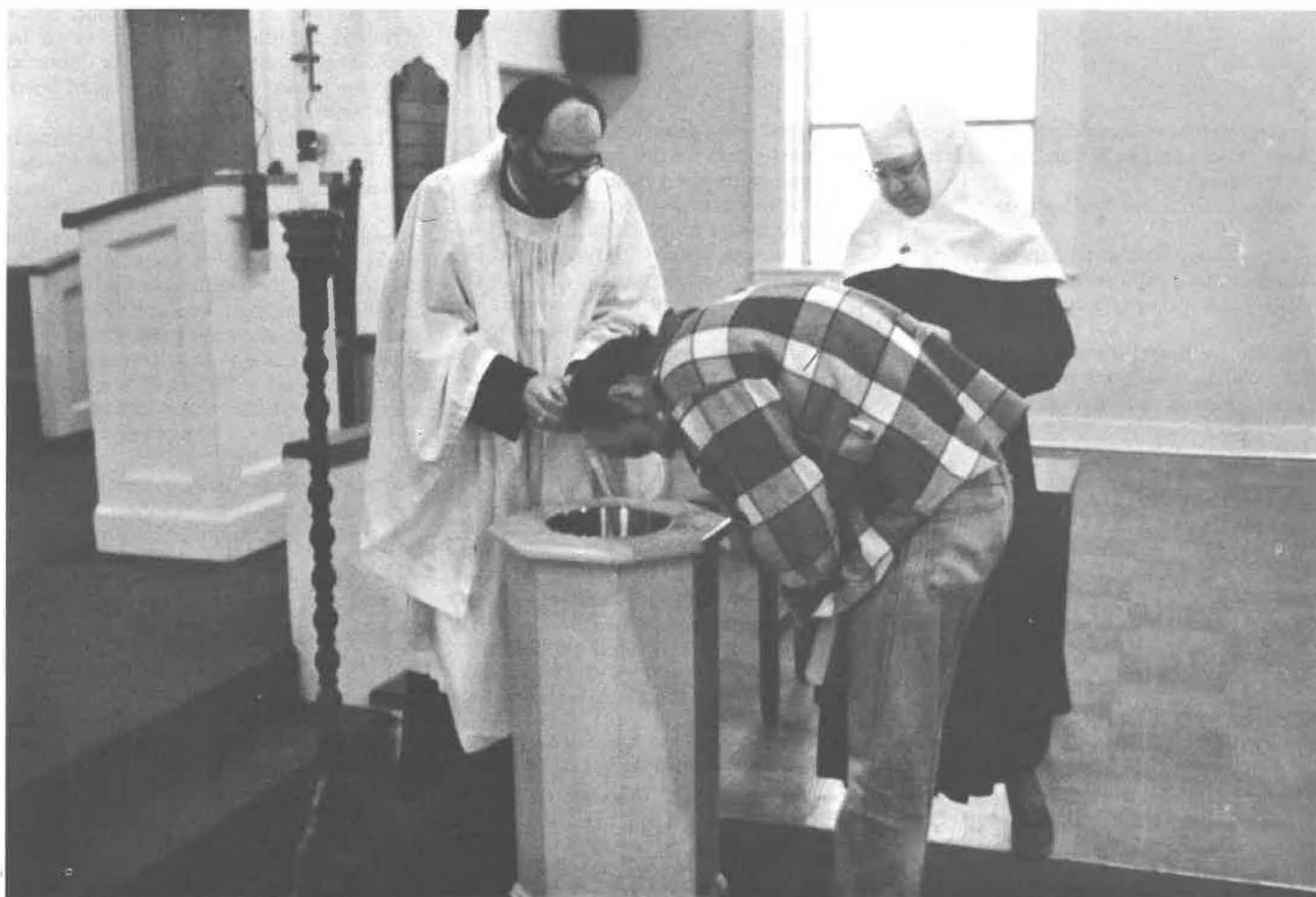


THE LIVING CHURCH



Sister Evelyn Ancilla, C.T., at the baptism of one of "her" prisoners at the Church of the Lord of Peace, Cincinnati. The Rev. Robert K. Stull, Jr., who officiated, is now assistant at the Church of the Redeemer, Sarasota, Fla. [p. 9].



George Herbert — The Country Parson

By ISABEL ANDERS

Lord, who hast form'd me out of mud,
And hast redeem'd me through thy
blood,
And sanctifi'd me to do good;

Purge all my sins done heretofore:
For I confess my heavy score,
And I will strive to sin no more.

Enrich my heart, mouth, hands in me,
With faith, with hope, with charity;
That I may run, rise, rest with thee.
—“Trinity Sunday,” from *The Temple*
by George Herbert.

The practicality of true spirituality is the vision which informs the poetry of the 17th century Anglican poet, George Herbert, whose day in our calendar is February 27. And this practicality is an unmistakable theme running through his sometimes neglected prose work, *The Country Parson*.

This book was recently brought out in a Paulist Press edition that was part of *The Classics of Western Spirituality*. It was called *George Herbert: The Country Parson, The Temple* and was edited by John N. Wall, Jr. [Reviewed in TLC, July 11, 1982.] It is a true “pastoral”: “A Book relating to the cure of souls.”

Herbert saw its purpose as declaring the “Form and Character of a true Pastor,” but it is a work of no less use to laymen who desire with Herbert to emulate the Creator: that “Great Householder of the World.” Indeed, it is geared

This week's guest columnist is Isabel Anders, book editor for Tyndale House Publishers. She has had articles published in a number of national religious magazines.

to helping men practice the same economy and thrift as the One who created and maintains the worlds, for his glory.

As nothing in God's creation is too small for notice or care, the priest of God finds his work defined in noting the seasons of his country parish, guiding the practices of piety among the souls entrusted to him, warning against the dangers of excess wine and idleness, and praying blessing on the daily work of all.

Rather than setting himself above his people, the country parson sees himself as a tradesman — a servant: “As soon as he awakes on Sunday morning, he presently falls to work, and seems to himself so as a Marketman is, when the Market day comes, or a shopkeeper, when customers use to come in. His thoughts are full of making the best of the day, and contriving it to his best gains.” By adopting such spiritual practicality, Herbert in turn renders sacred all secular work — no less than his own holy priesthood.

“The Country Parson is full of all knowledge,” writes Herbert, and this knowledge is based upon Spirit-led discernment of the scriptures, as well as the fathers, the schoolmen, and later writers — the witness of tradition. He also depends on prayer, whereby we draw deeply from the well that is outside ourselves.

And “he doth not so study others as to neglect the grace of God in himself,” but, out of his own experience, he prepares his sermons, “diversely clothed, illustrated, and enlarged.” He makes use of all that has been handed down to him, creatively rearranging material as the Spirit gives him lead.

In Herbert's work, careful attention is given, in true Anglican tradition, to the

trappings — care for the furnishing and symbols of heavenly things represented in the church — the fine linen, the chalice, the books. And, in practical, incarnational terms, he advises the “middle way between superstition and slovenliness.” *Things matter*. Christ came into a world of physical reality. But these things are not the substance; they point to the holiness they represent.

In all this advice, the figure of the priest is a paradigm for the extension of Christ in the world, as Christ is the image of the Father — making good of all that is given, blessing all creation, redeeming in humble fashion *what is there*. He tells the clergyman not to disdain to enter into the poorest cottage, “though he even creep into it, and though it smell. . . so loathsomely. For both God is there also, and those for whom God died. . .” It is an apt reminder that Christ once entered into a smelly stable.

In Herbert's agrarian setting, while strictest Sunday observance is to be kept, exceptions are made for labor in extreme poverty or in “seasons of Seed-time, and Harvest.”

The country parson's Bible teaching is not just for others, but is “for the advancing of his own mortification.” It is first a sermon to himself — then to others. His language is that of familiar biblical imagery, for scripture “condescends to the naming of a plow, a hatchet, a bushel, leaven, boys piping and dancing; showing that things of ordinary use are not only to serve in the way of drudgery, but to be washed, and cleansed, and serve for lights even of Heavenly truths.” Thus everything is to be used.

Paradoxically, man's usefulness to God comes not from striving, trying to be what he is not, but through being exactly what he is — and allowing the Light to shine through him. Herbert illustrates this truth in his poem about church windows in *The Temple*:

“Lord, how can man preach thy eternal word?

He is a brittle crazy glass:
Yet in thy temple thou dost him afford
This glorious and transcendent place,
To be a window, through thy grace.”

When God's story is affixed in the life of the preacher, it takes on flesh, “more rev'rend grows, and more doth win. . . .” The last stanza explains:

“Doctrine and life, colors and light, in one
When they combine and mingle, bring
A strong regard and awe: but speech
alone

Doth vanish like a flaring thing,
And in the ear, not conscience ring.”

This is the divine mystery: that God uses us to proclaim his Word and truth. If we allow his Light to shine through our “brittle crazy glass” we may also, like Herbert, point beyond ourselves to his glory.

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EDITORIAL AND BUSINESS OFFICES
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LETTERS

On the Ice

Your First Article, "On the Ice" [TLC, Jan. 30], revived a very happy and similar occasion in my own life, way back in the late 1920s. I was teaching at Mt. Hermon School in Massachusetts, near the Vermont line. It was rare there to have the clear ice you described so well.

But one year it froze by Thanksgiving Day, and we were without snow until New Year's Day. The school owned many hundreds of acres of woodland, in the midst of which were two connecting small ponds.

Skating on clear ice, looking at sunken logs, rocks, and lily pads beneath the ice (on the brisk days with those delightful early winter sunsets), was a real spiritual uplift! It never happened that way another year.

(The Rev.) LEONARD ELLINWOOD (ret.)
Washington Cathedral
Washington, D.C.

The Mighty Mite

While being a resource person for a diocesan church school workshop on the church school missionary offering, I suddenly realized that calling our offering boxes "mite boxes" can be confusing, especially for children who are not yet expert readers. "Mite" sounds like "might."

These little boxes are what they "might" put some money into for the work of "Almitye" God. We now use the RSV translation of the Bible in our lectionary, and the concordance tells me that the ancient KJV word "mite" does not occur in it.

I hope that "mite" doesn't make right, or even Rite I or Rite II. What else might we call those little boxes? "CSMO" isn't pronounceable. The most direct thing would be to call them "missionary boxes."

(The Rev.) STEELE W. MARTIN
Christ Church
Quincy, Mass.

Absorbing More Clergy

In response to the letter by Bishop Vaché [TLC, Jan 23], I would like to offer the following suggestions: (1) Establish a national clearing house which would collect names of unemployed clergy and positions available. This new church employment agency might charge fees to clergy and churches served, much as a secular employment agency. The church employment agency might in time be self-supporting.

(2) The church employment agency would encourage bishops to submit names of clergy looking for a position



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who have been unemployed for three months or more. Unemployment is a national problem, not just a diocesan issue.

(3) Churches which have traditionally had only one clergyman but have a sufficiently large endowment or trust funds should be encouraged by the local bishop to employ a second clergyman.

(4) Church groups — such as the Episcopal Church Women — should be encouraged to sponsor clergy for college or institutional ministries.

(5) Local bishops should be encouraged to sponsor the development of new churches and missions in growing city subdivisions.

(6) Opportunities in federal, state, and ecumenical ministries should be investigated.

(7) Research needs to be made into the modern American lifestyle and the possibilities for new ministries where the people are: in shopping centers, airports, sports stadiums, resort areas.

(8) The church needs to develop leadership in the media arts to develop new television ministries.

(9) Develop a "peace corps" within the church for worker-priests who would be willing to spend a few years of their ministry in small town churches now unable to support a full-time clergyman. The Mormon missionary program might be investigated for possible ideas.

(10) Develop diocesan sponsored internship programs which would place new clergy in positions of need within the diocese.

As I stated in a previous letter [TLC, Oct. 24], "If God has provided the Episcopal Church with an abundance of clergy in this particular age, surely he means that these clergy should be em-

ployed within this church. Failure to find employment within the church raises uneasy questions of good stewardship."

(The Rev.) ALBERT S. CHAPPELEAR
St. Luke's Chapel
Cambridge Mental Health and
Development Center

Cambridge, Ohio

Mindless Existence

In response to the letter, "Mindless Existence" [TLC, Jan. 16], as a scientist who has worked at the National Institutes of Health for the past 12 years, I continue to be dismayed at the slowness of the research community to elucidate the mechanisms that cause the mental deterioration that afflicts more and more of our aging population.

As the end of life is being pushed further and further into the eighth and ninth decades owing to technological aids to survival, research in this area is now of paramount importance.

My mother spent three years in a nursing home in much the same condition as the spouse of the writer of the letter, causing immeasurable grief, frustration, and anxiety to those of us who loved and cared for her, not to mention her own evident agony at the loss of control of her very considerable mental and physical acuties.

I heartily concur with the writer's view that divine intervention to relieve the untenable existence of such unfortunate individuals as the writer's spouse, is to be devoutly prayed for.

Unfortunately, a vigorous, mentally alert nonagenarian is the subject these days of much admiring and envious comment by those of us not yet there.

But the majority of those of us who will inevitably reach that decade will certainly have more or less declining physical and mental powers, and will doubtless be the subject of pity and concern to our children and others who will be responsible for our care.

Until the time when science can promise a more optimistic quality of life in the later decades of our existence, an early release is devoutly to be wished for when reason and physical abilities begin to fail. I am convinced that our God never intended that technological advances should contribute to increased suffering and misery in his children who have "run the good race and finished the course."

Mrs. HENRY H. BREUL
Washington, D.C.

Intinction

As a lifelong Episcopalian, I have experienced many changes in the church's liturgy, a few constructive and many others that, I think, have lessened the beauty of the service. Even though I consider myself a traditionalist and an Anglo-Catholic, I wish to propose an additional change that many of your readers, will, I fear, find radical.

I propose that we stop sharing our communicable diseases by all drinking out of the same cup at the Holy Communion. This could easily be done by universally adopting the practice of intinction or dipping the edge of the host in the wine, rather than swallowing it first and then sipping from the chalice. The priest could receive Communion last, when he consumes the residue of the Holy Sacrament.

To those who say I lack faith, I say that our Lord cannot be expected to rescue everyone miraculously from the consequences of foolishly and regularly defying the laws of nature.

I know that everyone drank from the same cup at the first Holy Communion, but the disciples did not know about germs, and our Lord, during his stay on earth, was limited to the scientific knowledge of the time.

JAMES B. SKEWES
Meridian, Miss.

Schools of St. Mary

The Sisters of St. Mary in Sewanee thank both the author of *Celebration* and Mrs. Lucille D. Short for calling attention to the book and to us [TLC, Jan. 23]. However, there are two corrections to be made.

At the time Mrs. Short was here, there were the bodies of only three in our "holy ground": Srs. Herberta, Susan, and Hannah. Before cremation became common, we were buried where we died. Most of the sisters, including Sr. Huggetta, were taken to the infirmary at Peekskill when they were elderly or

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sick. So Sr. Hughetta is buried at Peekskill, N.Y.

St. Mary's School in Memphis was quite separate from the one in Sewanee. It's lots older — about 1870 to Sewanee's 1902. It was run by the Sisters of St. Mary until 1910, when it was turned over to two of our associates who were teaching there, Miss Helen Loomis and Miss Mary Paoli.

Sometime before 1940, it was turned over to the church in Memphis. . . St. Mary's, Memphis, is connected with the Church of the Holy Communion. Two of our associates, one a graduate of Sewanee's St. Mary, teach there.

St. Mary's in Sewanee ran from 1902 until closing in 1967. Since then, secondary private education for girls in Sewanee has been combined with either Sewanee Academy or St. Andrew's. Two years ago these two joined to form St. Andrews-Sewanee. An excellent school, by the way, with a superb record — for being only two years old.

(Sr.) KIARA, C.S.M.
Southern Province

Community of St. Mary

Sewanee, Tenn.

Church Employment System

Further, on your editorial, "Employment in the Church" [TLC, Dec. 5], and Bishop Vaché's letter in response to it [TLC, Jan. 23]: more than a few years ago, there was a news item reporting that an "Episcopalian firm" in New York had been retained by the Vatican to do a management study of that venerable institution.

On reflection, I found this not only somewhat humorous, but also profoundly ironical. "Too bad," I thought, "that the Episcopalians of the chosen firm couldn't be engaged to study their own church; specifically, the way its clergy are deployed."

In my opinion, nothing short of radical surgery and a new beginning is needed. We have inherited procedures that grew haphazardly out of the structurally weak colonial church.

Many hard-working people *have* and *are* trying to work with our present deployment practices, as Bishop Vaché points out. And, yes, it *is* easier to tear down and criticize than to build up something new. Yet I think the whole traditional way of placing clergy needs to be carefully examined in light of the needs of a widespread and diverse national church facing the 21st century.

Stipends wedded to the ability of a parish or other places of ministry to pay, virtual autonomy of vestries in the calling of parish clergy, the bishop's role in effecting changes in clergy staffing, new ventures in mission and ministry with the right clerical leadership, the world's competitiveness subsumed in present procedures — these, and many other is-

ues signal to me the inadequacy of our present situation.

Is there a person or group able and desirous of looking incisively at what we have, courageous and creative enough to develop effective alternate models, and persistent enough to take on the certain opposition from many quarters? It would be a monumental task, a revolutionary one, but one that, in my view, needs doing desperately.

(THE REV.) JOHN C. RIVERS
St. Dunstan's Church

Washington, D.C.

To Dr. Schuller's Defense

I am writing regarding the positive book review [TLC, Dec. 12] of Dr. Robert Schuller's *Self-Esteem: The New Reformation*, reviewed by the Rev. Allen Brown, Jr., and the reaction to it [TLC, Jan 30] by Marilyn A. Rode.

The latter says that the book is "unhealthy and sub-Christian, with the contents of narcissistic mentality, attitudes, and practices of our society's popular cult of self-worship. . ." I must admit I have yet to read this book, but to judge Dr. Schuller fairly, one needs to watch his program regularly for at least six weeks. I realize this is not possible for all your readers.

There is a crying need to build up self-esteem in this day and age. Psychiatrists tell us we can't help and love others if we don't love ourselves. There is a great difference between narcissism and self-respect. To humbly acknowledge one's faults, (as I have heard Dr. Schuller do) but then to accept forgiveness and press onward into positive action, I believe is what our Lord wants us to do.

So once more I come to Dr. Robert Schuller's defense in these pages, as I did some years ago. Granted, he is a showman, but many people respond only to that showmanship, since they are unchurched, but then they are encouraged to find a place to worship God regularly, and evidence shows they become powerful forces for good in this mixed up world.

CLARA BULEY

Milwaukee, Wis.

Clarifying the Agreement

I found the article and editorials about "Intercommunion and the Lutheran/Episcopal Agreement" to be very helpful in clarifying the action taken by General Convention [TLC, Jan. 23]. I appreciate the valuable contribution which you and all the staff of THE LIVING CHURCH are making to the Episcopal Church.

(The Rev.) RONALD L. McCRARY
St. Matthew's Church

Pampa, Texas

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New Diocese Elects Bishop

The newly formed Diocese of West Tennessee elected its first bishop on January 22 at St. Mary's Cathedral, Memphis. He is the Rev. Alex Dockery Dickson, Jr., rector and headmaster of All Saints' Episcopal School in Vicksburg, Miss.

Lay and clergy delegates voted in 33 ballots over a two-day period before Fr. Dickson received the necessary two-thirds of each order. When the total was reached, the convention voted to elect him by acclamation. The delegates sang a joyous Doxology as a fanfare sounded from the cathedral organ and bells pealed from the tower.

Fr. Dickson was one of six candidates proposed to the convention by a committee on the episcopate. Seven others were nominated from the floor. An early lead went to the Rev. George L. Reynolds, Jr., rector of St. Stephen's Church, Edina, Minn., who received the required number of lay votes but lacked one clergy vote on the 13th ballot.

Born in Alligator, Miss., in 1926, Fr. Dickson was graduated from the University of Mississippi and the University of the South. He served churches in Rolling Fork, Miss., and Jackson before becoming head of All Saints' School in 1968. In 1948, he was married to the former Charlotte Nell Perkins. The couple has three children.

Active in national church affairs, Fr. Dickson has been a deputy to several

General Conventions and has served on the Council of Advice to the president of the House of Deputies. At the New Orleans General Convention in September, he was elected to the Executive Council.

The Diocese of West Tennessee came into being on the last day of 1982. It was created from the portion of the Diocese of Tennessee between the Mississippi and Tennessee Rivers. West Tennessee is the first of three dioceses to be created from the present jurisdiction. Middle Tennessee and East Tennessee will divide in 1985.

The Rt. Rev. William E. Sanders, Bishop of Tennessee, has elected to remain with the continuing diocese and will continue to live in Knoxville. The Rt. Rev. W. Fred Gates, Jr., who retired recently as Tennessee's Suffragan Bishop, will provide episcopal oversight to the Diocese of West Tennessee until Fr. Dickson is consecrated.

Fund Response Speedy

The Rt. Rev. Edmond L. Browning, Bishop of Hawaii, recently praised the quick response of the Presiding Bishop's Fund for World Relief to an urgent request for aid in the wake of an early December hurricane which caused heavy damage and destruction to his diocese.

"We received an immediate, direct grant of \$10,000," said Bishop Browning. "An additional \$10,000 was requested for us by the province." Province VIII also asked that dioceses in the

western U.S. and the Pacific basin make special contributions to the fund earmarked for hurricane relief in Hawaii.

"On the third day after the hurricane, I established a small committee of three clergy and five lay people to determine how we should use the money that was sent to us. Our goal was to relieve immediate suffering and to restore people to normal living," Bishop Browning said. "In some cases, we provided food. Some roofs were patched. We bought tickets to San Francisco for a pregnant woman and her three small children. Many needs were met." About 110 families were helped.

One contribution received from the Diocese of California was earmarked for "some R & R" for the Hawaiian clergy who had worked in hurricane relief. "That was really welcomed," said Bishop Browning, who pointed out that work still remains in counseling, help for the unemployed, and pastoral support.

"We're working ecumenically on this now," he said, "but the immediate response through the fund, well, for many, it made the province come alive."

Dean Rescues Man from Mob

The Very Rev. J. Kenneth Major, dean of Miami's North Dade Deanery, went to the aid of an elderly man as a mob of people was pulling him from his car during the riots that followed the police shooting of a young black man in late December.

Dean Major, who also is rector of the Church of the Incarnation in Miami, was making a visit to the disturbed area as the representative of the Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida, assessing the situation and formulating recommendations as to how the church might be helpful.

He went to enlist the aid of the Rev. Richard L. Barry, rector of St. Agnes Church, with the idea that the two would join other community leaders in trying to restore calm by walking through the area and encouraging people to return to their homes. At this point, Dean Major heard screams for help outside and rushed to help Irving Ulman, who had driven into the area inadvertently.

Mildred McKinney, a resident of the area, saw the incident happen. "When I heard someone yell, 'Look what they are doing to that poor man,' I yelled for Fr. Major, who ran from the church to the crowd about a block away," Mrs. McKin-



Dean Major (left) and Irving Ulman: Rescue in Miami.

ney said. "When he got there, the mob had already pulled the man from the car. Fr. Major took the man by the arm and walked with him to the church."

There Mr. Ulman was comforted by the two priests and members of St. Agnes' Church and the Rev. Isaac Cohen of the Cohen Temple Church of God in Christ across the street from St. Agnes. Dean Major then flagged down some Miami police officers who gave Mr. Ulman safe escort out of the area.

"I was lucky to be alive," he said. "I'm grateful to the two fathers." Mr. Ulman was unharmed, but the crowd took his wallet, a diamond ring, and his car.

"I rescued Mr. Ulman because he is a fellow human being," Dean Major said. "On Wednesday morning, December 29, he was in need of help and rescuing him from that angry mob was the right and responsible thing for any good Christian to do."

New Jersey School to Close

St. John Baptist School, a 103 year-old Episcopal boarding and day school for girls in Mendham, N.J., will close in June due to financial woes and declining enrollment, according to a story in the *Newark Star-Ledger*.

"The economic situation is really the reason for it," said Mother Elizabeth Anne, superior of the Community of St. John Baptist and president of the school's board of trustees. "Parents can't afford tuition for private schools as much as they used to. I think all private schools have been suffering and the small private schools more than the big ones."

The school has 45 girls enrolled in grades 7-12, including 35 boarding students, Mother Elizabeth Anne said. Day students pay \$3,300 in tuition, while the boarders, some of whom come from Mexico, Liberia, and Nigeria, pay \$6,200.

Bishop Reports on El Salvador

Personal hatred and the structured malaise of the country probably were behind the November murders of seven workers on a church-run farm in El Salvador, according to a report from the Rt. Rev. G. Edward Haynsworth, Bishop-in-Charge of El Salvador.

Bishop Haynsworth, who is also Latin American partnership officer at the Episcopal Church Center in New York, traveled to El Salvador in mid-January at the request of Presiding Bishop John M. Allin shortly after the church learned that seven members of the La Florida cooperative farm had been murdered [TLC, Jan. 9]. The slaughtered men left 24 orphans, and their deaths threw the model farm village into disarray.

Upon his return, Bishop Haynsworth

sent a report to Bishop Allin and to the Archbishops of Canada and Canterbury, who had joined the Presiding Bishop in protesting the killings. Having met with the victims' families, other survivors of the farm, Episcopal clergy, the U.S. ambassador, and the president of El Salvador, Bishop Haynsworth summarized his findings upon his return.

"The majority of the 64 families who had been part of the farm have had to leave for their own safety," he said. "I spoke with those closest to the victims and learned that they were most likely killed because of personal animosity that had developed against them before they came to La Florida."

Former enemies of the victims were recognized as guides with the armed men who invaded the camp. Bishop Haynsworth expressed certainty that reports, circulated apparently to justify the murders, that the victims were members of "subversive forces" are completely false.

"The kind of atrocity indicated by the condition of the bodies indicates that great hatred was behind the killings," he said. The deaths, it appears, are the result of the breakdown in moral and legal restraints that has occurred in the current strife.

"The encouraging part of the trip was an interview with Dr. Alvaro Magana, the country's president," Bishop Haynsworth said. "He had heard of the incident and promised an investigation utilizing the top military people. He also offered to visit La Florida and is scheduled to do so in February."

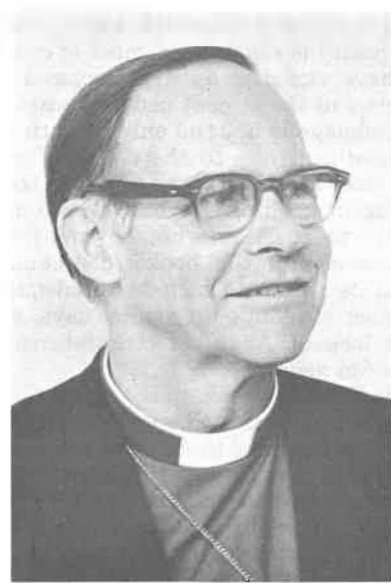
The bishop also expressed satisfaction with the church's relations with U.S. officials, including Ambassador Deane Hinton, whose call for an investigation was backed by the primates.

In spite of the murders — the third such incident in which Episcopalians have been victims in recent years — Bishop Haynsworth found the church to be "healthy and growing." He reported that he had recognized a new congregation and received 20 new adult members during his trip.

National Cursillo Committee Meets

In Omaha, Neb., in the middle of January, one would expect to find freezing temperatures and knee-deep snow, but the National Episcopal Cursillo Committee (NECC) found unseasonably mild temperatures and sunny days when its members met at Notre Dame Retreat Center on January 13 and 14.

The conference gave its endorsement to plans for a documentary film to be made about Cursillo, to be called *Ultreya*. The 30-minute film, which will be released with both English and Spanish soundtracks, will trace the renewal



Bishop Haynsworth: A growing church.

movement's origins from the original pilgrimages to Santiago de Compostela in Spain to present day Ultreyas around the world. The premiere is to take place in October at the group's 1983 seminar in Minneapolis.

In other business, the group's executive committee was authorized to undertake an analysis of NECC operations and future needs. The Rev. Arthur J. Lockhart of Atlanta, Ga., reported that many workshops for Cursillo leaders were taking place across the country, and he invited inquiries from interested persons.

The communications and publications sub-committee chaired by the Rev. Elliot H. Blackburn of Mason City, Iowa, reported that the publication of *Spiritual Directors Handbook*, a guide for the clergy, will be delayed until 1984.

Troubled Revision

A new hymnal intended to serve the Church of England and other English Christians continues to stir controversy in that country and abroad. *Hymns for Today's Church*, the product of ten years of work, came under fire last summer for its new version of Britain's national anthem [TLC, Aug. 27], and other concerns now are occupying the book's critics.

The new hymnal's stated intent is to "match" the new translations of the Bible and the work was undertaken, according to a review by Margaret Daniel in the *Church Times*, "because of a conviction that if revisions are not made now, many of our great old hymns will rapidly become unintelligible to modern Christians and will end up as period pieces stuffed away on library shelves."

A quarter of the book's contents are new, according to Ms. Daniel, and "archaic" pronouns and word endings have

been removed from all the rest. Much of the poetry is said by a number of critics to have vanished as well, replaced by phrases of the utmost pedestrianism.

Language is not the only concern expressed in letters to the *Church Times* and elsewhere. The hymnal's admittedly evangelical emphasis has caused one writer to question what he called the narrowness of the book's churchmanship, its failure to include an adequate number of hymns for saints' days, and "its lack of Anglican comprehensiveness" in general.

Dr. Kenneth Slack, past general secretary of the British Council of Churches and moderator of the United Reformed Church in the United Kingdom, found other grounds for criticizing *Hymns for Today's Church* in a recent article in the *Christian Century*. Dr. Slack pointed out that several "now-proven" and well thought of modern hymn writers, such as Fred Pratt Green (who is responsible for several texts in the Episcopal Church's *Hymnal 1982*) are "represented sparsely indeed," whereas the Rev. Michael Saward, chairman of the book's words committee, has included 27 of his own compositions.

"Two other moving spirits in the enterprise have no less than 40 and 35 apiece," Dr. Slack added. "One-sixth, therefore, of a book of almost 600 hymns is occupied by three writers who have certainly not yet won any wide esteem."

Woman Ordained in Kenya

The Rt. Rev. Henry Okullu, Bishop of Maseno South in the Church of the Province of Kenya, recently ordained a woman to the priesthood in defiance of an instruction issued by his provincial synod.

The Rev. Lucia Okuthe, whom Bishop Okullu ordained to the diaconate three years ago, is the first woman to be made a priest in Kenya. She has been appointed vicar of the new parish of Muhoroni.

In 1978, the provincial synod's standing committee passed a resolution approving the ordination of women to the priesthood. In November, 1982, however, the synod decided that the 1978 action had been unconstitutional. It passed a motion reaffirming that women might be ordained as deacons and priests, but added that no diocese should do so "in any circumstances whatsoever until this synod's final decision at its next meeting."

Bishop Okullu told England's *Church Times* that he had opposed the resolution, as it had come four years after the original decision. He said that it would have presented him with theological problems not to have ordained Mrs. Okuthe and would have been a betrayal of his theological convictions to deny her the opportunity to fulfill her vocation. He said that he had acted with the full support of his diocese.

BRIEFLY...

The church must help people to live under the threat of nuclear war, according to the Most Rev. Stuart Blanch, Archbishop of York. "The church's role is to be seen not only in containing the threat but in countering the fear," he wrote recently. "There is one sovereign antidote to fear — and that is faith — faith in the living God, who is with us always and has his own means, beyond the political, of achieving his will for mankind."

"How can a bishop marry? How can a bishop flirt? The most he can say is — 'I will see you in the vestry after the service.'" With this quotation from 19th century humorist Sydney Smith, the Most Rev. Alastair Haggart, Primus of the Scottish Episcopal Church, recently announced his engagement to Mary Scholes, nursing officer in Tayside. Miss Scholes also is chairman of the national board of nursing, midwifery, and health visiting for Scotland. Bishop Haggart, who served as chaplain to the House of Bishops at the recent General Convention, has been a widower for four years.

Dr. Lionel Dakers, director of the Royal School of Church Music since 1972, has been made a Commander of the Order of the British Empire in the New Years honors list. The CBE also was given to Dr. David Carey, for 25 years legal advisor to four successive Archbishops of Canterbury. The Most Rev. John Grindrod, Archbishop of Brisbane and Primate of Australia, has been made a Knight of the British Empire.

The Recovered Alcoholic Clergy Association (RACA) held a two-day regional retreat in January at Our Lady of Fatima Retreat House in Notre Dame, Ind. The group was convened by the Rev. Vincent J. Anderson of Western Michigan and the Rev. William D. McLean, III, RACA's president and director. The meeting stressed the need for increased alcoholism education in the church's seminaries and among the clergy nationwide. Founded in 1968 with a membership consisting of six priests, RACA has grown to more than 300 in 1983.

After returning from a recent trip to Central America, Charles Elliott, director of the Christian Aid division of the British Council of Churches, said in Lon-

don that supporters of Nicaragua's former Somoza regime are responsible for the systematic killings of religious community leaders, teachers, project directors, and leaders of cooperatives in the country's border areas. Mr. Elliott said the situation is reminiscent of tactics used in the 1960s and 1970s in Southeast Asia. "To be named as a local leader is to invite elimination in a very short space of time," he said.

Albert S. Gooch, Jr., currently director of admissions at the University of the South, Sewanee, Tenn., has been selected as the president and chief operating officer of Kanuga Conferences, Inc., the 1,200 acre Episcopal conference center located near Hendersonville, N.C. Except for one year as a newspaper editor, Mr. Gooch, 44, has spent his professional career at the University of the South. He is a layreader and member of the vestry at St. Agnes Church, Cowan, Tenn. Kanuga sponsors religious conferences, a summer camp, and other programs year-round which attracted about 13,000 guests in 1982.

The Evergreen Church Music Conference announced recently that ten \$100 scholarships will be awarded to church organists, choir directors, choristers, clergy, or people interested in music. The scholarship must be matched by an equal amount from a vestry, the women of the church, some interested group, or an individual not related to the applicant. The combined \$200 will provide board, room, and tuition for a week's stay. Applicants are encouraged to write to the Evergreen Conference, Box 366, Evergreen, Colo. 80439. Scholarships and program are ecumenical in scope.

Roman Catholic Cistercian monks in Hecla, Pa., are supporting themselves with the difficult and exacting craft of garment cutting. Despite the fact that only five monks make up the community at St. Mary's Cistercian Monastery, they can cut an average of 5,000 dozen garments — anything from Calvin Klein jeans to jogging suits — every week in the confines of their monastery.

The Rev. Louis C. Schueddig, rector of St. Michael's Church, Grand Rapids, Mich., since 1976, has been elected president of the Episcopal Radio-TV Foundation. Fr. Schueddig, 35, has worked in public relations and for television stations in St. Louis and Chicago. In his new post, he will succeed Dr. Theodore Baehr, who resigned last year.



Sister Evelyn

Sister Evelyn

Sister Evelyn's loving concern

has taught many lonely and angry men

and women to love again.

By MARY ROGERS SAVAGE

"...I was in prison and you came to me" (Matthew 25:36).

Tony Workman, a criminal in the Dade County prison system in Florida, said, "This woman, no kin to me, showed me that she actually loved me." Tony has dedicated himself to burglary for 23 of his 40 years, with time out for jail. "She made me look at myself and by doing that, I started to care," he said. "Sister Evelyn brought love back to me, instead of hate."

"This woman" is an Episcopal nun, 72 years old, a member of the Community of the Transfiguration, Cincinnati, Ohio. Trained as a social worker, she has held many positions during her life, as teacher, camp supervisor, librarian, and social worker. For 11 years, she edited the quarterly newsletter of the Order of the Transfiguration.

In the past, her most demanding post was as teacher and then sister superior of the branch house in Honolulu. This made her responsible for St. Andrew's Priory, a school for over 600 girls run by the order. When she inherited this posi-

Mrs. John Savage has for many years been an associate of the Sisters of the Transfiguration. She is presently a postulant for the Daughters of the King and a member of the Church of St. James by the Sea, La Jolla, Calif.

tion, the school was in financial trouble, and the academic standards had slipped badly.

Sister Evelyn put all her enthusiasm, energy, intelligence, and skill with people into turning the situation around. She was administrator, counselor, and fund-raiser for 25 years. She became the devoted friend to generations of girls, many of whose mothers had also been pupils of hers.

Sister Evelyn not only put the school in the black, but she supervised an extensive building program, adding a gym and a beautiful chapel, and bringing the whole facility into line with modern building codes. Its academic standards were the highest in the Hawaiian Islands, and there was a waiting list for the school.

Due to the multiracial background of the islands, many religious faiths were represented in the school — including Shinto and Buddhist traditions. Since St. Andrew's Priory was a church school, there were religious services, but no effort was made to force Christianity on the pupils. However, the atmosphere of joy and loving concern that surrounded them brought about many conversions. Often a whole family would be baptized together.

Sister Evelyn's outreach did not end with the school, but moved out into the community, where she made many devoted friends. She was on the mayor's

council for urban renewal and was known as "the best businessman in Honolulu."

Finally, her tireless efforts took a toll of her strength. She had a series of heart attacks, a stroke, and an operation for cancer, and was reluctantly forced to leave Honolulu and return to the mother house in Cincinnati.

Sister Evelyn found that she had deterioration of the spine, which explained her constant pain. She was told that she would have to live permanently in the convent infirmary (she still does) and lead a quiet life (she doesn't). She is supposed to spend several hours a day in traction and uses this as a time for prayer.

When she was given the undemanding task of sorting the library files for the convent, she came across the names and addresses of three prisoners who were begging for letters. It was the Christmas season, so she sent them cards, enclosing a little note to each.

Two cards were never delivered, but the third went to John Gibbs, a cat burglar. He wrote to her, and later when he had been released and was arrested again, he telephoned to her, the only friend he had, even though they had never met.

Back in prison, John kept telling his fellow inmates about the nun who cared for him as a friend, even though he was a repeat offender. Other prisoners started to write to her, and so her prison ministry was born. As her involvement grew, Sister Evelyn prayed earnestly that this responsibility would not be laid upon her.

"I told God," she said, "that I was too old and too ill. I felt that my life was nearly over, and that I was not equal to such a task. However, as we read in the 92nd Psalm in chapel each week, 'They still bring forth fruit in old age.' These words seemed to be spoken directly to

me. The more I prayed, the clearer the answer seemed to be.

"You know," she continued, with the smile that is part of her charm, "there is really no sense in arguing with God. He always wins."

Once convinced of her vocation, Sister Evelyn poured all of her intelligence, enthusiasm, and experience into her new life. From the first three letters has grown a tremendous file of correspondence with both men and women prisoners who turn to her for help in their loneliness and frustration.

Many began sending her poems and essays they had written, and she now publishes *The Transfiguration Prison Ministry Newsletter*, with a mailing list of over 5,000. She is in contact with prison officials, especially the chaplains, in prisons all over the country, and has met with grateful cooperation in many quarters.

However, there are some prisons where she has found that indifference and exploitation of prisoners is the rule. She says that on the whole it is better to be in a federal prison, where there is more consistent and supervised administration.

She will write to any prisoner and will accept collect calls from any prisoner in trouble. However, she will only become involved in legal problems if she is allowed to read all the records and is convinced that injustice exists. Recently she was a witness at the second trial of a prisoner whose death sentence had been overturned because of inadequate legal representation at the first trial, when no witnesses for the defense had been called.

Sister Evelyn has visited many prisons, frequently in a wheel chair. She brings with her Bibles, crosses, prayer books, and religious literature — but most of all she brings herself. She has been the sponsor at many baptisms and was recently a witness at a prison wedding. Her loving concern has taught many lonely and angry men and women to love again, as they find someone who really loves them.

She feels that the whole thrust of her ministry is to help to find and reveal the Christ that is in all his children, even in those in whom he is the most "disfigured." In an atmosphere where each person is a number, where overcrowding produces fear and anger, and where many of the prisoners have been totally disowned by their families and friends, she tries to make each one realize that he or she is a valuable human being, important in God's eyes and in hers.

Sister Evelyn gets as many pictures as she can of "her" prisoners. She says this helps her when she is praying for them. She also feels that, when you pray for anyone, it is also important to praise God for him. With some of these prisoners, she feels that she is often the only person who thanks God for their lives.

Desolation

The young woman was sitting on the steps outside the chapel, her head buried in her hands. As I rushed inside, aware that I was arriving late for Evensong, a wave of compassion swept over me. It occurred to me to invite her inside. But I hesitated, thinking that might make her feel uncomfortable. She probably had come for a handout and was waiting for the service to end and the priest to see to her needs. I went on inside and knelt quickly, for the service was indeed well along.

Through the open door of the chapel, I could see the unmoving figure hunched on the steps. My attention became fixed on her; I scarcely took my eyes off her. We prayed for the sick, the lonely, the depressed — and I was looking right at her.

What is stopping me from going out to her, I wondered? Can my prayer in this chapel have any meaning, so long as I am kneeling in here and she is sitting out there? Do I really mean what I am praying? If I do, why am I not out there sitting with her, befriending her, caring for her in a tangible way? Or do I not mean what I am praying? Is it pious action and empty words?

Lord, what is wrong with me that I am riveted here? My thoughts turn to the Gospel passage, to the priest and the Levite, who passed by on the other side, not deviating from the appointed devotion, but missing the meaning of it all.

The hypocrisy of praying for people like her while letting her sit outside, disturbed me. Every one of us in this chapel had passed her by. Not one of us in our haste and self-preoccupation stopped to speak to her or to invite her to come inside.

I am reminded of the scene in Jerusalem when one stands in the Garden of Gethsemane looking over at the temple. There in full view of the temple, where the priests are worshiping God day and night, knelt the Son of God praying in deepest agony. I looked at the desolate figure on the steps and thought to myself, here we are, like the priests of the temple, worshiping God from this holy place — but there he sits in agony out on the steps, and we are oblivious to him.

There sits Christ, I thought; what am I doing in here?

The prayers were ended, the blessing given. I would go out and sit on the steps beside her, try to befriend her, to enter into her suffering, to try to ascertain her needs and try to care for her. Oh — I almost forgot the Angelus. "Hail, Mary, full of grace. . . ." For a moment, for the first time since I entered the chapel, my attention is absorbed by the prayers. For a moment I am lost in the mystery of the Incarnation and the prayer that by Christ's cross and passion we may be brought to the glory of his Resurrection.

The Office has ended. The candles are being extinguished. I do not linger. There is no use trying to offer any more prayers. The real prayer will be to go to this destitute person on the steps of the chapel. And as I move quickly in that direction, I see that she is no longer there. The space she had filled is empty. The presence she had been has become a void. She has vanished.

I have missed an opportunity to offer the most meaningful prayer of all, one of self-forgetfulness, of self-oblation, of being united in Christ in his suffering, of seeing him face to face. Dear God, what an opportunity missed. . . How vain those prayers that I intended to offer with such sincerity.

We don't realize how self-sufficient we assume ourselves to be until we understand how often we miss the mark by focusing on our own good intentions, while God has put in our very path the opportunity for those prayers to take on meaning and thereby truly to be answered. We don't expect that kind of answer to prayer. We assume that if we pray hard enough, God will take care of those "who have none to pray for them but us."

Does it occur to us that he might answer our prayers by allowing us to care for them? Was it not the sin of the priest and the Levite that they were so caught up in what they imagined service to God to be that they failed to see the real thing when it was right at their feet?

How desolate I feel! Inasmuch as I did it not unto one of the least of these, I did it not unto him. How can I atone for this grievous sin of omission? I feel such anguish. Lord Jesus Christ, Son of God, have mercy on me, a sinner.

EDITORIALS

The Sunday of Abraham

On this second Sunday of Lent, our Old Testament lesson speaks of Abraham (or "Abram"), as it does each year of the three-year cycle. This reflects an ancient tradition that one Sunday in Lent should call attention to this ancient patriarch or forefather of the believers in God. An awareness of Abraham puts our spiritual experience, our contemporary life, and our Christian history in a proper perspective. As adopted children of Abraham, we belong to a spiritual family which is around 4,000 years old.

Abraham is not only a major figure of the Old Testament, but also of the New, where he is often referred to (not least in the canticles *Benedictus* and *Magnificat* used in Morning and Evening Prayer). St. Paul argues that believers are the true children of Abraham for he, and his wife Sarah, typify and embody justification by faith.

As Christians we may be properly proud of our particular cultural, literary, or ethnic heritage, be it English, American Indian, Germanic, Hispanic, Japanese, or whatever. All have their legitimate values. Ultimately, however, in the light of the total monotheistic movement of which Abraham reminds us, our true citizenship is above. "Our commonwealth is in heaven," as this Sunday's Epistle says. Of that heavenly city, as St. John goes on to say, "they shall bring into it the glory and the honor of the nations" (Revelation 21:26).

We are part of a vast river of Judaeo-Christian history. Within this river, we find both appropriate modesty and profound meaning for ourselves and for the smaller communities to which we also belong.

A Provincial System

Our guest editorial this week is offered by the Rev. Henry I. Louttit, Jr., rector of Christ Church, Valdosta, Ga.

Every three years there are protests about the financial cost of the extremely large legislative body that governs our Christian family. But two other questions also demand consideration: Do we really have representative deputies? Do we involve even a fraction of the leaders with whom the church is blessed?

Let me confess — I like being a deputy at General Convention. It is, first, an assurance that people in my diocese value my contribution. Second, the convention itself is a great family reunion for those lucky enough to go. For the more cynical, I remember our chancellor once saying it was the greatest "clergy market" in the world. (Want a good call? General Convention is the place to be seen and met.)

But look at what was important to me in the ten days in New Orleans: (1) The feeling of this great family, in its diversity, living and working together. (2) The chance to hear noted speakers. (3) The chance to see

Bishop Charles Judson Child as a great comic introducing new hymns. As important as these events were for my spiritual growth, I do not think I can convey or share that value even with my own parishioners, much less with the more than 60 congregations that elected me.

Critical church legislation — budget, Hymnal, theological education support, and membership definitions hardly required ten days of our time.

I also must admit, that though I was on the winning side of most resolutions having to do with social and moral issues, I am of the opinion that the President of the U.S. (any President), Congress, and state legislators would not care much about such *convention* resolutions. The only people affected are our own members who disagree and are upset by the resolutions, be they too liberal or too conservative.

If a moral issue is really important, it seems to me that positive legislative action should be to request every congregation to study the issue and to provide materials for that study. I think all politicians do care what individual voters think, and the church has a responsibility to help our members consider seriously and prayerfully some of the moral issues.

The ultimate futility of such resolutions was one we passed "neither condemning nor condoning" a certain action. What does that mean? I would contend that few will hear of most of the resolutions passed, even if they have a deputy in their congregation; fewer care, too. Thus, to be really honest, I think General Convention is of most value to its participants.

I am sure from my own experience in the parish that only wealthy or retired lay people can stand for election. It's not the cost of the convention — which the diocese might defray — it is the ten days out of business or practice in the busy fall season that is prohibitively expensive for the great majority of working lay folk. Thus, I do not think the House of Deputies is as representative as it should be.

Only 900 out of 2.7 million of us get to go. Only a very small part of our leadership of 7,600 parishes can be involved. But the enormous size of this legislative body means that the real decisions are made by a very small group who control committee appointments and chairmen. I'm not saying this is intentional or evil — it's just the only way such a behemoth can work. But it does mean that only seasoned and politically skillful delegates really have any important input or control, so closer to 50 than 900 determine our legislation. Is this good stewardship of our potential leaders?

Are there other ways we could govern ourselves? Yes — but change would have to be from the grass roots where diocesan conventions would vote first for placing the budgetary function on the provincial level, and, secondly, elect deputies in favor of a provincial form of government.

I think it would be manifestly unfair to elect a new Presiding Bishop and then so restructure the church that his job description changed radically, so any action would have to start strongly in this triennium or wait for 12 years.

What would a provincial system look like? Well, here is one brief sketch. Money in our culture is power — so the provinces would have to make the budgets. Their synods, even with eight deputies from each diocese, would be small enough to meet in campus or confer-

ence center facilities in their region for a weekend each year. Annual meetings over a period of years would involve more people, but at much less housing and travel expense.

The major overseas and domestic mission funding would be divided among the provinces. All other programs would be the synods' decision. If a Christian education office in New York could produce more efficiently what the provinces want, it could so contract — or the province could produce its own material.

A General Convention made up of bishops and clerical and lay deputies elected by the provinces could meet every ten years. Originating action on matters of canons, Prayer Book, and Hymnal would be in the synods, but would need to be affirmed by two-thirds of the synods and receive final action in the General Convention.

BOOKS

A Book of General Interest

EVIL: The Shadow Side of Reality. By John A. Sanford. Crossroad. Pp. 161. \$6.95 paper.

Like a large city that "has something for everyone," this book should have a very wide appeal. The author is an Episcopal priest, a Jungian analyst, and the author of a number of best selling religious books. He writes clearly and produces much interesting information.

Mythology, American Indian lore, the Hindu philosophy of evil, and the Dr. Jekyll and Mr. Hyde story are some of the many subjects considered, as well as the problem of evil and suffering as seen in the Old and New Testaments and in writings of the early church fathers.

The book reaches a pinnacle in the last chapter, "The Ontology of Evil," when the author refers to the philosophy of Anselm and Origen and explains some of the theories of Jung at great length.

Basic to the book is the Shadow theme, with the Shadow explained as being the feared, rejected, and unwanted side of each human personality. A few quotations will show the scope of this book:

"Evil must be allowed to exist for the feeling nature of ourselves to live and grow." "Evidently evil cannot live on its own, but can exist only when there is something good upon which it can feed."

"To this day there is no definitive statement about the nature of evil in the Christian creeds, nor is there any official Christian doctrine of evil." The New Testament seems to indicate that "only at the end of things will evil be separated from good and destroyed."

"Modern man prefers to believe that the evils of our time somehow do not exist in the human soul or spiritual sphere, but have political or economic causes, and could be eliminated by a different

political system, more education, the correct psychological conditioning, or one more war to wipe out the enemy, for he does not want to see that the enemy is to be found in the devils and demons in himself."

Though the final chapter does offer a note of hope, it also says, "Yet it is correct that in the study of the ontology of evil, we shall find that the loose ends do not all come together and that the final answer escapes us." As we put down this rather amazing book, we cannot but wonder that it might be as simple as this, after all: the Devil was cast out of heaven, and he landed on earth.

For the story of Lilith (possibly the first woman on earth — before Eve), the theory of a fourth Person of the Trinity, and the author's own comments on laughter, one must get hold of the book. It is certainly full of thought-provoking material.

L.K.D.

Spiritual Cross-Fertilization

MONASTIC JOURNEY TO INDIA. By M. Basil Pennington. Seabury. Pp. 162. \$9.95 paper.

Fr. Pennington, an American Trappist, shares with us the insights he gained on a pilgrimage and which he recorded in his journal along the way. With a mixture of humor and profundity, in a manner which is deeply theological yet simply expressed, and in language which is engaging and direct, he had given us a book which is moving, exciting, and rich in treasures, not only for religious, but also for all who care about spiritual renewal and about that wider ecumenism which seeks to meet those of other faiths.

The challenge to be open to what Christians may learn from and share with those other faiths is clear. The exploration of the things we have in common — our mystical experience and spiritual discipline — is set before us.

For those in religious communities, Fr. Pennington's journal calls us to re-examine our commitment to mission

The Presiding Bishop would be expected to serve as a link between provinces and as a symbol of our national unity, as well as our representative spokesman in the Anglican world. However, there would be no program or Executive Council for the national church. Undoubtedly a council elected by the provinces to oversee national endowments and their incomes and disbursements would be needed. Some offices and services now at 815 might be funded jointly by the provinces, if that is the most cost efficient way to produce their services, but most programs would be much closer to the parishes than they are now.

No system is perfect — my sketch is but a preliminary suggestion — it might even be worse than our current system. But if you think General Convention is bad stewardship on our part, think of viable alternatives and see how many of your friends agree.

and to recapture a deeper understanding of the place of monasticism in the life of the whole church.

The quotations which abound are a valuable catena of spiritual wisdom. I highly recommend this invitation to the adventure of cross-fertilization.

(Br.) JOHN-CHARLES, S.S.F.
Little Portion Friary
Mount Sinai, N.Y.

Constructive Combat

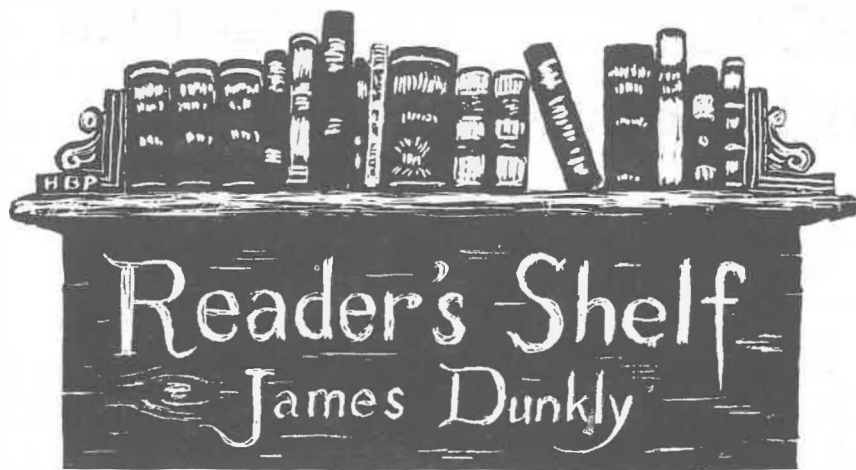
LEADERSHIP AND CONFLICT. By Speed B. Leas. Part of the Creative Leadership Series. Abingdon. Pp. 124. \$5.95 paper.

Speed Leas believes in original sin. It is not surprising, therefore, that he views conflict as an almost inevitable, and sometimes desirable, experience in human relations and institutional life. When it can be surfaced, addressed, and worked through, conflict can be healthy and productive for the total life of people and organizations.

The trick is how to do this, and that is called "conflict management," of which Leas is currently one of the leading exponents and practitioners. His book is for "those who consider themselves to have leadership skills and responsibilities in organized community, business, religious, and government settings . . . those who influence the direction of a group and the participation of its members."

There are four chapters on theories of leadership and dynamics of conflict, followed by five very helpful "how-to" chapters. Readers will need to learn "conflict jargon," some of it invented by the author. Those familiar with current management theory will be right at home. The sources cited in the footnotes provide a good bibliography with which leaders should be (or become) familiar.

(The Ven.) FRANK COHOON
Archdeacon for Mission
Diocese of Kansas
Topeka, Kan.



MODELS OF JESUS. By John F. O'Grady. Doubleday/Image. Pp. 220. \$4.50 paper.

An examination of six Christological models: Jesus as the incarnation of the second Person of the Trinity, as the mythological Christ, as the ethical liberator, as the human face of God, as the man for others, and as the personal Savior. Strengths and weaknesses of each model are discussed. Serious study of this book could help clergy and laity with different backgrounds and different characteristic ways of speaking about Jesus to understand each other better.

CHRISTIAN TOLERANCE: Paul's Message to the Modern Church. By Robert Jewett. Westminster. Pp. 168. No price given. Paper.

This is another in Westminster's good series called "Biblical Perspectives on Current Issues." Jewett, who teaches New Testament at Garrett-Evangelical Seminary in Evanston (across the street from Seabury-Western), argues for regarding tolerance as the expression of authentic faith in the God who transcends those distinctions that divide us, such as race, sex, and belief. It is Paul, who had to wrestle in earliest Christianity with the gulf between Jew and Gentile, who has most to teach us in this regard. A stimulating book, scholarly but quite usable by parish study groups.

PAUL'S APOCALYPTIC GOSPEL: The Coming Triumph of God. By J. Christian Beker. Fortress. Pp. 127. \$6.95 paper.

Beker, who teaches New Testament at Princeton Seminary, published in 1980 a very important scholarly work called *Paul the Apostle* (Fortress, \$22.95) in which he argues for the centrality to Paul's Gospel of a firm hope in the coming triumph of God. In this later and somewhat simpler book, Beker tries to imitate Paul in laying this central belief alongside the pressing pastoral needs of

the day. In particular, Beker argues against those who attempt to look at the New Testament simply as a manual directly applicable to us, from which the future can be mapped in detail; that, he says, is to miss Paul's point. But Beker also rejects any completely non-literal reading of Paul, contending instead that the truth lies along a very narrow path indeed. An important and well presented case for moving beyond the unfruitful opposition of "literalism" and "existentialism" to what might be called a Gospel realism.

THE WINSTON COMMENTARY ON THE GOSPELS. By Michael Fallon. Winston. Pp. 469. \$12.95 paper.

Originally published in Australia under Roman Catholic auspices, this commentary now appears with a Lutheran scholar's endorsement and is being marketed to all users of the three year lectionary. The text of the Jerusalem Bible is used, and an attempt is made to drive all four Gospels abreast without harmonizing them, so that each Gospel's distinctive emphases emerge while a single connected narrative is being followed. Appendices outline each Gospel separately and provide locations for comments on readings assigned by the Roman Catholic lectionary. "Points for reflection" are interspersed throughout as suggestions for meditation. This volume can be an effective aid to learning the basic content of the Gospels and correlating the four with each other, but it is *not* sufficient for a teacher's preparation. A. E. Harvey's *Companion to the New English Bible: New Testament* is in many ways superior to Fallon's work, and it covers the whole New Testament (though the Gospels section is also available separately).

JESUS ACCORDING TO LUKE. By William Sydnor. Seabury. Pp. viii and 136. \$7.95 paper.

Very simple commentary on the RSV text of Luke by a parish priest (now on the staff of Washington Cathedral) who

has written several such helps, including *Sunday's Scriptures* (Morehouse-Barlow, 1976, now out of print).

SCRIPTURE IN THE JEWISH AND CHRISTIAN TRADITIONS. Authority, Interpretation, Relevance. Edited by Frederick E. Greenspahn. Abingdon. Pp. 236. \$10.95 paper.

Three seminaries in Denver (Methodist, Roman Catholic, and Baptist) combine each year to present a symposium on some aspect of Judaism. The lectures from 1976-78 are included here: Avery Dulles, John Gerstner, and Jacob Neusner on authority; Michael Fishbane, Bruce Vawter, and David Kelsey on interpretation; Sheldon Blank, Richard McBrien, and Krister Stendahl on relevance. Papers from 1979-81 are being prepared for publication.

THE OTHER GOSPELS: Non-Canonical Gospel Texts. Edited by Ron Cameron. Westminster. Pp. 191. \$10.95 paper.

English translations of 16 important traditions of sayings and stories by and about Jesus are here presented with short introductions and bibliographies. While almost all of these have been available before in English, most have been confined to expensive technical editions; the general reader has not had a convenient source for this important literature until now. Cameron, whose graduate work at Harvard suggested this collection, presents both text and context well.

Recent Reprints

THOSE CURIOUS NEW CULTS IN THE 80S. By William J. Petersen. Keats. Pp. xi and 307. \$3.95 paper. Updated edition of a work first published in 1973.

JOHN WESLEY'S THEOLOGY: A Collection from His Works. Edited by Robert W. Burtner and Robert E. Chiles. Abingdon. Pp. 302. \$7.95 paper. Reprint of 1954 edition.

FOUNDATIONS OF CHRISTIAN FAITH: An Introduction to the Idea of Christianity. By Karl Rahner. Translated by William V. Dych. Crossroad. Pp. xvii and 470. \$12.95 paper. Reprint of 1978 edition.

THE BIBLE IN THE MAKING. By Geddes MacGregor. University Press of America. Pp. vii and 310. \$12.75 paper. Reprint of 1959 edition.

SAINT-WATCHING. By Phyllis McGinley. Crossroad. Pp. xi and 243. \$6.95 paper. Reprint of 1969 edition.

GATEWAY TO GOD. By Simone Weil. Edited by David Raper with the collaboration of Malcolm Muggeridge and Vernon Sproston. Crossroad. Pp. vi and 145. \$6.95 paper. Reprint of 1974 edition.

THE CHRISTIAN FATHERS. By Maurice Wiles. Oxford University Press. Pp. 190. \$4.95 paper. Reprint of 1966 edition.

Books Received

I THESSALONIANS: A Commentary. By Paul Nadim Tarazi. St. Vladimir's Seminary Press. Pp. 190. \$7.95 paper.

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FOR SALE

HERMIT-WOVEN bookmarks of imported French embroidery cotton. Rainbows and other patterns, each \$3.00. Specify preferred color range. Assortment of six \$15.00, includes hermitage label, tax and postage. Wonderful gifts anytime. Sick call stole and matching bookmark \$25 in colors or traditional purple and white. Special orders allow eight weeks. Reply Box R-536.*

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THE EPISCOPAL SHIELD, 2" x 2 1/2", individually handcrafted for use on blazers, tippets, stoles, etc. Beautiful. Only \$3.85. Same day shipment. Executive Services, 3800 Holcomb Bridge Rd., Suite F-1, Norcross, Ga. 30092.

NEEDLEWORK

THE FOUR EVANGELISTS charted for cross-stitch or needlepoint. St. Matthew, Mark, Luke, or John, or grouping of all four: \$1.50 each. Karen L. Ford, 8364 Solano Dr., Scottsdale, Ariz. 85253.

POSITIONS OFFERED

SMALL PARISH with attractive rectory in historic village of Essex, N.Y., on the shore of Lake Champlain, in the foothills of the Adirondack Mountains, one hour from Lake Placid Olympic region, seeks a retired priest for Sunday Liturgy and limited pastoral work. Rectory (furnished if required), utilities and modest stipend. Contact: William Cooper, Box 146, Elizabethtown, N.Y. 12932. (518) 873-6521.

PART-TIME PRIEST needed for a small parish in the heart of Ohio. Very active parish with debt free church needing spiritual leadership. Grace Episcopal Church, 126 W. Walnut St., Galion, Ohio 44833.

ORGANIST-CHOIR DIRECTOR for small parish near Boston and Worcester. Salary \$3,600-\$4,000. Write to: Holy Trinity Church, Box 685, Southbridge, Mass. 01550.

REMARKABLY vital suburban parish in southwest looking for younger priest of talent and a few years parochial experience to be curate with real responsibility to seasoned rector. Parish is eucharist-centered with strong lay involvement and leadership. Excellent compensation and benefits for someone who believes a curacy can be a rich, fulfilling and happy ministry, not just a stepping-stone to better things. Reply Box D-547.*

POSITIONS WANTED

YOUTH MINISTRY/CHRISTIAN EDUCATION — May, '83, M.Div. graduate available for a parish seriously interested in a full-time lay minister, skilled in these fields. Ted Schurch, 600 Haven St., Evanston, Ill. 60201.

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

PEOPLE and places

Appointments

The Rev. John Winston Biggs will be rector of St. James Church, Springfield, Mo.

The Rev. Carl Cannon will be rector of the Church of the Messiah, Pulaski, Tenn.

The Rev. Jerre W. Feagin will become associate rector of Calvary Church, Williamsville, N.Y., on June 1. Add: 20 Milton St., Williamsville 14221.

The Rev. Roy Finnell is now assisting at Trinity Church, Independence, Mo.

The Rev. Harold Greenwood is assistant to the Bishop of Oklahoma for the development of mutual ministries.

The Rev. James Hall is rector of the Church of the Holy Trinity, Nashville, Tenn.

The Rev. Robert Hart will on April 11 return to the staff of Grace and Holy Trinity Cathedral, Kansas City, Mo.

The Rev. Peter Huiner is rector of the Church of St. John the Baptist, Dunkirk, N.Y. Add: W. Fourth and Lark Sts., Dunkirk 14048.

The Rev. David L. Jeffery has for some time been rector of St. Thomas' Church, 1800 Sisco, Springdale, Ark. Home: 2101 Oak Hills Dr., Springdale 72764.

The Rev. William Howard Lea is vicar of St. Francis Mission, Colorado Springs, Colo. Add: 3445 Parkmoor Village Dr., Colorado Springs 80907.

The Rev. David A. Lewis, C.S.S.S., is vicar of St. James' Church, Mosinee, Wis., and Ascension Church, Merrill. Add: 407 Second St., Mosinee 54455.

The Rev. James D. Manning has for some time been rector of St. Philip's Church, Buffalo, N.Y. Add: 15 Fernhill Ave., Buffalo 14215.

The Rev. James Arthur Martin is vicar of the Church of the Ascension, Springfield, Mo.

The Rev. Richard R. Palmer is rector of St. Luke's Church, Denver, Colo. Add: 1270 Poplar St., Denver 80220.

The Rev. William T. Pickering is rector of St. Paul's Church, Mt. Lebanon, Pa. Add: 1066 Washington Rd., Pittsburgh 15228.

The Rev. Gerald Schnackenberg is rector of the Church of the Ascension, Salida, Colo. Add: Box 983, Salida 81202. He has just returned from two years of service in Malawi, Africa, under the VIM program.

The Rev. George J. Simpson, Jr. has for some time been rector of Good Shepherd Church, Buffalo, N.Y.

The Rev. Don Stivers is vicar of the Church of Christ the King, Box 6188, Santa Barbara, Calif. 93111-0189. He will continue to serve as chaplain of the Sisters of Charity at Wellspring in Boulder City, Nev.

The Rev. Edwin M. Walker is locum tenens at St. Mark's Church, Charleston, S.C. Add: 1456 Heather Dr., Mt. Pleasant, S.C. 29464.

The Rev. Charles W. Whitmore is vicar of St. Paul's Church, Springville, N.Y., part of the team ministry with the churches at Hamburg and Lakeview. Add: 591 E. Main St., Springville 14141.

The Rev. Robert L. Williams will be rector of the Church of St. Francis of Assisi, Gulf Breeze, Fla.

Deaths

Sr. Agatha Louise, C.S.J.B., died at the Convent of St. John Baptist, Mendham, N.J., on December 15 in the 86th year of her life and the 56th year of her profession in the community.

Sr. Agatha Louise was born in Rhode Island and was educated there. After entering the community, she taught at St. Helen's Hall in Portland, Ore., and worked in other houses of the order. For the last few years, she was an invalid. Burial was in the community's cemetery at Mendham.

CLASSIFIED

POSITIONS WANTED

MUSIC DIRECTOR/Organist/Liturgist, Master's Degree, 10 years experience with traditional and renewal liturgies, seeks new music ministry (not necessarily full time). Reply Box S-545.*

PROPER

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palestine Ave., Jersey City, N.J. 07307. (201) 963-8819.

SUMMER PROGRAM

MOUNTAIN RENEWAL in small, ecumenical community. Summer program 1983 now available. Continuing education credit possible. Leadership includes Anglican theologian David Jenkins. 12 day sessions. Share in study, fellowship, worship, work, fishing, riding, hiking. Individuals, families. Write: Ring Lake Ranch, Box 806, Dubois, Wyo. 82513.

WANTED

COPY "Christian Faith in Modern Light," by R. J. Campbell. Reply Box G-546.*

WANTED

CAN ANY CHURCH, ECW or individual, send a Christ the King Crucifix as a thank offering for the 150 anniversary celebration of St. Andrew's Anglican Church, Greenville, Grenada, West Indies c/o Fr. Leopold Baynes?

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- (D) Copy for advertisements must be received at least 26 days before publication date.

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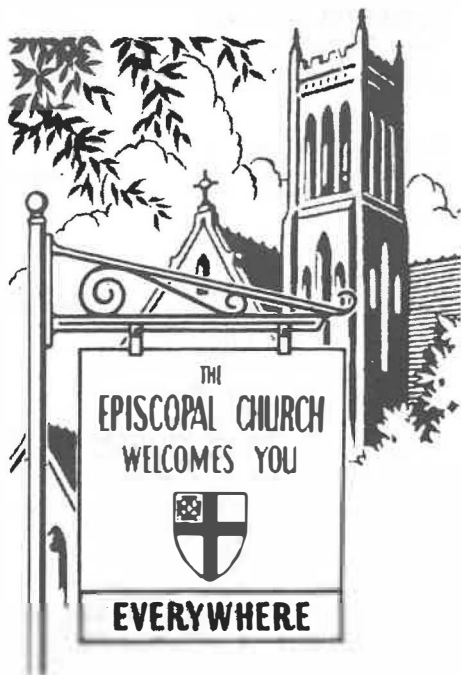
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LENT CHURCH SERVICES

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.



EL DORADO, ARK.

ST. MARY'S 512 Champagnolle
The Rev. Edward J. Holt, r
Sun H Eu 7:30 & 10; Wed H Eu 6

BEVERLY HILLS, CALIF.

ALL SAINTS' 504 N. Camden Dr.
The Rev. M. Gregory Richards, r; the Rev. Carol Henley, assoc
Sun H Eu 8, services 9 & 11; Wed H Eu 6; Thurs H Eu 10

REDLANDS, CALIF.

TRINITY 419 S. 4th (Across from Beaver Clinic)
The Rev. L. E. Hemmers; the Rev. J. K. Saville, III
Sun 8, 10 Eu; Wed 10 Eu LOH

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

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 296-1712
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev(Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-12

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.

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

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. C. Christopher Epting, r; the Rev. Cecil Radcliff, c;
the Rev. Henry Marsh, d
Sun Masses 7:30, 9:30, 11:15; Wkdy Masses Tues 5:30,
Thurs 10, Fri 7; Wed Parish Supper & Christian Ed 6. Organ
recital Thurs 12:15

COCONUT GROVE, MIAMI, FLA.

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

LONGBOAT KEY, FLA.

ALL ANGELS BY THE SEA Coast Federal Bldg.
510 Bay Isles Rd.

The Rev. Thomas C. Aycock, Jr., v
Sun Eu 8 & 10:30; Wed Eu & HU 10

WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 8:45, 11:15; Wkdy 12:05; Thurs 6:30, 9:15; C Fri
11:15

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
Sun MP & HC 8, HC 10 & 5; Daily 7:15

BOISE, IDAHO

ST. STEPHEN'S Cole Rd. at El Caballo
Sun H Eu 8 & 11; Wed H Eu 10, 9

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W. D. McLean, III; the Rev. Craig MacColl, the
Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and mass: 9:15 Mon, Wed, Fri;
6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

CHICAGO, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Ektord 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 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

ELKHART, IND.

ST. JOHN THE EVANGELIST 226 W. Lexington Ave.
The Rev. Howard R. Keyse, r; the Rev. Robert L. Rademaker, c
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.
South of Toll Road 3 miles on Rt. 19, downtown

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall, 66202
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. David L. Seger, the Rev.
Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

BALTIMORE, MD.

GRACE AND ST. PETER'S Park & Monument
E.P. Rementer; FS Thomas; D.L. Garfield
Masses: Sun 7:45, 10 (High), 1. Mon, Wed, Thurs 6; Tues
11:30 & 4; Fri 8:40; Sta & B 6, Sat 12 noon. C Sat 12:30

OLD SAINT PAUL'S, 1692

Charles St. at Saratoga
Baltimore's Mother Parish
Sun H Eu 8, Forum 10; Ch S 11; H Eu or MP, 11. Daily 8:15
MP; 12:15 H Eu; 5:15 EP. Lenten preaching every Wed & Fri
12:15

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS'

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

THE MISSION CHURCH

OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun
10-10:30, Fri 6-7

FLINT, MICH.

ST. PAUL'S 711 S. Saginaw
The Rev. Peter A. Jacobsen, r
Sun Masses 8 & 10. Daily Masses 7 Mon, Fri; 9 Tues, Thurs,
Sat; 7 & 12:10 Wed

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H.Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

(Continued on next page)

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)

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

OGALLALA, NEB.

ST. PAUL'S 316 East A
The Rev. Paul L. Crowell
Sun Eu 10:30. Wkdy Mass as anno

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

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 8 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 Sat 10; C Sat 11-12

LEVITTOWN, L.I., N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, r
Sun H Eu 8 & 10, MP 9:30. Wed Eu 9:30; Lenten Wed 6

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Marlin L. Bowman, v; G. Daniel Riiey, ass't
Sat 5, Sun 10, Wed 7:30

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; Ev 4. Daily MP & HC
7:15; EP 3:30. Wed HC & Healing 12:15

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC; 9 Cho Eu; 11 H Eu & sermon 1S & 3S, MP,
sermon & H Eu other Sun; 4 special music. Wkdays: 1:10 H
Eu Tues & Thurs; 8, 1:10 & 6 H Eu HD, Wed; 12:10 special
preaching services Mon-Fri; 5:15 EP Mon, Tues, Thurs, Fri
& Sat

CALVARY, HOLY COMMUNION & ST. GEORGE'S
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Martha Hedgpeth, Gerald G. Alexander, ass'ts;
Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Johnson, J. Kimmey, 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

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. IGNATIUS 67th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 11 Sol; Weekdays as anno

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the
Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP
8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass.
SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r; the Rev. T. Jeffrey Gill, assoc; the
Rev. John L. Miller, and the Rev. Susan C. Harriss, James
B. Simpson, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11,
HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC;
Thurs 12 noon HC & HS

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30 Wed 12:10 Choral Eu. 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

HOPE MILLS, N.C.

CHRIST CHURCH 2 miles off I-95
Sun 9:45 Christian Ed, 11:15 Eu; Fri 6 Eu

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Fri Lenten program 12:05, H Eu
12:35. H Eu Wed 7:30, Sat 12:05

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

EDISTO ISLAND, S.C.

TRINITY CHURCH (founded 1774) Highway 174
The Rev. Edward Gettys Meeks, r
Sun Eu 9:30; HD Eu, Lenten devo as anno

PAWLEYS ISLAND, S.C.

ALL SAINTS, Waccamaw River Rd.
The Rev. Charles H. Murphy, III, r
Sun 8, 10; Wed 10

SIOUX FALLS, S.D.

CALVARY CATHEDRAL 500 S. Main
James H. Waring, dean; Paul Henry, ass't
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 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. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORT WORTH, TEXAS

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

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9820 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

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

CASPER, WYO.

SAINT STEPHEN'S 4700 S. Poplar St.
The Rev. Thomas P. Hansen, r
Sun 8 Ser & Eu, 9 Ch S, 10:30 Ser & Cho Eu; Thurs 7 Eu



St. Barnabas Church, Omaha, Neb.