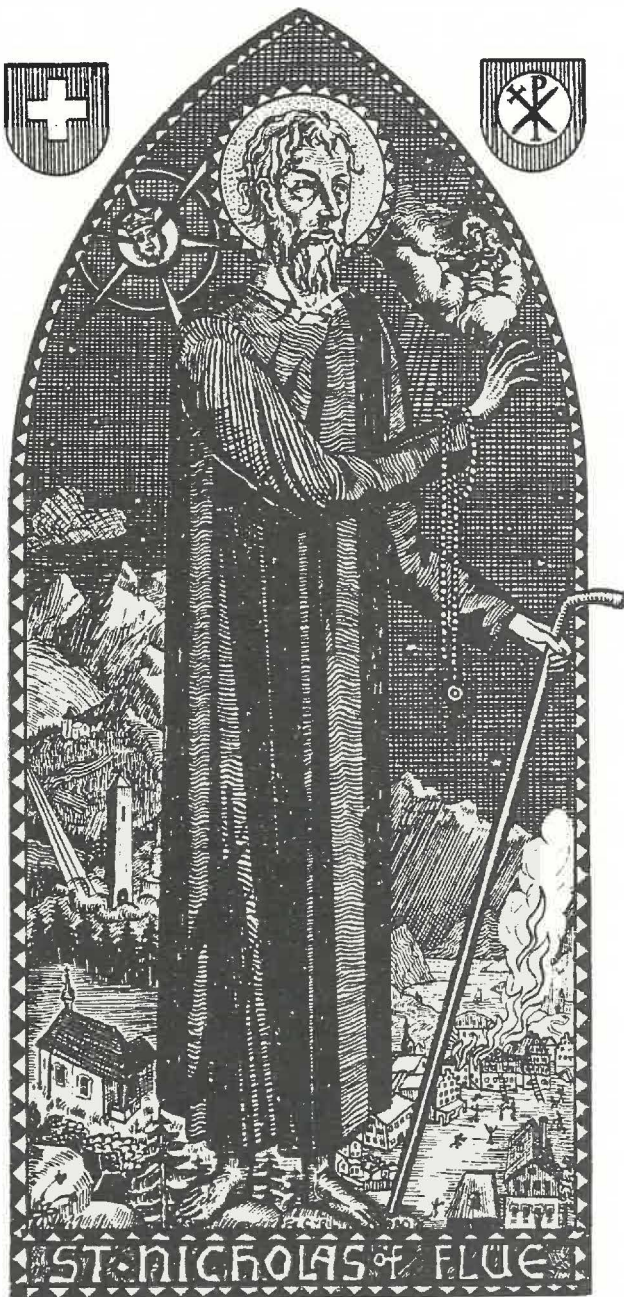
In his annual address, the Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia, pointed to several indications of spiritual growth and vitality in the diocese despite its financial difficulties. The bishop cited the opening of the Westminster-Canterbury Home for the aging in Lynchburg, Va.; the enthusiasm generated by Cursillo weekends; the increasing acceptance of the 1979 Book of Common Prayer, and the recovery of four congregations split by the formation of Anglican Catholic churches in their communities.

It was decided to continue the companion relationship with the English Diocese of Bradford, and to add the Province of the Episcopal Church of the Sudan for a three-way international partnership.



# St. Nicholas of Flüe

Mystic — Hermit — Statesman



*"It is noteworthy to observe that the only Swiss saint and mystic who experienced archetypal visions was granted, by the grace of God, unmistakable insight into the divine nature — an insight which encompasses the symbolic essence of all traditions of mankind divided by doctrines." —Carl Gustav Jung in Neue Schweizerische Rundschau, August, 1933.*

By FATHER CYRIL, OAR

One of the unusual giants of the western church is St. Nicholas of Flüe. He is endowed with a unique personality, an exceptionally original appearance, and is graced with mystical visions that carry the seal of unconventional authenticity. He defies all patterns of normal hagiography. Had he lived in Russia, he would have been called a saint and a starlets in the highest sense of the Orthodox Christian's understanding. He is a prophetic figure among the saints of the catholic church. He has much to say to us today.

St. Nicholas, commonly known among his people as Bruder Klaus, *i.e.* "Brother Klaus," was a peasant farmer, wealthy by the standards of his time, a father of ten children, a magistrate, a statesman, a hermit, and a mystic, an indefatigable worker for peace in central Europe, one of the fathers of the Swiss confederacy, and a creative originator of its neutrality.

The 15th century in which he lived was distraught by meaningless wars, plagued by shortsighted secular leaders, and racked by dissensions within the church. (So, what's new, you might ask.) Brother Klaus faced the problems of his day in a candid and original way, and in doing so he offers answers to the dilemmas of our own time in a very cogent and penetrating manner.

He is a perfect illustration of the fact that a mystic and a hermit need not be an impractical recluse, fleeing from the world; nor does he condemn it or hate it. What he does reject is the secular standards of the world, and he does all he can to save this beautiful world, through prayer and action, for the purposes God intended it to evolve.

Nicholas is an attractive individual who recoiled in horror from political imperialism, as well as from religious triumphalism and the quest for power. He would have resisted, were he to live today, the subtle religious temptation to promote the kingdom of God on earth by Madison Avenue methods of sales-

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*Father Cyril, OAR (the Rev. Enrico Molnar), is a frequent contributor to our columns. He makes his headquarters at St. Michael's Forest Valley Priory in Taji-que, N.M., but also pursues the work of the Order of Agape and Reconciliation in Costa Rica.*

manship; he preferred the means employed by Jesus himself.

Every year thousands of pilgrims climb the steep road leading from Sachseln to Flüeli and to the Ranft Gorge, where Nicholas lived, prayed, and worked. Yet he is almost unknown in the English speaking world!

Who is this Nicholas of Flüe? In the picturesque and small canton of Obwalden, in the heart of modern Switzerland, on the road from Luzern [Lucerne] to Interlaken, by the Lake of Sarnen, there is a small town of Sachseln. In the mountainous region east of Sachseln there is the village of Flüeli, known as Flüe during the middle ages. It was here that Nicholas was born on March 21, 1417.

The stone and log house where he was born is still standing, now a national monument and shrine. Some ten minutes east of Flüeli in the Gorge of Ranft, near the Alpine stream of Melchaa, there is a small chapel with a tiny hermitage attached to it. There Nicholas died exactly 70 years later, on March 21, 1487.

These years were lived out in a very troubled century. During the lifetime of Brother Klaus, there were 28 wars and military campaigns. In his early years,

farmer Nicholas took part in several of these campaigns whenever called up by the authorities. But he was deeply disturbed by the warlike spirit of his compatriots, as well as by the loosened morals engendered during these frequent wars and public executions. In 1460, during the Thurgau War, his entreaties saved the St. Catherine Monastery (Katharinental) from destruction and plunder by the Swiss confederate troops.

The affairs of the church at that time were equally deplorable. In 1418, the Council of Constance deposed three popes who had reigned simultaneously. The Bishop of Constance, in whose jurisdiction were both Sachseln and Flüeli, was elevated to his high office at the age of 22 — simply because he was of noble birth. Yet, as full of malversation as were the conditions of the church, Brother Klaus did not lose his faith in God and his church.

Nicholas was brought up in a deeply religious family. Both he and his brother Peter became members of the Friends of God (Gottesfreunde), a mystical brotherhood to which he was introduced by his pastor, Heimo am Grund, and Brother Matthias Hattinger of Thun.

At that time, Strasbourg in Alsace

was the focal point of this movement, among whose leaders were such famous men as John Tauler (1300?-1361) and Blessed Henry Suso (1295?-1366), whose *Little Book of Divine Wisdom* became rather popular in the Swiss valleys. Many clergy, monks, nuns, and lay people belonged to this movement of medieval Christian renewal; out of its ferment came the classic of mystical literature, the *Theologia Germanica*. Nicholas responded avidly to the environment of this spirituality, and was noted from childhood for his piety, love of peace, and sound judgment.

In 1446, Nicholas married Dorothea Wyss of Sarnen. It was a most happy marriage. Five boys and five girls were born (their descendants still live in the region).

During those early years, Brother Klaus was active in civic affairs; he was elected to the town council, became a judge and a cantonal councilman. He finally resigned the office of councilor of Sarnen after he noticed flames of fire issuing from the mouths of three fellow councilmen who had accepted bribes. He exposed their perjury.

Even when quite young, Brother Klaus was fond of praying. He fasted two days a week. He was not yet 17 when he had his first mystical experience. During the happy years of his married life, he continued his intense prayer life. To quote the testimony of his eldest son, "My father always retired to rest at the same time as his children and servants; but every night I saw him get up again, and heard him praying in his room until morning. Often he would go in the silence of the night to the old church of St. Nicholas or to some other holy places."

At the age of 50, Nicholas had a numinous call to embrace the eremitical life. Obtaining the permission of his wife, and placing his eldest son in charge of the family affairs, he left his home on October 16, 1467. Eventually, guided by a searing light shaft, he settled in the Ranft Gorge. Another vision of four bright rays induced him to abstain from any food or drink for the remainder of his 20 years of life. The Holy Eucharist became his only nourishment.

At one point in the turbulent history of central Europe, the Swiss defeated the Burgundian forces of Charles the Bold, and a civil war almost broke out over the division of a vast booty among the rural and city cantons. Another bone of contention was the inclusion of the cities and cantons of Fribourg and Solothurn in the confederacy. A parliamentary diet was called to assemble in the city of Stans, in November, 1481. However, no solution seemed to be within grasp.

The council was at the point of breaking up in disorder, with the ominous possibility of an immediate fratricidal war. A priest and friend of Brother Nicholas,



## THE SIMPLE PRAYER OF ST. NICHOLAS OF FLÜE

My God and my Lord,  
take me away from my own self,  
and let me belong completely to you.  
My God and my Lord,  
take away from me everything  
that keeps me apart from you.  
My God and my Lord,  
grant me everything  
that draws me closer to you.  
Amen.

Heimo am Grund, proposed to the adversaries that they ask the famous hermit of Flüeli-Ranft to offer a solution. A delegation was sent to Nicholas at his hermitage.

The chronicler, Diebold Schilling, who represented his father at the assembly of Stans, tells us that when Fr. Heimo arrived back in Stans, after having walked for hours in deep snow, streaming with perspiration, he sought out the deputies in their lodgings and begged them with tears in his eyes to reassemble immediately to hear the message which he must impart to them alone. The name of "Bruder Klaus" was held in such awe and commanded such prestige that within an hour the delegates, gathered at the council chamber of Stans, had arrived at a unanimous agreement.

The *Verkommnis*, or Concordat of Stans, represents a milestone in Swiss history. It became part of the Swiss constitution, offering also a pattern of creative political neutrality that has remained the cornerstone of Swiss foreign policy to this day. As regards the Treaty of Stans, it remained in effect as part of the Swiss constitution until 1798, when it was replaced by a Napoleonic constitution.

Furthermore, in consequence of the role Brother Klaus played in the Stans events, history proved him to be a go-between symbol, a bridge eventually linking together Roman Catholic and Protestant Switzerland, even though he lived before the Lutheran and Calvinist reformations divided the country.

Today he is honored both in the Roman Catholic and Protestant sectors of his country as a powerful symbol and personification of Switzerland's highest spiritual aspirations for peace, harmony, and neutrality.

Swiss museums preserve several letters of Nicholas to various cities and cantons. In one of them he dictated these words: "There is always peace with God, for God is peace; and peace is not destructive, whereas discord is always destructive. Therefore be careful that you put your trust in peace."

Here is one of the famous prayers by St. Nicholas of Flüe:

My God and my Lord, take me away from my own self, and let me completely belong to you.

My God and my Lord, take away from me everything that keeps me apart from you.

My God and my Lord, grant me everything which draws me closer to you. Amen.

After Brother Klaus died in 1487, his mortal remains were buried in the Sachseln parish church of St. Theodule. The black marble tomb carries this Latin inscription: "*Tumba St. Nicolai de Flue Patriae Patris.*"

Nicholas was beatified in 1669 and canonized in 1947. The Swiss observe his feast day on March 21.

# St. Gregory of Nyssa

By E. BURKE INLOW

There is a good, modern highway (E-24) in Turkey that runs from Selcuk to Denizli. Translated back into patristic times, this is a reminder that a great Roman road ran from Ephesus to Laodicea in the province of Asia. This is a distance of about 100 miles.

About half that distance, there is a turn off to the north which, if followed, brings the traveler to the once great city of Nyssa. Today it is entirely deserted. But the setting and the ruins make it one of the truly lovely historic sites in Turkey.

The great groves of olive trees that extend over an enormous acreage give a grey, ghostly, haunting beauty to the area. And in between, there is still to be seen the shell of the city — the theatre, the agora, the aqueducts, the walls — magnificent Roman ruins all.

There is no sound here. Even the sheep are denied grazing ground. It is a monument to St. Gregory (born c.330), who lived here as bishop and became known as one of the architects of Christian dogmatic theology.

Surely, Gregory came from one of the most remarkable families in the history of Christendom. Of the nine children born to this powerful and wealthy Cap-

padocian couple, four are numbered among the recognized saints of the church. Basil (the Great) became Bishop of Caesarea (370). Gregory was made Bishop of Nyssa the next year. Another brother, Peter, became Bishop of Sebaste. Macrina, about whose life Gregory wrote one of the great hagiographical works of all times, was the sainted sister.

Gregory, with his brother Basil and his brother-in-law, Gregory Nazianzen, was instrumental in the promulgation of the Nicene decision before the Council of Constantinople (381). He was the first to articulate the place and function of the Holy Spirit — "Companion and Ally", was his description — to prayer, the leader of "a chorus of virtues." His more precise formulation of Paul's "glory to glory" (2 Corinthians 3:18) became known as the movement of perpetual ascent.

Gregory died about 394 and is commemorated as a saint on March 9.

As a boy growing up in Eastern Oregon, I had occasion to share in various athletic competitions with the high school in Nyssa, Ore. At the time, I thought it a curious name but put it down to local eccentricity. Now I realize that some early pioneer figure had known of a more distant city in a far away land, where the faith was once preached and the saints enthroned.

*The Rev. E. Burke Inlow, a priest of the Diocese of Pennsylvania, resides in Alberta, Canada.*

## Nature

Wind  
you blow about unseen  
like a shy friend who rushes here and there  
to mask his glances,  
but I have been your image  
in the molded grass  
where your unseen passions dance  
beside the waters.

Belle Rollins

# EDITORIALS

## Don't Forget the Adjective

Many years ago, unreformed Roman Catholicism was viewed by most English speaking peoples as the prime enemy of their churches and states. They rudely denounced Roman Catholicism and then, forgetting the adjective, simply denounced catholicism. Soon it was forgotten that our church also is catholic. From that day on until now, it has remained very difficult to explain to people what Anglicanism is. We have paid a terrible price because our forebears often forgot the adjective "Roman."

Today, many would see the non-religious commitment to scientific, democratic, and civilized values as a major intellectual opponent of Christianity. Such an outlook, though vague and undefined in its precise outlines, is often broadly described as secular humanism.

An effort to formulate this view in brief and positive terms has recently been published as *A Secular Humanist Declaration*. It opposes revealed religion and regards ideas derived from revelation as unnecessary or possibly even harmful for human life. We will have more to say about this document next week. Now we would only make one point. Let us not forget the adjective. This is *secular* humanism.

Humanism by itself must not be allowed to become a dirty word. In the academic world, humanism relates to the study of the so-called liberal arts, or the humanities, which are so integral to the intellectual heritage of Christian civilization. Coupled with the adjective Christian, it has a distinct but related sense. Christian humanism is of special concern to us as Anglicans. It

was such Christian humanists of the 16th century as Dean John Colet, Sir Thomas More, and Desiderius Erasmus who inspired much of what is best in Anglicanism.

In the 17th century, Christian humanism was reflected in such Anglican luminaries as Jeremy Taylor, Thomas Browne, and Thomas Traherne. In more recent times, the broad stream of Christian humanism has nourished such figures as Archbishop Temple, T.S. Eliot, Dorothy Sayers, and C.S. Lewis.

When speaking of humanism, we must not forget the adjective. Secular humanism may be our foe, but Christian humanism is the rock from which we are hewn.

## Discipline

Discipline is a funny word. Most people are in favor of it if it is applied to someone else. Many older people say the young should be disciplined. Well-to-do folk often feel the less fortunate classes should be disciplined. The reverse is also true. The young are critical of what they perceive as undisciplined older people; the poor complain about the self-indulgent rich, and of course civilians see discipline as much needed by the military, and *vice versa*.

Now we have Lent. It is a time of discipline, of salutary training. But Lent is not about discipline for other people. It is about discipline for you and me. You and I, no less than other people, can benefit by discipline, and so become more truly the Lord's disciples.

## BOOKS

### God's Law for Troubled Times

**THE TEN COMMANDMENTS AND HUMAN RIGHTS.** By Walter Harrelson. Fortress. Pp. xviii and 222. \$9.95 paper.

Few scholars working today combine faithfulness to Scripture, pertinence to the modern world, and felicity of expression in the way that Walter Harrelson does. A long-time professor of Old Testament at Vanderbilt, Harrelson preserves the best of an older generation's biblical theology, while remaining fiercely alive both to more recent scholarship and to fundamental moral demands.

In this, the latest addition to Fortress Press's *Overtures to Biblical Theology* series, Harrelson deftly summarizes modern scholarship on the Decalogue, exegeting each commandment, as well as setting the whole document in the social context that produced it. Then he urges that it is in these commandments that Jewish and Christian concerns

meet and join; here also one finds Scripture's answer to contemporary issues of human rights.

The editors' own excitement about the book comes through in their preface, which ends: "... Harrelson . . . does not flinch from Torah in a time which would prefer either personalistic freedom or person-denying authoritarianism (or both). The delicacy of nuance and the passion for our faith situation make this an *Overture* bursting with grace-filled surprises."

JAMES DUNKLY  
Librarian, Nashotah House

### Art and Theology

**SIGNS OF OUR TIMES: Theological Essays on Art in the 20th Century.** By George S. Heyer. Eerdmans. Pp. 98. \$15.95.

Dr. Heyer deals with art in relation to Christian theology. Basing his conclusions on statements by artists and viewers, he demonstrates, in the first half of his book that art itself can become a religion. It arouses ecstasy but makes no demands, requires no commit-

ments. Its works become idols.

But Dr. Heyer, who is associate professor of theology at Austin Presbyterian Theological Seminary, believes that painting and sculpture also can expand and enrich our concept of God. From Thomas Aquinas, he takes the use of "Beauty" as a name for God which includes *integrity or perfection, proportion or harmony, brightness or clarity*. To these Dr. Heyer adds *power*: He uses the works of Henry Moore, Georgia O'Keefe, and Henri Matisse as examples.

"The finest painting and sculpture," he says, "reflect in their own fashion the being and purposes of God, whose gifts they are."

Though clearly written, well documented by quotations from artists and critics, and adequately illustrated (mostly in black and white), this is not easy material to grasp. It reflects the writer's knowledge of theology and art, and his appreciation of both. It also demands considerable background and perception on the part of the reader.

A. ELIZABETH CHASE  
Assistant Professor Emeritus  
Yale University

## Hymns for Lent

By THE EDITOR

**F**or good liturgy, one of the most important of all questions is the choice of hymns. This is never more true than in the holy season of Lent, which we have just entered.

The Lent section of the hymnal prints only seven numbers, three of which are "40 day" hymns (Nos. 55, 59, and 61). Most of our parishes will have selected these for Ash Wednesday and the First Sunday in Lent, for which they are very appropriate. Where do we go for the remainder of the season?

Assuming that the ordinary parish will have hymns on Sunday morning and at a midweek evening service throughout Lent, we would offer some suggestions. A "40 day" hymn can well be used again on the Second and Third Sunday in Lent, and on one of the midweek services. They certainly reinforce the idea of this as a distinctive and important season. We would also suggest use of nos. 56 and 57 on some second occasion. Stated simply, having at least one hymn plainly labeled Lent helps even the least thoughtful worshiper to perceive that this is an important and mandatory season.

Different Sundays in Lent have their own distinctive flavors, and careful selection of hymns necessitates thoughtful reflection on each of the propers. Ever since ancient times, some liturgies have had one Sunday in Lent specially focused on Abraham. In our present lectionary, the Second Sunday in Lent every year is *de Abraham*. We urge singing no. 285, "The God of Abraham praise," as a fixed feature on this day every year. This year, Year A, 497 also fits closely with the Old Testament lesson.

The Third Sunday in Lent each year now has some relation to Moses. "Guide me, O thou great Jehovah" (434), is a natural choice outside the list of specifically lenten hymns. So, too, is no. 213. Of the "40 day" hymns, no. 61 also mentions Moses.

The Fourth Sunday, or Refreshment Sunday, is customarily somewhat less penitential. On Year A, it has the references to anointing which were historically understood to point to Holy Baptism

and the anointing with chrism, for which adult catechumens are being prepared during Lent. Our present hymnal does not have hymns about chrism, but it certainly has hymns about light, as nos. 258 and 442. The words of 389 certainly fit, although the well known tune seems a bit pretentious for this season.

On the Fifth Sunday this year, we have the story of Lazarus, one of the great biblical passages that has for some reason evoked no famous hymn. The third stanza of 325 can be seen as a reference to it. Some other Christological hymns are not inappropriate, and perhaps 522 is especially congenial to the meaning of this day as a whole.

Palm Sunday and Holy Week have plenty of material in the Passiontide section of the hymnal. We would only remind readers that the first part of the Palm Sunday liturgy has to do with the triumphal entry, and the rest of the service looks to the Passion. Hymn 62, and possibly 64, are to be sung in the palm procession. We then shift to hymns specifically on our Lord's suffering and death. Hymn 64 should not be the closing hymn.

Besides specifically lenten hymns, and hymns relating to the propers of particular Sundays, one may desire a hymn on the cross at each service. There are plenty of these. At the Holy Eucharist, a communion hymn is generally desirable, and many of these are penitential and very suitable for Lent. At midweek Evensong, the opportunity for an evening hymn should not be lost.

Finally, an unfamiliar hymn is not likely to be a great success if it is only sung once a year. In the average parish when it has been decided which of the specifically lenten and Passiontide hymns are to be used, the schedule for the remainder of the season should be worked out so that most of these can be used twice, perhaps once on Sunday morning and once on an evening, or on Good Friday. Where careful and methodical planning is followed, even the least musical congregation can find satisfaction and inspiration in the hymns of this season.

## CLASSIFIED

### ACOLYTE GUILD

**THE ORDER OF SAINT VINCENT**, National Guild for Acolytes: To promote Holy living among its members; To promote loyal obedience to ecclesiastical superiors; To encourage regular attendance at the Holy Eucharist, and more careful preparation for its reception; To promote friendship and brotherhood among servers; To teach the Sevenfold Sacramental Faith as taught in the One Holy Catholic and Apostolic Church, and promote the practice of the same. **The Rev. Fr. Charles Lynch, Director-General, P.O. Box 921, Peoria, Ill. 61653.** (When writing for information, please tell us which Rite you use at Mass.)

### 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.

### CHRISTIAN EDUCATION

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### CHURCH MUSIC

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

# PEOPLE and places

## Appointments

The Rev. **Rachelle Birnbaum** is assistant, Church of the Epiphany, 70 Church St., Winchester, Mass. 01890.

The Rev. **Harvey E. Buck** is interim vicar, St. Nicholas' Church, Paradise, Calif. Add: 5872 Oliver Rd. 95969.

The Rev. **William C. Collins** is assistant rector, St. Thomas Church, 5690 Southwest 88th St., Miami, Fla. 33156.

The Rev. **M.S. Compton, Jr.** is rector, St. John's Church, Butte, Mont. Add: P.O. Box 613, 59702.

The Rev. Canon **David Cooling** is rector, Trinity Church, San Jose, Calif.

The Rev. **Michael Creighton** is rector, St. Stephen's Church, Seattle, Wash.

The Rev. **L. Denver Hart** is curate, Grace Church, Newark, N.J. Add: 950 Broad St., 07102.

The Rev. **David Jones** is rector, Calvary Church, Santa Cruz, Calif.

The Rev. **Christopher A. Laing** is rector, the Church of the Holy Communion, St. Peter, and St. Peter's Church, New Ulm, Minn. Add: 118 N. Minnesota Ave., St. Peter, Minn. 56082.

The Rev. **Prescott E. Nead, III**, is assistant, Church of Our Saviour, Rock Hill, S.C.

The Rev. **Malcolm H. Prouty** is rector, Christ Church, Jefferson, Texas. Add: 309 So. Friou 75657.

The Rev. **Warren R. Radtke** is career planning consultant with Mileposts, Boston, Mass. Add: 12 Tremont St., Charlestown, Mass. 02129.

The Rev. **Renfro Sproul** is rector, Church of the Epiphany, Newton, N.C. Add: P.O. Box 939, 28658.

The Rev. **John E. Wave** is rector, St. Agnes' Church, Franklin, N.C. Add: Elias Mill Road, 28734.

The Rev. **Larry C. Williams** is rector, St. Thomas' Church, Greenville, Ala. Add: P.O. Box 512, 36037.

## Deaths

The Rev. **James Donald Libby**, priest-in-charge, All Saints Church, Delmar, Del., died January 4, after a short illness. He was 47.

Fr. Libby was born February 28, 1933, in Baltimore, Md., and received his B.A. degree from St. John's College, Annapolis, in 1956. He graduated from Berkeley Divinity School in 1959, was ordained a deacon in that year and a priest in 1960. Fr. Libby served several parishes in Maryland and in 1971 resigned his post because of heart disease and alcoholism. He became priest-in-charge of All Saints, Delmar in 1978. In 1979 he began work as a full-time alcoholism counselor at Hidden Brook at Warwick in East Newmarket, a private rehabilitation center. Survivors include his wife, the former Jane Elliott, a daughter and two sons, all of Centerville, Md., and his parents of Daytona Beach, Fla.

The Rev. **George Franklin McCowan**, retired priest of the Diocese of Missouri, died in

Webster Groves, St. Louis County, January 20. He was 55.

Fr. McCowan was born in Idaho, in 1925, and became a Baptist minister at an early age. He was a graduate of Washington University, and of the Episcopal Theological Seminary of the Southwest. He was ordained a deacon in 1957 and a priest in the same year. He served Christ Church, Afton, and Trinity Church, DeSoto, and when Christ Church merged with another mission congregation to form the Church of the Advent, Crestwood, Fr. McCowan continued as its vicar. He became its rector in 1966, but due to failing health retired shortly after the mission became a parish. Mrs. McCowan, the former Elizabeth Garland Davis, and their son, Dennis, survive.

The Rev. **John Howard Rosebaugh**, retired priest of the Diocese of Newark, died December 28. He was 94 years old.

Fr. Rosebaugh was born October 3, 1886, in Cleveland, Ohio. He graduated from Trinity College, Hartford, Conn., in 1911 and Berkeley Divinity School in 1914. He was ordained a deacon in 1914 and a priest in 1915. From 1917 to 1922 he served as rector of All Saints' Church, Springfield, Mass., and from 1922 to 1927, was director of religious education for the Diocese of Connecticut. He became rector of the Church of the Atonement, Tenafly, N.J., in 1927, and was named rector emeritus there following his retirement in 1954. Fr. Rosebaugh retired to Lawrence, Kan., where he served twice as interim rector of Trinity Church, and was appointed honorary rector by that parish. His survivors include a daughter, Mrs. Constance Sheerer of Lawrence.

## CLASSIFIED

advertising in **The Living Church** gets results.

### 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

**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.

**TIRED** of winter heating bills? Small congregation in central Florida needs retired priest for light pastoral duties and Sunday services. Vicarage and utilities, or allowance to \$5,200 per annum. We pay moving. Reply: Vicarage, 655 S. Mulberry St., Bartow, Fla. 33830.

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

### POSITIONS OFFERED

**EPISCOPAL** church organist-choirmaster for mid-size upstate New York parish. Possible joint employment with local college for organ work. Send resume with most recent employment, and salary requirements. Reply **Box J-483**.\*

### RESOLUTION AVAILABLE

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

### SERVICES OFFERED

**CHURCH-BELLHANDER** available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. **Linda C. Woodford**, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

### SUMMER PROGRAM

**SEARCH . . .** the Religious Life Summer Program, August 15-29, 1981. Prayer, study, ministry. Write: Sisters of St. John Baptist, Box 240, Mendham, N.J. 07945, (201) 543-4641.

### 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.

### WANTED

**BRONZE** Church Bell. Send description, price quote to: Rector, St. Matthew's Church, 1551 Bennett, St. Louis, MO 63122.

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

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- (D) Copy for advertisements must be received at least 20 days before publication date.

### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

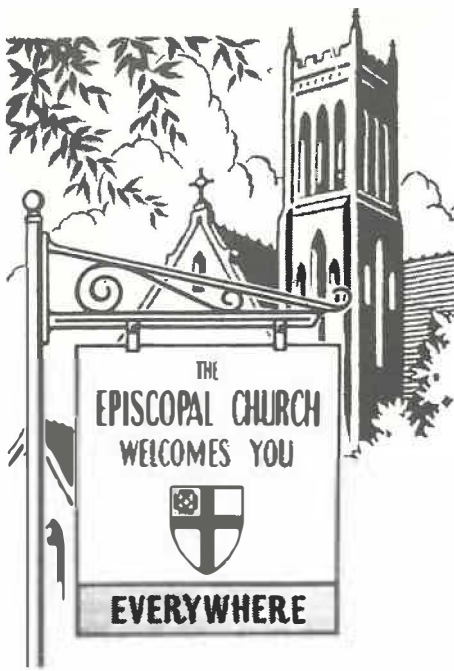
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# LENT CHURCH SERVICES

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



## PLANTATION, FLA.

(Ft. Lauderdale)  
ST. BENEDICT'S  
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; 5:15  
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

## 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



All Saints' Church, Northfield, Minn.

(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

## 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.

## 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

**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)

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;  
Daily Offices 8:30 & 5:15; C Sat 4

## 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

**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**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd 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

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

**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 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

**CHARLEROI, PA.**  
**ST. MARY'S** 6th and Lookout (off interstate 70)  
American Shrine of Our Lady of Walsingham  
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan,  
d  
Sun Mass 8:30, 11. Daily: as announced

**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

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

**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 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

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

**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** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

**MILWAUKEE, WIS.**  
**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, as-  
soc; William Nebwy, Dir. of Deaf Congregation  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-  
Fri Mass 12:10, EP 5:30. Sat Mass 10



St. Christopher's Church, Midwest City, Okla.

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