

# THE LIVING CHURCH



Pam Steude, photo. *The Piedmont Church*

Bishop Beckham (left) and Bishop Allin: The mission of Jesus Christ is the only program of the Episcopal Church.



## The Other Cultivation

Lent we make an effort to cut down the food we eat. Yet it is not wrong to give some thought to the we will eat in the remainder of the

The season of Lent, when we dig cultivate our souls, is also the sea- in most parts of this country, when le are also digging and cultivating gardens. There is more than a little lelism.

rdens for All, a national association rdeners, has found that there are 35 on American households which gardens. A Gallup survey spon- l by this organization indicates that esire for homegrown fresh vegetas the primary motivation. So vege- growing is no small thing in the life r nation. Indeed it seems to be the r outdoor sport.

ave no idea how many of our read- ave gardens, either for vegetables wners, nor how many others would if they had access to land. It is in est tradition of Christianity, how- to commend it. Gardening brings to immediate and personal contact the most important facts of life on planet.

nd comes out of the earth, with the of sunshine and water. Each genera- of plant life is nurtured by the re- s, refuse, and dead matter of pre- living things. One can study this hink about it, but gardeners have hands and feet directly in the proc- They see, feel, and smell what is on, and in the end they taste it fully.

wonder of how a seed, even a mus- seed, takes root, grows up as a , blossoms, and bears seeds, is thing gardeners are constantly wit- ing. It is a mystery in which they firmly believe, for otherwise the enterprise would be futile.

er people, who buy everything in s and markets, can appreciate the y of a sparkling green head of let- or the many colors of a bouquet of rs. Only the gardener, however, has

appreciated the tiny leaves of these plants when they first peeped up out of the soil, and only the gardener has lovingly watched them grow step by step to maturity.

Gardens are, or can be, a lifeline between ourselves and the rest of creation. They give us a sense of proportion, a better grasp of our place in nature. They help us to understand the process of life better; but, at the same time, they constantly put before us the mysterious- ness of life.

One particular aspect of gardening is the delay between tilling and planting, on the one hand, and the subsequent harvesting of produce on the other hand. Gardening means learning to wait, learning to recognize that the results of work will be postponed.

It must have been very difficult for our primitive ancestors to shift from hunt- ing, after which game could be eaten almost immediately, to agriculture, in which the tedious work of plowing, planting, and cultivating would not yield results for months. It is a chal- lenge to modern man too, in our enjoy- now-pay-later culture of instant gratifi- cation. We also need to relearn the lesson that the best results take a long time to achieve. To demand immediate results is like picking all the apples before they are ripe.

One might even say that the order of life is the direct opposite of our enjoy- now-pay-later approach. Yet that is also an oversimplification. It is not true to say that if you work hard today, tomor- row will be all enjoyment. The farmer who is busy in the spring will not be resting in idleness the rest of the year. Nature makes ever-new demands, and life is always full of fresh problems. By planning ahead, by planting our seeds early, we will usually achieve some results and solve some problems, but plenty of other problems will remain.

Enjoyment? That is not an end prod- uct. It is not simply a thing which we get at the end of the road, like a big fruit which the gardener eats in several mouthfuls in the autumn. Enjoyment is something given to us along the whole road, something we may not fully appre- ciate until we look back, sometimes far back, something we cannot savor until we learn the practice of gratitude. So I think gardening is a good activity for any season, but especially for Lent.

H. BOONE PORTER, Editor

### For Mary, Mother of God

*"Blessed rather are those who hear the word of God and keep it" (Luke 11:28).*

O Mary, child of promise, given late  
To Anne and Joachim, flesh of their flesh,  
Accepting grace, you grow so bright and fresh  
That Gabriel finds God's presence to annunciate.  
Then comes the offered plan to incarnate  
God's Son! How can mortal mind assess  
Such pregnancy? And yet you answer yes,  
To God, to risk, to shame, His designate.  
Some know His birth and understand the glory.  
Your God-man Son pursues His Father's way,  
Addressing you as "woman." You must weigh  
His gifts, His death, and ponder on His story.  
As was foretold your heart is truly riven.  
Now praise we all your yes, so freely given.

William M. Sloan

# THE LIVING CHURCH

Volume 188 Established 1878 Number 13

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.

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Lorraine Day, manuscript editor; Mary E. Huntington, news editor; J. A. Kucharaki, music editor; Violet M. Porter, book editor; Paul B. Anderson, associate editor; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila Thurber, advertising manager.

## DEPARTMENTS

Deaths	14	Letters	3
Editorials	11	News	6
First Article	2	People & Places	14

## FEATURES

Footwashing in Jerusalem	Marlon Hatchett	9
In Praise of the Seven Deadly Sins: Anger	Richard Holloway	12

### Board of Directors

William W. Baker, Lake Quivira, Kan., president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; the Rt. Rev. Charles T. Gaskell, Milwaukee; Robert L. Hall, Milwaukee; George E. Reedy, Milwaukee.

### The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.); the Rt. Rev. William A. Dimmick, Assistant Bishop of Minnesota; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago; the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar, La Grange, Ill.; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. Robert E. Gard, Madison, Wis.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Richard Holloway, Boston; the Rev. Canon A. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. Canon W. Ward McCabe, Santa Clara, Calif.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Fritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Milwaukee; Mrs. Edwin B. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; Mrs. Seaton Bailey, Griffin, Ga.; William W. Baker, Ettore Barbatelli; Jackson Bruce, Jr.; Mrs. Robert C. Brunner, Hartland, Wis.; Leonard Campbell, Jr.; Phil deMontmollin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; J.C. Grant, M.D., Sauk Centre, Minn.; Robert L. Hall; H.N. Kelley, Deerfield, Ill.; John W. Matheus, Glendale, Wis.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

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

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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: \$24.50 for one year; \$47.00 for two years; \$87.50 for three years. Foreign postage \$10.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

# LETTERS

## Vegetarians

The article, "Christianity and Vegetarianism" [TLC, Feb. 26], has moved me to respond. The writer mentions that "certain monastic orders go meatless so that the money saved may be spent in better ways, and as an expression of identification with the poor of the world, who are unable to afford meat."

Sounds good to me. Sounds like a thoughtful and faithful action that some Christians have concluded is right for them as Christians. Is the author of the article implying that only monastics can or should be vegetarians? I hope not.

Ms. Campbell (no relation) quotes I Corinthians 10:25. She might also consider I Corinthians 10:23: "We are free to do anything, you say. Yes, but is everything good for us? We are free to do anything, but does everything help the building of the community? Each of you must regard, not his own interests, but the other man's."

(The Rev.) KENNETH S.B. CAMPBELL  
Church of the Epiphany  
Wilbraham, Mass.

• • •

Sally Campbell's article, "Christianity and Vegetarianism" [TLC, Feb. 26], lacked at least one thing — hospitality. If I were a vegetarian at her dinner table, I would not feel "better. . . more sensitive," or moral for passing up her roast, but I would feel ill at ease.

Not only does she criticize those who opt for meatless meals, but she also

CHURCH FURNITURE

## WIPPELL MOWBRAY

Altars  
Lecterns  
Pulpits  
•  
Croses  
Candlesticks  
Communionware  
•  
Dossals  
Antependia  
Banners  
•  
Vestments  
Robes  
•  
Design Studios

Write...  
**WIPPELL-MOWBRAY**  
13-00 Plaza Road (P.O. Box 456)  
Fair Lawn, New Jersey 07410  
Dept. LC (201) 796-9422

Recommended . . .

**CHURCH NEEDLEPOINT**


Louise A. Raynor  
Carolyn H. Kerr

(Spiral) \$7.95

MOREHOUSE-BARLOW CO.

# P

## arish holidays in England



**Father Wiseman**  
Executive Director

**SHARE LIFE IN AN ENGLISH HOUSEHOLD  
AND IN THEIR PARISH CHURCH.**

Probably the best people to people, parish to parish program ever offered  
"Simply the best holiday of your life. . ."



Suite 100, 1305 U.S. Highway 19 South  
Clearwater, Florida 33546

Phone TOLL FREE 1-800-237-3448  
In Florida 1-813-535-4661

# CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,300.00 per year. Fees \$100.00. Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country. 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.

## MARY MOORE

Box 3394-L

Davenport, Iowa 52808

**FINEST OLD WORLD CRAFTSMANSHIP**

Fair Linens Chasubles Communion Linens

Chalice Palls Funeral Palls

Needlepoint Pieces

HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

## UNDER ONE ROOF

ll the Needs of Your Church

Vestments & Paraments

Altar Linens

Choir Vestments

Clerical Clothing

Do-It-Yourself Department

Religious Jewelry

Ecclesiastical Metalware

Church Furniture

Books

Phone or Write for Information



**Cuthbertson**

SANSOM ST. • PHILA., PA 19103 • (215) 564-6033

## VACATIONING?

While traveling on your vacation visit one of the churches listed in our Church Directory section and tell the pastor or you saw the announcement in *Living Church*. The churches listed extend a cordial welcome to you.

**URGENT:** If your church services are not listed, write to the Advertising Manager for the very nominal rates.

wives that Christianity is not for sinners." Until vegetarians and effeminate folks are accepted (and accept themselves) as simply people with different tastes, the guests at Christian fellowship meals are likely to be as bland as unseasoned tofu.

ZALMON SHERWOOD

Episcopal Divinity School  
Cambridge, Mass.

## Native American Voice

I am writing to offer a Native American voice to the comments made by Rev. Harold T. Lewis [TLC, Feb. 12] in his response to your editorial on an oversupply of clergy [TLC, Jan. 1 and 8]. Like Fr. Lewis, we would also question your assumption that education for our people "must be outside the pipeline of seminary training, canonical exams, and rather routine diocesan approval."

This view implies that the problem rests with the students, not with the system. As Indian people, we suggest that just the opposite is true. There's nothing wrong with the intellectual ability of Native men and women, but there is still a great deal wrong with the "pipeline" through which they must pass to become ordained.

The issue is this: our models for training, testing, and approving are outdated. They are built on a one-dimensional cultural system. The Western European monopoly continues to prevail. As a multi-racial, multi-cultural church, we need to create new, inclusive models of education that reflect our diversity, not penalize it.

Expanding the church's vision of excellence in theological training is what ministries like the Dakota Leadership Program and the Native American Theological Association have been doing. Joining us are seminaries like Seabury-Western. This seminary is to be commended for its vision and commitment, not just for welcoming Native American students, but for accepting them as people who have as much to teach as they have to learn.

(The Rev.) STEVE CHARLESTON  
Dakota Leadership Program  
Mobridge, S.D.

## Divorced Persons

The Rev. Carl G. Carozzi suggested in his article [TLC, Feb. 5] that divorced spouses should be equally welcome in their parish as sinners "among all the rest of us sinners."

It fell to me once, as senior warden, to urge the rector (who had appointed me) to resign because his ongoing affair with a parishioner was causing scandal. It is clear that Fr. Carozzi's remarks were addressed to the sheep, not the shepherd, but it might be well to suggest that any cleric in the parochial ministry should move on in such circumstances.

Our rector's wife remained active and welcome in the parish for many years.

On expiration of my term of office, our vestry appointed me chairman of the search committee. Our new rector, soon after he was installed, gave my spouse and me counsel, as our marriage came apart. Life in that parish meant more to me than it did to my spouse. Yet, due to severe mental and physical illness, my spouse needed the support of our parish family more than I did.

We lived in a metropolitan area with many Episcopal churches within reasonable driving distance. I suggested that I should transfer to another church to avoid emotional encounters and difficulties for fellow parishioners, even though they would have given both of us love and support. The rector concurred.

I believe the choice was correct. Incidentally, my new parish soon put me to work again, and in time I became senior warden there also.

NAME WITHHELD

## Search Process

I write to add something to the admirable article by my distant cousin, the Rt. Rev. David Rose, on the search process for new rectors [TLC, Feb. 12].

Bishop Rose wisely encourages a more intimate role on the part of the bishop. This works well when the bishop is already trusted deeply, as many bishops are, by vestries, and known well on a friendly basis by parish leaders.

But the strong and independent vestry also has a long and possibly undiscovered tradition as one of the centerpieces of Episcopal tradition. In some cases, let's face it, bishops do not do as well in esteeming and encouraging local autonomy in parish leadership as they might. It is in some cases in the interest of a bishop to have "his person" on the local scene. . . .

My plea is for searches conducted forthrightly, without undue leisure, nor undue haste, in which the questions of pastoral care, a sense of mission, and the need for a new leader are given precedence over the utopian and messianic notions, too often accompanied by rank politicking, which often enter the search process.

In so many cases, I have observed, there is no "right man" for a given parish. There are several equally qualified, but very different, ordained persons just as ideally suited to a parish as that mythical wonder in shining armor who will emerge from the mountains of paper.

Finally, I think Bishop Rose's suggestion to alleviate frustration by integrating the wisdom and experience of the bishop is good. Advancement within a diocese is also good.

Stability is, on the local scene, very much the special bond between parson and people. That relation, both canonically

cally and pastorally, is for priest and vestry to discover and begin, with the bishop's knowledge and approval.

(The Rev.) JEFFREY PAUL CAVE  
St. James' Church

Greenfield, Mass.

### Ill Will

I commend Fr. Delgado's article, "Beyond Confrontation" [TLC, Feb. 12]. It calls our attention to a very serious problem which is responsible for much — indeed, I would say most — of the ill will found in the Episcopal Church today. However, at one important point I part company with him: when he says that we need to say to each other, "What I hear you saying is. . ."

This kind of patronizing of those with whom we disagree has in no small measure produced the very problem he writes about. "What I hear you saying. . ." is all too easy to say, and it implies that the person addressed is incapable of expressing himself.

It is what the other person says which I need to hear and to respond to, not what results when I have filtered someone's position through my own prejudices and given it my own interpretation.

(The Rev.) HERBERT S. WENTZ  
Professor of Religion  
University of the South

Sewanee, Tenn.

### Wooden Chalice

I would like to respond to the Rev. Paul Evans' remarks on the common chalice [TLC, Feb. 5]. I am a woodturner who makes modern wooden chalices and patens.

The chalices I make look exactly like any gold or silver chalices in that they

are designed to function like a chalice. They are not designed with a wide circumference of the lip for pouring the contents around the lips and onto the chin and below. They are designed to function exactly as a chalice should, and that is to pour the contents into the mouth.

Also, these chalices have the knob which is helpful in administering the chalice. There is also no serious cleansing problem with these chalices.

Each chalice is finished with five coats of behlen finish, which completely seals the surface so there are no minute pits which can carry germs. This finish is a substance approved by the Federal Drug Administration for use on wooden eating and drinking utensils. After a chalice is used it may be washed with soap and water just like any other dish or glass.

LAREN R. WINTER

Sewanee, Tenn.

*Just for fun, we recall the statement of Bishop John Jewel (1522-1571): "In old time, we had treen chalices, f.i.e., wooden, made from trees] and golden priests, but now we have treen priests and golden chalices." Ed.*

### The Bottom Line

Hurray for your perceptive editorial, "The Bottom Line" [TLC, Feb. 19], on the clergy education and deployment mess. We do need a national denominational strategy, and what is more we need one that is humane. Clergy are human beings, not cattle. Even in the case of cattle, to produce, year after year, an unusable surplus would be ill-advised.

(The Rev.) JEREMY H. KNOWLES  
Director, Case House Conference Center  
Swansea, Mass.

### On Robert Frost

The height of his ambition just  
"to leave a few words in the dust,  
like pebbles that are sharp, and may  
not be dislodged," he used to say.  
More than a few he left behind —  
the fragments of this stubborn mind  
have pebbled with poetic art  
the hidden path into the heart,  
that leads us not around, but through,  
to crossroads that he so well knew,  
where one may see the needful fence,  
and things that make the difference.

Gloria Maxson

(March 26 is the 110th anniversary of  
Robert Frost's birth.)



# The Evergreen Church Music Conference

For Laity, Clergy and Musicians  
30 Miles West of Denver

## Outstanding Faculty for 1984

- Russell Schulz-Widmar, Dean  
Episcopal Seminary, Austin, TX  
Gerre and Judith Hancock  
Juilliard School of Music, St. Thomas NY  
John Fenstermaker  
Grace Cathedral, San Francisco, CA  
Leonard Johnson  
University of Texas  
The Rev. Geoffrey Butcher  
St. John's Cathedral, Albuquerque, N.M.  
The Rt. Rev. Chilton Powell  
Guest Lecturer

Plus Adjunct and Visiting Faculty

First Week July 8 - July 14  
Second Week July 15 - July 21

Tuition, Food, Lodging — Only \$225/week  
Limited Scholarships Available

Contact: The Evergreen Conference  
P.O. Box 366, Evergreen, CO 80439  
Telephone: (303) 674-3525



## EXPERIENCE THE MALTA

### ECUMENICAL SEMINAR/HOLIDAY

July 11-21, 1984

- Friendly, sunny, English-speak Mediterranean Island
- Excellent accommodations, day trips, excursions
- Lectures by theological faculty interfaith leaders

\$769 INCLUDES air fare!

\$749 for spouse, students

Write for literature today!

Another exciting **New** program from:

INTERNATIONAL SEMINARS

150 Greeves St. Kane, Pa. 167  
814/837-9178

### CLERGY: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad *The Living Church*? Provide an inexpensive way for you and your family to see another part of the country.

Use the classified section too, if you want to find an ad of print book, if you want to see used books, furnishings, etc. you want to find the right people for your staff, if you want supply work or want to make change. Details on the nominal rates are on page 13.

## Executive Council Meeting

The late winter meeting of the Executive Council of the Episcopal Church opened in an unusual setting and conducted its business with a minimum of delay. An interim election filled a vacancy on the council with a well known American priest; a favorable financial position was presented; and curricular developments regarding Seabury House were reported, among other items of business. The meeting extended from Tuesday 27-29.

The meeting had been planned originally for New York City, but a generous donation from Mr. and Mrs. John H. of Far Horizons Hotel, on the outskirts of Sarasota, Fla., placed the facilities of their resort at the disposal of the council without charge. Council members expressed much appreciation at being in this attractive locality at this time of year. They did not, however, sacrifice their free time sunbathing. A rain on Monday brought rain and dramatic waves crashing on the beach, and the palm trees and Australian eucalyptus were lashed by heavy winds. Sarasota is within the Diocese of West Florida. This, together with the neighboring Diocese of Central Florida and the Diocese of Southeast Florida, were formed when the former Diocese of South Florida was divided into three in 1969.

### Unity of Effort

The Most Rev. John M. Allin, Primate and Presiding Bishop of the Episcopal Church, is also ex officio president of the Executive Council. He opened the council meeting on Monday morning, February 27, with prayers and a brief address. He called on his hearers for unity of effort and spoke of the encouragement and stimulation he had received during his recent visit to dioceses in Central America. He also urged every diocese to be on the alert for missing Episcopalians.

Council members subsequently divided for the rest of the morning into six customary standing committees: Education for Mission and Ministry, Finance/Administration, Stewardship/Development, National Mission, Communication, and Mission. A dozen council members belong to

each committee. The committee meetings usually include one or more staff persons and sometimes guests or observers. These committees subsequently report to the plenary sessions of the council and propose the various resolutions for parliamentary action.

After lunch on Monday, a special program was presented by the Diocese of Southeast Florida. The Rt. Rev. Calvin Schofield briefly described the rapid development of events in the Miami area and introduced several individuals who explained how the diocese had developed a broad program in response to refugees from Cuba and Haiti, racial tension, and other problems. Among matters touched on were parishes where services and other activities are partially or entirely in Spanish, a diocesan school for training deacons, significant adult lay training through the same school, and an emphasis on servanthood in many aspects of diocesan life.

After supper, there was a showing of two approximately half-hour video tape programs for TV. Included were "Renaissance in Ashe County," the story of two small churches and their communities in North Carolina, being revitalized by remarkable fresco paintings, and "A Turning of Time," depicting a recent youth event in Estes Park, Colo. The first is a production of the Episcopal Radio-TV Foundation, the second was produced by the staff of the department of communication at the Church Center. [The Ashe County murals were the subject of an article in TLC, 1/25/81.]

On Tuesday morning, Harry Griffith of Orlando, Fla., presented several resolutions of the committee on Education for Mission and Ministry, including the decision to designate the 1984-85 Advent Church School offering for an Anglican institution for retarded children in Korea, and related concerns.

### New Trust Funds

The Rev. Donald Hungerford of Texas, presented material for Finance/Administration. This included the establishment of several new trust funds, and a loan of \$196,000 to the Diocese of Puerto Rico to meet the crisis caused by the curtailment of government support of St. Luke's Episcopal Home Care Pro-

gram, which had substantial financial obligations. It was reported that almost all dioceses have accepted their assigned apportionments for 1984, thus providing for a national church budget of over \$18.5 million.

The only controversial items to emerge in Tuesday's agenda occurred in the report of Harry Havemeyer of New York, for the committee on social responsibility in investments [within the standing committee on National Mission]. Mr. Havemeyer reported that following the November meeting of the council, contact had been made with each of the corporations which were the subject of stockholder resolutions at that time and constructive discussions had been held with all except Dresser [TLC, Dec. 18].

### New Resolutions

In two cases the committee was assured that the banks in question were not loaning funds now to the government of South Africa. Several new resolutions then were proposed. In most cases they simply asked that the company provide its stockholders with information about one questionable aspect of its activities. These included General Motors [sale of vehicles to police and military forces of South Africa], Motorola [employment practices in South Korea], AT&T [development of nuclear weapons], Eastman Kodak [research for militarization of space], United Technologies Corporation [plant closure], IBM [marketing equipment to South Africa] and J.P. Morgan [world debt crisis].

In regard to Eastman Kodak, in which information was asked for, although no wrongdoing by the company was alleged, the resolution was only narrowly passed after some debate. In regard to Morgan, the SRI committee recommended against the resolution [which had been initiated by a non-Episcopal church group] and the recommendation was accepted.

Meanwhile voting proceeded to fill the seat on the council formerly occupied by the Rev. Leopold Frade. Fr. Frade was elected as a priest and on becoming Bishop of Honduras had to resign his seat. Of several distinguished priests nominated in the interim election, votes were received for the Rev. Enrique R. Brown of Connecticut, the Rev. Joseph M. Kitagawa of Chicago, the Rev. John H. MacNaughton of Minnesota, and the

en. Lincoln F. Eng of Olympia, on the second ballot, Archdeacon Eng was declared elected.

It had been conjectured that the sale of Seabury Press might be announced, but the treasurer, Matthew Costigan, stated that negotiations were in progress but nothing was settled yet. Eight employees of the Seabury Press addressed a letter to the council expressing dissatisfaction at the way many positions were terminated, and at the offer of the business for sale after its operations had been curtailed. Had the company been sold while in full operation, the purchaser might have retained much or all of the staff.

It was also stated that "despite action taken in August by recently appointed board members to end executive-level mismanagement at Seabury, no recognition has been made that the Executive Council, as the sole sponsor and ultimate governing body of the Press, was responsible for allowing the mismanagement to continue."

In defense of national church action, Mr. Costigan stated that 16 former Seabury employees had been placed elsewhere in the Episcopal Church headquarters, and it was anticipated that two others would be so placed. Some had gotten jobs elsewhere, and some had their insurance coverage extended.

A number of shorter reports and less controversial matters were brought before the council Tuesday, October 29-31 was adopted as the date of the fall meeting, to be held in New York City. The second volume of the revised White and Dykman's *Annotated Constitution and Canons* was promised by September of this year. Members of the executive committee of the Triennial of the Women of the Church were present and were recognized. Among them were Marylyn Adams of Miami, Okla., who will be presiding officer, and Sylvia Corey, chairman of the committee, who briefly addressed the council.

## VIM

Pamela Chinnis of Washington, D.C., reported on the continuing activity of Venture in Mission (VIM). Funds were authorized for disbursement to projects involving the Philippines, Asiamerican ministries, Honduras, Brazil, and inner city work. Mrs. Chinnis said that one diocese, which successfully completed a VIM campaign a few years ago, now is considering a VIM II.

The Rev. Frederick H. Borsch of New Jersey read a policy statement on equal opportunity employment in the national church.

Within the field of National Mission, greetings were sent to Dr. Duc Nguyen, to be ordained to the diaconate the next day in Los Angeles. He is the first Vietnamese to be ordained in the Anglican

with a doctorate on the thought of Teilhard de Chardin, he is associated with St. Anselm's Church, Garden Grove, Calif., where many Vietnamese were baptized recently [TLC, March 4].

In the field of World Mission, appreciation was expressed to a number of Volunteers For Mission who have completed terms of service in various localities, and a list of newly appointed missionaries, to serve in Anglican dioceses in many parts of the world, was provided. The Diocese of Lexington is entering a companion relationship with the Spanish Reformed Episcopal Church.

It was announced that Bishop Desmond Tutu, currently in New York, had not had his South African passport restored, but had obtained permission to accept future invitations to visit other Anglican Churches. It was also reported that the Eloff Commission in South Africa [TLC, March 18] had not recommended government sanctions against the South African Council of Churches. A world mission conference at the University of the South, in Sewanee, Tenn., in June, was announced.

Speaking for the committee on communication, William Baker of Lake Quivira, Kan., introduced new staff members, and reported that a committee on satellite communication had been appointed. The Rev. Richard Anderson, executive for communication at the Church Center, reported on current efforts to provide closed captioning for TV programs to benefit audiences with impaired hearing. Attention was called to the fact that on Easter afternoon, the Episcopal Church will provide the program for "One in the Spirit" on cable TV. The program will show the work of the church in the Holy Land and will illustrate the use of the Good Friday offering.

The reports of the six standing committees having been completed on Tuesday, Bishop Allin requested that Wednesday morning be devoted to open discussion by council members of pertinent topics, and he asked for honesty, openness, and willingness to share. He went on to deplore the widespread tendency to look to General Convention, occurring every three years, as the most significant event in the life of the church, rather than the ongoing work of mission at every level.

Council members commented on various ways to make the best use of the time at meetings, including the possibility of field trips to notable institutions or church programs in the area where the meeting is held, services of worship in local churches, and a more effective welcome to local church leaders to come as spectators to council meetings.

It was noted that the next council meetings are planned for June 6-8 at the Mercy Retreat Center near San Fran-

isco, October 29-31 in New York, February 13-15, 1985, in New York; and 17-19, 1985, in Memphis.

Bishop Allin celebrated the Holy charist at midday Monday. The meal closed late Wednesday morning with celebration of the Eucharist by the Rev. Walter C. Righter, Bishop of I

H

## Celebration in Upper South Carolina

Episcopalians from all over the cese of Upper South Carolina gathered on February 19 at the Carolina Coliseum in Columbia to commemorate the 50th anniversary of the consecration in the Holy Land of the Rt. Rev. Samuel Seabury, the first American bishop in the Episcopal Church.

A Celtic cross, given to the diocese by the Rt. Rev. William A. Beckham, Bishop of Upper South Carolina, led the opening procession. The cross had been dedicated to every parish in the diocese before the celebration. Lay representatives carried colorful banners from each parish, and mission followed, joined by members of the St. Andrew's Society of Columbia in full Highland dress. Banners and the presence of the Bishop of Scotland in the Scottish Episcopal Church, the Rt. Rev. Edward Luscombe, emphasized the Scottish connection. Other visiting bishops included the Rt. Rev. Coggan, the 101st Archbishop of Canterbury; the Rt. Rev. Luc Garnier, Bishop of Haiti; and Presiding Bishop John M. Allin.

Bishop Beckham was celebrant at the Eucharist, and Lord Coggan gave the sermon. He noted that Episcopalians today share the same weaknesses and strengths of the earliest Christians: "Today's churchmen share the same Gospel and are as responsible for it as were the disciples. 'There is a job for you today as there was for young Peter,'" the bishop told the congregation.

The service was the culmination of a weekend of celebrations. The diocesan women and youth met on Friday morning, and that afternoon, Bishop Beckham gave his state of the church address in which he asked for a suffragan bishop to assist him. "We need more episcopal presence, oversight, and support to exercise our claim to be the Church of Christ in a manner which feeds the ninety and nine while reaching out to the lost, frightened, and hungry people," Bishop Beckham said.

In his report, the bishop said that on Sunday, he would present a check to Bishop Garnier for \$125,000 to pay for a turbine-operated water pump for the people of Cange, Haiti. Water was brought up a mountain for 4,000 people who live on barren land.

At their 61st convention that

Upper South Carolina Episcopalians on record against discrimination and prison overcrowding. They used ways of reaching out to the unhealed and reaffirmed their duty "as Christians and Episcopalians to worship in church every Sunday."

Panel discussion on Friday evening featured bishops and church leaders around the globe. Lord Coggan spoke on the role of the church in the world: "There are four words to sketch the world as I see it in the middle of the 21st century," he said. "A shrunken world, a less world, a frightened world, and a degraded world." He said that materialism was "enemy number one" to Christianity. "The verb Americans believe in is the verb 'to have,' but the only verb God is concerned with is the verb 'to be,'" the archbishop said.

Saturday evening, Bishop Allin presided over a festival banquet. "The mission of Jesus Christ is the mission of the Episcopal Church. The devil loves to distract us from the mission of Jesus Christ," Bishop Allin said. "The devil never misses a church. He's been here for three days."

AGNES LEE CLAWSON

## Lincoln Honored at Washington Cathedral

Abraham Lincoln's 150th birthday anniversary, the Lincoln Bay was dedicated in Washington Cathedral at a service at which the Rt. Rev. John T. Spong, Bishop of Washington, was celebrant and preacher.

The bay, at the west end of the north transept with its heroic bronze statue of the president, is a counterpart of the Lincoln Bay and statue of the first president on the south side of the nave. Sculptor, Walker Hancock, has dedicated the Great Emancipator bidding farewell to his friends in Springfield, Ill., and leaves for Washington to assume his presidential residency. Incised on the wall are the following words to them: "Trusting in you who can go with me, and remain with you, and be everywhere for good, I confidently hope that all will yet be well. . . ."

Bishops and clergy processed to the west transept for the dedication, to a trumpet fanfare and the singing of Psalm 19. There were anthems by Edmund Rubbra and William Williams: the lines from Ecclesiastes, "Let us now praise famous men and Williams's setting of the passage from *Pilgrim's Progress* which ". . . and so he passed over and all trumpets sounded for him on the right side." The congregation and special guests joined the choir in the Battle Hymn of the Republic as they returned to the altar crossing for the Eucharist.

Bishop Walker said in his sermon that Lincoln, Abraham Lincoln was "America's suffering servant, because he was

first God's, and he gave this country's agony a theological interpretation. . . . Lincoln knew that all wars are between brothers and sisters. He saw the theological truth that every war is a reenactment of the Cain and Abel story. In his presidency he brought a new concept of the meaning of equal — that nothing created in the divine image is to be degraded."

The bay and statue were made possible largely through the generosity of Lincoln descendants. The president's son, Robert Todd Lincoln, established a trust fund for his daughter, Mary Lincoln Isham. At her death in 1939, a large bequest was left to the cathedral. When her son, Lincoln Isham, died, the entire trust went to the cathedral.

All three are memorialized in the three-lancet stained glass window in the bay by American artist Robert Pinart. The dark reds of the abstract design symbolize war and assassination; the blues and grays the uniforms of the armies; and the yellows and golds at the top suggest fields of wheat and corn and the return to peace. The president's mother, Nancy Hanks, and his stepmother, Sarah Bush, are depicted in the window on the east wall.

The reconciliation theme is carried out in the carving over the north door — a deep chasm bridged by an olive branch, with hands reaching across to grasp it. The center panel of the marble floor contains a five-pointed star of Lincoln pennies, and the bosses in the vaulting derive their imagery from the Battle Hymn of the Republic.

In addition to the Isham bequest, over 200 individuals and a number of patriotic societies contributed to the bay, which is completed. Beside it is the dedicatory inscription composed by the Very Rev. Francis B. Sayre, dean emeritus: "Abraham Lincoln, whose lonely soul God kindled, is here remembered by a people, their conflict healed by the truth that marches on."

DOROTHY MILLS PARKER

## Anglican-R.C. Consultation

The Anglican-Roman Catholic Consultation in the U.S. met recently for the 28th time. The two churches have been in formal dialogue since 1965.

At this meeting, which was held from January 23-26 in Cincinnati, Ohio, the Rt. Rev. Theodore Eastman, Episcopal Bishop of Maryland, was welcomed as the group's new co-chairman. Bishop Eastman shares leadership duties with Roman Catholic Bishop Raymond W. Lessard of Savannah.

Points of discussion included one area described as "Images of Christ: Reflections on Christian Anthropology." Renewal movements and the opportunities these provide for shared spirituality also came under discussion.

# BRIEFLY...

Janet E. Vetter, a member of the Episcopal Church Center staff for seven years, has been named deputy news director by Presiding Bishop John M. Allin. In her new post, Ms. Vetter will assist the news director, the Rev. William D. Dearnaley, and will take primary responsibility for aiding the editors of diocesan publications to develop stories on the work of the church throughout the country. Ms. Vetter first went to the Church Center as secretary in the hunger office. She has served as assistant editor, staff writer, and layout editor for the *Hunger Networker*, which is mailed to more than 5,000 people. A native New Yorker, she is a graduate of Hunter College and a member of the Church of the Intercession, New York City.

In a controversial and historic move, the U.S. and the Vatican recently established full diplomatic relations, marking the first time in 116 years that a full-fledged ambassador will be assigned to handle U.S. relations with the pope, and a papal nuncio will be accredited to the government in Washington. Between 1848 and 1867, the U.S. and the papacy did have full diplomatic relations when the pope was head of a vast area of central Italy known as the Papal States. This area subsequently was incorporated into the newly formed United Kingdom of Italy.

People with strong religious orientation who are given some independence are most likely to adjust well to life in a nursing home, but religious needs are often neglected in the homes' programs, according to a new study conducted at East Carolina University in Greenville, S.C. "An important implication of this finding is that the institutionalized elderly may be served better by strengthening the religious and personal autonomy components in the institutional environment," the report commented.

The Anglican-Old Catholic North American working group met for the second time on January 16 in Buffalo, N.Y., at the offices of the Episcopal Diocese of Western New York. The meeting's agenda centered on authority in the church, with special reference to papal primacy. A highlight of the meeting was the presentation of two papers, one on the history of the Old Catholic Churches and their ecumenical relations with Anglicans and with the Eastern Orthodox, and another on the Old Catholic view of authority and primacy.



# Footwashing in Jerusalem

By MARION J. HATCHETT

If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." This, St. John tells us (chapter 13:14), is what Jesus said to his disciples on the night before he was betrayed. The Book of Common Prayer 1979 opens the way for the recovery of the ancient ceremony of footwashing at the Maundy Thursday Eucharist; however, it gives no directions as to how it should be done.

The practices of the different churches in Jerusalem provide interesting models for various circumstances. During Holy Week of 1983, I was privileged to observe these ceremonies as practiced in their historic settings in the Holy City. At that time I was spending a month teaching at St. George's College, which is associated with the Anglican Cathedral of St. George. An American priest, Canon John L. Peterson, dean of the college, secured photos.

The footwashing ceremonies of the ancient Christian communities in Jerusalem take place at different hours on Maundy Thursday, beginning with the Greek one in the morning, and thus it is possible to go from one to the other. As is often the case with Eastern Christian ceremonies, they were carried out in a spirit of reverence and solemnity but, at the same time, worshipers engaged in conversation with one another and obviously enjoyed the spectacle provided by these dramatic rites.

Thousands of people crowd the parvis (courtyard) of the Church of the Holy Sepulchre and the roofs of nearby buildings for the footwashing ceremony of the Greek Orthodox community. A small temporary stage is set up in the parvis;

along both of the longer sides is a bench for six bishops or priests; steps lead up to the stage at the center of one short side, and opposite these is the throne of the Patriarch. The Patriarch, the deacons who will assist, the 12 bishops and priests whose feet will be washed, and other attending ministers arrive fully vested.

The rite begins with the singing of Psalm 51, the canon (hymn) of footwashing, and prayers. A priest sings a section of John 13 from a pulpit temporarily erected in the parvis. The Patriarch removes his vestment and miter and ties a large towel around his waist over his monastic habit. Served by deacons, he moves from one to another of the 12 bishops and priests, washing and drying their feet. With one he acts out the dialogue with Peter (St. John 13:6-10).

The Patriarch then comes down from the stage to a space among the crowd during the singing of selected passages

about the events which followed on the Mount of Olives; he kneels for the singing of "My God, let this cup pass from me." The rite ends with a prayer and a hymn.

Hundreds of people crowd the Anglican Cathedral of St. James for footwashing. An elegant curtain hides the altar from view, turning the west portion of the chancel into an impressive stage, which, until the beginning of the rite, is hidden from the congregation by another elegant curtain.

The rite begins with the drawing back of this curtain to reveal the Patriarch seated on his throne in the center of the stage, with six bishops or priests seated on smaller thrones on each side, all fully vested. At the front of the stage is a small stand for the water and a basin which will be used and a stack of towels.

After psalms, hymns, and prayers including a blessing of the water and soap, the Patriarch retires from the stage. His throne is brought out and placed with one side toward the congregation. The basin is placed on the floor in front of the throne and water poured into it.

The Patriarch, still fully vested, ministers and kneels at the basin. One by one the 12 bishops and priests come and kneel on the throne for the footwashing. The throne is then put back into its original place and the Patriarch returns to read the passage concluding, "I have called you not servants but friends" (John 15:15). The rite ends with the drawing of the curtain.

The Syrian Orthodox rite takes place in the ancient small church known as Mark's House (c.f., Acts 12:12). The Syrian Orthodox Church is often spoken of as one of the Oriental Orthodox Churches. Its historic doctrinal position



© St. George's

On the morning of Maundy Thursday each year, a crowd gathers in the parvis or courtyard of the Church of the Holy Sepulchre to watch the Greek Orthodox footwashing which takes place on a temporary platform. One prelate can be seen with the towel over his shoulder.

*The Rev. Marion J. Hatchett is the professor of liturgics and church music in the School of Theology at the University of the South, Sewanee, Tenn. Dr. Hatchett is the author of Commentary on the American Prayer Book and numerous other publications.*

...that to that of the Armenians, Greeks, and Ethiopians.

the front of the nave is a throne for the bishop. In front of this is a table on which are a very ordinary old-fashioned bowl and pitcher. On each side of the throne is a bench long enough for six people, with an end toward the congregation.

The bishop reads an account of the life of the 12 disciples, the 12 whose names will be washed appear from behind a curtain in which hides the altar. First are the deacons of the church; the others are laypeople, male and female, of all ages.

After hymns, psalms, and readings, the bishop moves from one to another to wash their feet. The dialogue with Peter is acted out.

After the feet of the 12 have been washed, the bishop has returned to his throne, the 12 crowd in and wash his

feet. The throne is then moved up to the chancel level, and the bishop is escorted to it. Seated, he reads the passage concluding, "I have called you not servants but friends." The rite concludes with the 12 hoisting the seated bishop high into the air three times as the choir sings and the congregation shouts acclamations.

In contrast to these rites, both the Egyptian Coptic and the Ethiopian rites are set in the context of a Eucharist, between the Liturgy of the Word and the Liturgy of the Sacrament.

The setting for the Egyptian rite is very similar to that for the Syrian. The distinctive element in this rite is that, after the washing of the feet of the 12, other members of the congregation come forward to be signed with the cross on the shins.

For the Ethiopian rite a quite large basin (about three feet in diameter), con-

taining water scented with olive leaves, is placed on the floor in front of the throne of the Patriarch. The washing of feet is not limited to 12. The members of the congregation come forward barefooted and step into the basin, and the kneeling Patriarch wipes their feet with a washcloth. They then step out and dry their own feet or have them dried by assisting ministers.

The manner in which the ceremony of footwashing is carried out in these ancient rites varies greatly from rite to rite. The variations are certainly partly determined by the size of the congregations and by the architectural settings.

Lacking directions in the Book of Common Prayer, those responsible for planning the Maundy Thursday service might consider these ancient rites to see what might be practicable and meaningful in their local situation. Can the feet of all be washed (as in the Ethiopian rite), or should a token signing on the shins (as in the Egyptian rite) be substituted? Or should the number be limited to 12 (as in the Greek, Armenian, and Syrian rites)?

If the number is limited to 12, should it not include the deacons (servants) and a cross section of the congregation (as in the Syrian rite)? Should those whose feet are to be washed simply step into a large basin (as in the Ethiopian rite)? If they move one by one to a chair to be seated for the footwashing, could the celebrant's chair be moved to a suitable place in clear view of the congregation for this purpose?

If benches for 12 people are considered desirable, is there room for them in the chancel or at the front of the nave in a place where the action could be seen clearly by the congregation? Should the celebrant remove chasuble and stole and tie a towel around the waist (as in the Greek rite)?

Is it desirable for the 12 to come to their places during a reading of the list of the 12 disciples (as in the Syrian rite), or for the dialogue with Peter to be acted out (as in the Greek and Syrian rites), or for readings to extend to subsequent events (as in the Greek rite)?

Should those whose feet have been washed then wash the feet of the celebrant and declare the celebrant a worthy servant (as in the Syrian rite)? Should the celebrant soap the feet (as in the Armenian rite) or just wipe them with a wet cloth?

Other questions might also be suggested to the reader by these ancient rites. In arriving at answers for a particular congregation, consideration should be given to the size of the congregation, the time involved, the architectural setting, past experience with the ceremony of footwashing, and the self-consciousness of the participants. In any case, this ancient rite offers rich meaning to the worshippers.



© Garo Nalbandian  
A Greek priest takes part in the washing out of feet in the Church of the Holy Sepulchre.



© Garo Nalbandian  
The Syrian Orthodox bishop, with towel over his shoulder, washes the feet of a deacon.



© Garo Nalbandian  
Patriarch of the American Orthodox Church, in full vestments, washes the feet of one of his priests.

## Executive Council

The recent meeting of the Executive Council [p. 6] was marked by little debate and few surprises. This is no cause for complaint. As the Presiding Bishop said on the final morning, the real work of the church is what is going on day after day, and week after week, in thousands of parishes across the face of our nation. Continuity and perseverance, rather than repeated changes and new policies, must mark this work of the church if it is to be effective.

We support Bishop Allin's point, and we find it worth considerable reflection. The Executive Council, like any other prestigious body, must constantly remind itself of its constituency, of the rank and file of ordinary church people to whom the council is called to provide leadership, stimulation, enablement, and support.

It is appropriate that the council devote attention to new ideas, new developments, and new methods. But there are also old ideas, developments, and methods which also merit much attention. The loss of membership in our church during recent years is of great concern to many Episcopalians, but it receives little attention at most council meetings. The Presiding Bishop has characterized "The Next Step" after Venture in Mission as SWEEP — Service, Worship, Evangelism, Education, and Pastoral Care.

Evangelism needs constant emphasis, not simply a flurry of interest at three-year intervals. The national church is involved in certain educational programs, but the widespread deterioration of Sunday schools and confirmation classes, and the secularization of many so-called church-affiliated schools and colleges, are matters of extreme urgency. A report on interesting conferences here or there should not distract us from the gravity of the situation in which our church has failed to train a new generation of members.

Obviously the Executive Council cannot answer all questions or solve all problems. We are grateful to its members for the time and thought which they give to the business of the church. Yet this work will never be completed; and they will be assisted, not hindered, by suggestions, criticisms, and reactions from the laypeople and clergy whom they are elected to represent.

## The Third Sunday

The season of Holy Lent marches on, and on this Sunday we come to the reading of the passages on the Samaritan Woman — a custom going far back into the Middle Ages when this Sunday was known as "*De Samaritana*." March 25, nine months before Christmas, is also normally the feast of the Annunciation of the Blessed Virgin, but because lenten Sundays are not displaced, the Annunciation will be celebrated this year on a day in the week following. (The Prayer Book allows parishes to choose what is a convenient day for them.)

Anglicans three centuries ago, along with most of Christians, also regarded this as New Year's Day, and was commonly called "Lady Day" for St. Mary. New Year's Day was shifted from March 25 to January 1 when the English-speaking countries when the reformed or Gregorian Calendar was adopted in 1750. This is surprising to most people today, but the season of Lent always meant to be a time of renewal through Christ coming into our lives. Let us always so observe it.

## Incest

There has recently been a surprising degree of exposure in the public media regarding the incestuous abuse of children. The widespread occurrence of this form of immorality is indeed shocking. In order for victims to be aided, it is well that clergy, teachers, and concerned citizens generally be alerted to the extent of the problem.

On the other hand, we sincerely hope that this trend will not become a fad. What begins as a public disclosure of a social evil, with much righteous indignation, all too easily becomes the exploitation of a sensational subject. When the sensation wears off, the media too easily may accept and condone what they earlier decried. The frequent and explicit expression of casual sex in films today is an obvious example.

Sexual sin corrupts human life, debases values, frequently brings a variety of other evils in its train: broken homes, venereal disease, abortions, blackness and so forth. There is no reason for Christian churches in this troubled period of history, to abandon their historic emphasis on the sanctity of the human body.

### Earth Is an Hibernaculum

Pond mud  
where bullfrogs, bullheads  
and "snappers" are buried.

Vault of ground  
where toads, box turtles  
and woodchucks lie.

Catacombs of dens  
where garter snakes are coiled  
around each other,  
of crevices in rock  
where ladybird beetles are crowded  
in ice.

Every year earth awaits the Promise.

Maxwell Corydon Wheat, Jr.

# ANGER

**We must try to live outside ourselves, to get**

**out of the little fortress we have built around ourselves**

**and start living towards other people.**

By RICHARD HOLLOWAY

There are several sins which have their roots in our instinctive nature—they are a pathological development of something which is in itself, and essential. The sin of anger has not in an essential instinctive reaction; it is part of a built-in response to danger. It seems to have two phases: we might call "display" and "retaliation."

It is probably best studied in young children or in animals. First of all, then, "display": psychologists suggest that when a child or animal is threatened in any way by danger or threat, a set of physical and emotional reactions come into play which provides the energy necessary for meeting the unknown situation of danger. The display is shown in young children by kicking, stamping, crying, and holding the breath; in animals, by a sort of pantomime act of feigning, in baring of teeth, fluffing out of the ears, or bushing out the tail.

What at first this sort of behavior is really directed against anyone in particular, but with increasing age the behavior is directed against the source of anger itself, and we move into the phase of retaliation. Instead of standing there screaming or rolling about on the ground as the child starts punching and biting or she starts fighting.

The roots of all this lie away back in primitive past. Behavior like this has a certain amount of survival value. It is good to defend yourself if you were to

survive. So, most of us have this built-in response to dangers from outside. And there are certain people in whom the ability to respond to danger from outside is very highly developed. In primitive society, these people would be the best fighters and the natural leaders.

You can still see how this works by studying children who are, to a certain extent, a primitive society. Certainly, when I was a boy the best fighters were also the natural leaders. Most of the boys in my school were studied as closely as racing fans study horses, and their form was carefully noted. The leaders were those who had a highly developed ability to respond to danger with a swift punch on the nose and a scrupulous disregard for the Queensberry rules.

Anger acted as a sort of energizer or fuel, which set the defensive behavior in motion, a necessary response in a more primitive society, and one that we have carried with us from the caves and the forests into modern times. That was all very well for cavemen, you might say, but we don't need it today. You may be right, but it is still there, though it operates differently.

The root of the whole thing lies in our own comfort or safety. We still guard our little selves as carefully as cavemen. Certain outside events disturb or threaten us, and they can trigger off a chain reaction of responses which we still call anger. There seem to be four types of response, one often leading to the other in a mounting crescendo that can be very frightening. Let's look at them.

The first response is impatience. Im-

patience is the first phase of anger, it switches on the ignition and gets the motor running. How does it operate? Well, here you are inside yourself, intent upon your own little program, with your own little timetable, and something happens which interrupts or threatens that little plan.

It may be a bus that is late, or a child who keeps interrupting the delicious flow of your own beautifully argued conversation. Whatever it is, it sets up an opposition to your own plan, it disturbs your own intensity—and slowly the engine of defense begins to wind up. You feel a growing physical discomfort, a tightening in the chest, a pulling-in of the face muscles—very much as a caveman must have reacted to the first sniff of danger flowing downwind.

If you can, you act out the impatience. Instead of waiting at the bus stop, for the delayed bus, you set out to move to the next one because you can't stand still. Inevitably, of course, the bus sails past you midway between stops, rendering you incoherent with anger. Or you may just drum your fingers. Whatever you do, impatience is the beginning of a sequence that can lead anywhere.

The next phase is retaliation. In our kind of society, the retaliation is likely to be verbal. Something begins to "get your goat," you feel the anger swirling impatiently inside you. Something out there is attacking you in some way, giving pain to you, so you lash out. As we say, you "bite their heads off." Another word for this is *sarcasm*, which comes from a Greek word which means to tear the flesh. You suddenly lash out, unleash the wounding insult.

Or the retaliation may be physical if you are not very good at finding words, or if you have run out of them. By this time the situation is escalating, and you are well on the way to phase three, the danger phase.

This is the phase of passion or lack of control. Something finally snaps within you and all proportion and moderation is abandoned; you go over to total attack. This may take the form of verbal passion of an extreme sort: ranting and raving with a red face and staring eyeballs, an outburst of rage out of all proportion to the offense which has been committed. The man in a passion gives the impression that he is fighting for his life, though it may only be over some triviality.

Even more frightening is the physical reaction. Think of the mother who has been pushed beyond endurance because she is cooped up in a small apartment with four children who make noisy demands upon her, pushing against her patience until something breaks, and she picks one of them up and beats him with mindless fury, totally lacking in control. This is known as the battered baby syndrome, and it is increasingly common in

Many murders are committed in this state of passion, many relationships destroyed, many marriages permanently damaged. It is passion when the anger instinct is allowed to operate freely without control.

Then the grimmest and most poisonous phase emerges. After the hostilities are over, the passion is spent, we move into the phase of brooding and resentment, a sort of slow, smoldering anger that turns and turns upon itself, fanning up its resentment, poring endlessly over the offense that created the situation.

There's even a delicious pain attached to this. We enjoy our sulks the way we enjoy pushing at a loose tooth. We can't leave it alone, we brood and probe and stir and mope. Oh, the morbid joy of "going into the garden to eat worms."

This is the phase of slow death. It can lead to a total breakdown in relationships.

The members of the same family can cease to address a single word to each

the same roof and never exchange a meaningful remark; members of the same congregation can snub each other for years, living out a hideous contradiction of the faith they profess, for a reason they have long since forgotten. This is anger at its final and most malignant phase, seeping through the whole personality.

There can be no doubt that anger deserves its place as a deadly sin. It is a killer, and it lies at the root of much that is wrong with us and our society. You see, the real trouble lies in that caveman who lurks in each of us, nearer the surface in some than in others. He walks through life warily, constantly on the lookout for danger and attack, prepared to shoot first and ask questions later.

But life is not really as dangerous as that. Most of the people whose attacks we fear are just as apprehensive as we are, and their imagined threats are really defenses against us. If we let the caveman dictate policy, all hell will

What we must try to do is to live side ourselves, to get out of the fortress we have built around ourselves and start living towards other people perhaps by trying to understand why they are angry, or seem to be, instead of pulling out the Colt 45 and blasting back at them.

The name for this kind of behavior is love. Love, unlike anger, goes out from the self towards the other. It opens itself it does not build defenses round. It is the open hand, not the clenched fist. Love, the systematic willing of the other person's good, is the only effective antidote to anger.

The only other thing I want to say is this: if your anger does break out break out it will, act quickly to minimize the damage. Don't let it enter the most dangerous phase of brooding resentment. "Let not the sun go down on your wrath." "Agree with thine adversary quickly, whilst thou art in the way to him."

# CLASSIFIED

advertising in *The Living Church* gets results.

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

**TWO LIBERATING BOOKS** by Episcopalians: Shy Mackes' *Overcoming Power* and psychologist Dr. Margaret Emameulson's *Lost Yesterdays*. \$10 for both: NPL, 91 Lytle Road, Fletcher, N.C. 28732.

## FOR SALE

**ALL or PART 20 acres** near University of the South, St. Andrew's School, and Dubose Center, Sewanee, Tenn. 1,600 feet road frontage U.S. Highway 64. Excellent *retirement or church retreat* property. Write: John Hewgley, P.O. Box 310, South Pittsburg, Tenn. 37380 or call 615-837-7931.

## NEEDLEWORK

**DESIGNS IN NEEDLEPOINT:** Altar kneelers (symbolic church designs), wedding kneelers, diocesan seals. Custom or stock designs handpainted on cut-to-measure canvas and supplied with wools for working. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## POSITIONS OFFERED

**PRINCIPAL**, St. Barnabas Episcopal School. Pre-K through 6. June or sooner. Contact: Virginia Sharpe, Chairman, Search Committee, 319 W. Wisconsin, DeLand, Fla. 32720.

**RETIRED priest** in good health; chaplain to small congregation. Attractive vicarage, utilities, salary, travel allowance. Marshall, Mo. Reply: Canon Charles Kronmueller, P.O. Box 23216, Kansas City, Mo. 64141.

## POSITIONS OFFERED

**NEEDED** — Clergyman for two small parishes in eastern North Carolina. Four season vacationland! Parish house, rectory, modern facilities, utilities, all benefits. For details, contact: The Church of the Advent, 209 Batchelor Ave., Enfield, N.C. 27823.

**WANTED:** Church man; male or female; deacon or priest for position of curate and organist. Two Masses on Sunday, exciting parish with lots of beautiful people. Reply to: Canon Hoeh, St. John's Church, Fort Hamilton Parkway, Brooklyn, N.Y. 11209. Tele: (212) 745-2377.

**PARISH** in eastern Long Island seeks part-time assistant priest, M/F; housing, pension and medical benefits; salary negotiable. Please send resume to: The Rev. Francis B. Creamer, Jr., St. Luke's Episcopal Church, 18 James Lane, East Hampton, L.I., N.Y. 11937.

## POSITIONS WANTED

**PRIEST**, middle-age, 17 years rector of parish, nine years as H.S. teacher of religion in Catholic school, seven years as college religion teacher; conciliator for court in marriage and juvenile counseling. Good preacher; available for parish, diocese, school, etc. Reply Box B-577\*.

## RETIREMENT LIVING

**ENJOY** happiness, security and contentment in beautiful southern Ohio — small town flavor — easy driving to larger cities — independent living — individual homes starting at \$20,000 with modest monthly fees. Bristol Village, 111 Wendy Lane, Waverly, Ohio 45690. Phone 614-947-2118. (Affiliate of National Church Residences.)

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

## SUMMER SUPPLY

**PRIEST** and family may occupy rectory in r for Sunday and occasional services, June-July, western Massachusetts. Connecticut Valley community town. Write, do not call: Rector, All Saints' Church, South Hadley, Mass. 01075.

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 37 Cts. a word for one insertion; 33 cts. a word for insertion for 3 to 12 insertions; 31 cts. a word for insertion for 13 to 25 insertions; and 29 cts. a word for insertion for 26 or more insertions. Minimum rate per insertion, \$3.85.
- (B) Keyed advertisements, same rate as (A) above for three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for succeeding insertion.
- (C) Resolutions and minutes of Church organizations, a word.
- (D) Copy for advertisements must be received at least 10 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis.

Use the classified columns of

## THE LIVING CHURCH

# to BUY or SELL

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our random bill showing your name and complete address. If renewal is for a gift subscription, please return our medium bill showing your name and address as well as the name and address of the recipient of the gift.

# PEOPLE and places

## Appointments

Rev. J. Daryl Canfill will serve for several in the Diocese of Namibia in Southwest Africa. He is being sent and supported by the Diocese of Alabama, which has a companion relationship with the African diocese.

Rev. John M. Keith is rector of Grace Church, Meigs, Ala. Add: Old Pike Rd., Mt. Meigs

Rev. Joseph A. Krasinski is rector of Christ Church, Canaan, Conn. Add: Box 965, Canaan

Rev. Thomas F. Ryan, Jr. is rector of St. Olmew's Church, St. Petersburg, Fla. Add: 34th St. S., St. Petersburg 33711.

Rev. Overton Sacksteder is vicar of Holy Trinity Church, Palm Harbor, Fla. Add: Traveltown, U.S. 19-N, St. Petersburg, Fla. 33575.

Rev. Paul E. Stricklin is Episcopal chaplain to University of Mississippi. Add: St. Peter's h, 113 S. Ninth, Oxford, Miss. 38655.

## Changes of Address

Rev. Asa Butterfield, Hispanic missionary in Diocese of El Camino Real, may now be addressed at 177 Webster, A-347, Monterey, Calif.

The Rev. Richard N. Greatwood, who has served as professor of pastoral theology at Nashotah House, has resigned from the Nashotah House faculty and returned to law practice in Florida.

## Retirements

The Rev. Robert A. MacGill, rector of St. Alban's Church, Indianapolis, Ind., has retired and now works for the Howard S. Wilcox Co. in Indianapolis.

## Deaths

The Rev. Leighton P. Arsnauld, retired priest of the Diocese of the Central Gulf Coast, died in Mobile, Ala., on February 17.

The Rev. Mr. Arsnauld was born in Milford, Mass., in 1908. He attended the University of the South and was ordained a priest in 1947. He then served St. Paul's Church, Greensboro, Ala., and St. Wilfrid's, Marion. From 1951 to 1953 he was rector of Christ Church, Bowling Green, Ky., in charge of Trinity Church, Russellville. For the next 20 years he was rector of Christ Church, Mobile, Ala.

The Rev. Canon Bernard Cromley Newman, former vicar, acting rector, and assistant to the rector of Trinity Church, Wall Street, died February 11 at Columbia Presbyterian Medical Center in New York City at the age of 83.

Canon Newman served under three rectors at Trinity. Under his direction the Sunday congrega-

tion, which came gradually to various aspects, grew and developed. Clergy staff members were added with pastoral responsibilities for congregational growth, focusing on personal calls in home and hospital, and gradually Sunday mornings at Trinity became a center of new life. In addition, Fr. Newman was instrumental in the creation of new outreach ministries to the Wall Street community, focusing on bringing the church and financial communities together. Among other things, a ministry to people with alcohol problems grew from small informal gatherings to a network of larger and more personal groups, and Canon Newman went on to serve on the National Advisory Committee on Alcoholism and Alcohol Education. Four times deputy to General Convention, Canon Newman also served as clerical vice president of the Seamen's Church Institute, trustee of the Cathedral of St. John the Divine, and a member of the standing committees in the Dioceses of New York and Pittsburgh. Prior to going to Trinity, Canon Newman had served as rector of successive parishes in the Diocese of Pittsburgh: St. Mary's, Charleroi; St. Paul's, Kittanning, and St. Peter's, Uniontown. He is survived by his wife, Leona; children, Bernard C. Newman, Jr. of Pittsburgh and Mary Jo Pellow of Forest Grove, Ore.; seven grandchildren; and two great-grandchildren.

The Rev. Harold M. Reece, vicar of St. Monica's, Cantonment, Fla., and priest associate of Christ Church, Pensacola, died at age 74, on February 8.

Fr. Reece served as vicar of St. Barnabas, Immokalee, Fla., and Good Shepherd, La Belle, Fla. He was ordained a priest in 1973. He previously worked as a businessman and as a captain in the Church Army. Fr. Reece is survived by his wife, Frances.

# 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.

## EUREKA, CALIF.

**CHRIST CHURCH** 15th & H Sts.  
The Rev. W. Douglas Thompson, r; the Rev. Canon Kenneth Samuelson, ass't  
Sun H Eu 8 & 10; Tues H Eu 7; Wed H Eu 5:30; Thurs H Eu 10

## 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. Meagher, Dr. Brian Hall, the Rev. Ann B. Winsor  
Sun HC 8 & 10; Wed HC & Healing 10.

## DENVER, COLO.

**ST. ANDREW'S ABBEY** 2015 Glenarm Place  
The Order of the Holy Family  
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 11-2

## HARTFORD, CONN.

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

## WASHINGTON, D.C.

**NATIONAL CATHEDRAL** (202) 537-6247  
**CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL**  
Massachusetts & Wisconsin Avenues, N.W.  
Services: Wkdays & Sat 7:30, 12 noon, 4; Sun 8, 9, 10 (ex July & Aug), 11, 4. Tours: Wkdays & Sat 10 to 3:15; Sun 12:30 & 2. Pilgrim Observation Gallery: Wkdays (March-Dec.) & Sat 10 to 3:15; Sun 12:30 to 3:15; \$1 for adults; 50¢ for senior citizens & children 8-12. Pipe organ demonstrations: Wed 12:15. Carillon recitals: Sat 4:30. Peal bells: Sun 12:15.

## WASHINGTON, D.C. (Cont'd.)

**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; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 8:45, EP 8; C Sat 5-8

## COCOA, FLA.

**ST. MARK'S** 4 Church St.  
Sun Masses 8 & 10. Daily Mass (ex Sat) Mon 12:15, Tues 5:30, Wed 12:15; Thurs 10 (Healing), Fri 7. Parish supper & Christian Ed Wed 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

## LAKELAND, FLA.

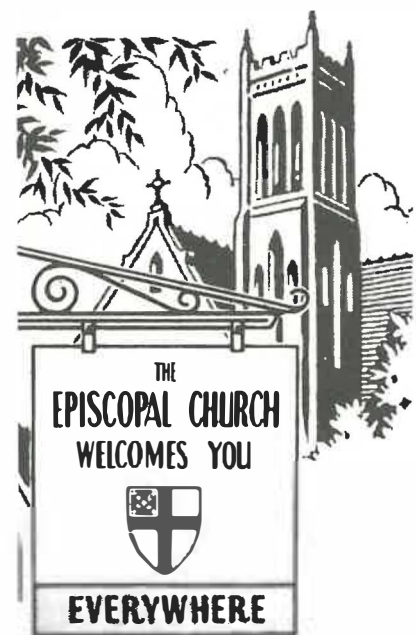
**ST. DAVID'S** 145 Edgewood Dr.  
The Rev. Robert B. Cook, Jr., r; the Rev. James P. Coleman, ass't  
Sun Eu 8 & 10; Education Hour 9:15 (all ages). Tues Eu 7; Wed Eu & HS 10, Eu 7:30; Fri Eu 7

## LONGBOAT KEY, FLA.

**ALL ANGELS BY THE SEA** 583 Bay Isles Rd.  
The Rev. Thomas G. Aycock, Jr., v  
Sun Eu 8 & 10; Wed Eu & HU 10. Holy Days 10

## WEST PALM BEACH, FLA.

**ST. DAVID'S-IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd.  
The Rev. John F. Mangrum, S.T.D., D.H.L., r  
Sun 8, 9:30 Eu; 11 MP & Eu. Daily 8 MP & 5 EP. Wed & HD 8 HC; Wed 7 HC



— Light face type denotes AM, black face PM; address; anno, announced; A-C, Antemunion; appt, appointment; B, Benediction; C, sessions; Cho, Choral; Ch S, Church School; c, te; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; Episcopal Young Churchmen; ex, except; 1S, 1st lay; hol, holiday, HC, Holy Communion; HD, Holy; HH, Holy Hour; HS, Healing Service, HU, Holy Ion; Instr, instructions; Int, Intercessions; LOH, 10 on of Hands; Lit, Litany; Mat, Matins; MP, ing Prayer; MW, Morning Worship; P, Penance; r, r; r-em, rector emeritus; Ser, Sermon; SM, Service usic; Sol, Solemn; Sta, Stations; V, Vespers; v, ; YPF, Young People's Fellowship.

# LENI CHURCH SERVICES

(Continued from previous page)

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

CHURCH OF ST. MICHAEL & ST. GEORGE Cl  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald  
strong III; the Rev. William A. Baker, Jr.; the Rev  
Frederick Barbee, Edward A. Wallace, organist  
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

## OMAHA, NEB.

ST. BARNABAS 129 N. 40  
The Rev. T. Raynor Morton, SSC, r; the Rev. Marsh  
Minister; the Rev. William W. Lipscomb, SSC  
Sun Masses 8 & 10:45 (Sol); Daily: Low Mass 7, also  
9:15. Matins 6:45, EP 5:30; C Sat 5

## NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Feder  
The Rev. George H. Bowen, r; the Rev. John G. Gard  
the Rev. Joseph A. Harmon,  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat

## ORANGE, N.J.

ALL SAINTS' 438 Vall  
Sun Mass 8, 10:30 (Sung). Masses Tues & Wed 7:30,  
10, Fri 7, Sat 9. Thurs special 7:30 Sta & B

## BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals  
The Rev. Canon George C. Hoeh  
Our 150th Year 9818 Fort Hamilton Pa  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & He  
Service 10. Eu scheduled with all services

## EAST AURORA, N.Y.

ST. MATTHIAS 374 Main  
The Rev. Michael E. Hartney, r  
Sun 8, 10 Eu. Wkdy as anno

## LEVITTOWN, L.I., N.Y.

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

## NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE  
112th St. and Amsterdam Ave.  
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; El  
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thu  
school year. HC and healing Wed 12:15

## EPIPHANY

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

(Continued on next page)

## WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.  
Sun 7:30, 8:45, 11:15; Wkdays 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

## BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.  
The Rev. W.D. McLean, III; the Rev. John L. McCausland;  
the Rev. Vincent P. Fish  
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri;  
3:15 Tues & 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.

MEDIATOR 10961 S. Hoyme Ave. (far South Side)  
The Rev. John R. Throop, r  
Sun H Eu 8 & 10; Wed H Eu & Healing 7

## GLEN ELLYN, ILL.

ST. BARNABAS' 22 W 415 Butterfield Rd.  
Sun 7:30 MP, 8 H Eu (Rite I); 10 H Eu (Rite II); Tues 6:30 MP, 7  
H Eu, 5 EP; Wed 9:15 MP, 6:15 EP, 7 H Eu w/prayers for  
healing; Thurs 6:15 MP, 6:30 H Eu, 7 Breakfast, 5 EP; Fri  
5:30 MP, 7 H Eu, 5 EP

## SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence  
The Rev. Gus L. Franklin, pastor Near the Capitol  
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  
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 6830 Nall, 86202  
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. Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.  
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat  
9:30 & 4, Sun 4

## BALTIMORE, MD.

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

OLD SAINT PAUL'S, 1892 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

## CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d  
Sun Worship: 8, 9:15 & 11

## SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.  
The Rev. Richard G.P. Kukowski, r  
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

## 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 Beacon Hill  
OF ST. JOHN THE EVANGELIST  
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

## SHARON, MASS.

ST. JOHN'S 23 High St.  
Jerry D. Morrow, r  
Sun Eu, 8, 10; Thurs Eu 8

## DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S 8850 Woodward Ave.  
The Rev. Orris G Walker, Jr., D. Min., r; the Rev. James A.  
Trippensee, the Rev. Harold J. Topping; the Rev. Hope  
Koak; Mr. Darryl F. James, associates  
Sun 8 H Eu & Sermon, 11 Sol Eu & Sermon. Wed 10 Low  
Mass & Healing, 5:30 Sta of the Cross & Mass

## FLINT, MICH.

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

## MINNEAPOLIS, MINN.

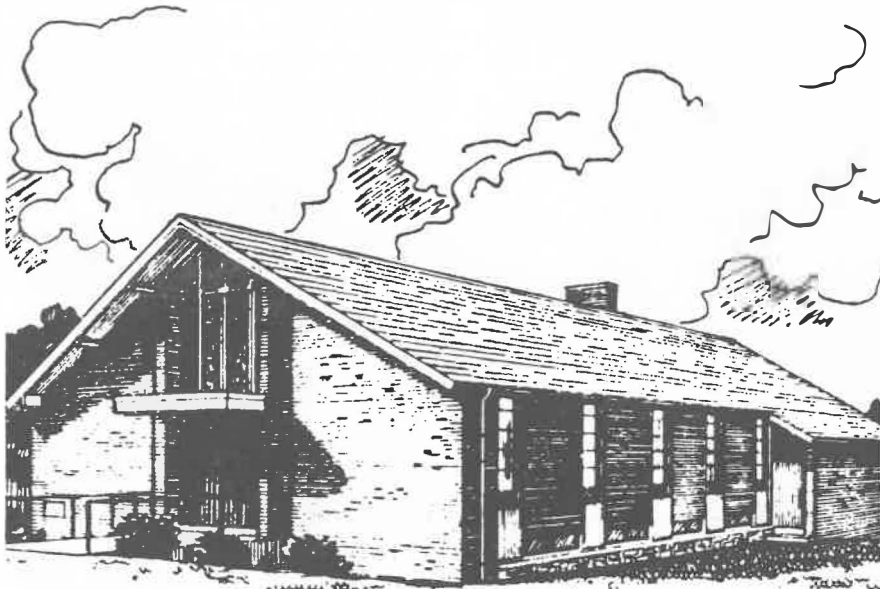
THE CHURCH OF GETHSEMANE 905-4th Ave., So.  
The Rev. Thomas L. Monnat, r  
Sun H Eu 8 (low) & 10 (sung), HS 4S4. Wkdy: MP 8:45, EP 5,  
H Eu Wed 5:15 (other days as anno)

## 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.

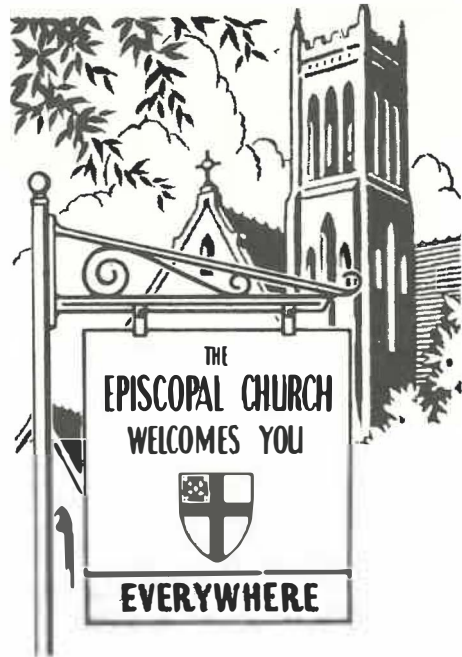
ST. PAUL'S CHURCH & Day School 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,  
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S),  
MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing



St. James' Church, Hartford, Conn.

# LENT CHURCH SERVICES

(Continued from previous page)



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

**CATHOLIC CHURCH CENTER**  
**TEMPLE OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
 Eucharist, Mon-Fri 12:10

## STANTON CHAPEL AT KENNEDY AIRPORT

at airport. Established 1964  
 Leonard Bowman, chaplain/vicar  
 of Mass 1. Open daily 9:30 to 4:30

## NATIUS

87th St. and West End Ave.  
 Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
 Masses 8:30, 11 (Sol); Weekdays as anno

## MARY THE VIRGIN

(212) 889-5830  
 46th St. (between 6th and 7th Aves.) 10038  
 Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
 Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:  
 30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15  
 t). Sat only 12:15, EP 8 (ex Sat), Sat only 5:30; C Sat  
 12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ  
 1st Wed of mo. 12:45-1:15

## ROMAS

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

## PARISH OF TRINITY CHURCH

The Rev. Robert Ray Parks, D.D., Rector  
 The Rev. Richard L. May, Vicar

**TRINITY** Broadway at Wall  
 Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,  
 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

**TRINITY** Broadway at Fulton  
 Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## VALLEY, N.Y.

**TRINITY** So. Madison Ave. & Rt. 59  
 Rev. J.C. Anderson, R.B. Deats, Paul Yount  
 & 10:15

## RAVENEL, N.C.

**TRINITY** 337 Charlotte St.  
 Rev. Edward Gettys Meeks, r  
 Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

## KINSTON, N.C.

**ST. MARY'S**  
 The Rev. John T. Russell, r; the Rev. Stephen Miller  
 Sun H Eu 8, 9:15, 11; Daily 8:30 MP (H Eu Holy Days)

## YOUNGSTOWN, OHIO

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

## PROSPECT, ORE.

**GOOD SHEPHERD** 13 Mill Creek Dr.  
 Fr. Robert Burton, v  
 Sun H Eu 11:15

## SHADY COVE, ORE.

**ST. MARTIN'S** 95 Cleveland St.  
 Fr. Robert Burton, v  
 Sun H Eu 9

## NORRISTOWN, PA. (Pa. Tpke exit 25)

**ST. JOHN'S** 23 E. Airy St. (opposite Court House)  
 The Rev. Vernon A. Austin, r; the Rev. F. Bryan Williams, c  
 Sun: H Eu 8, 9:30 (Sol High), 11:15; MP 7:45; School of  
 Religion for adults and children 10:45. Daily: MP 8:45, EP  
 4:30. H Eu Mon, Wed, Fri 12:05; Tues, Thurs 9. Major HD  
 also 6:15 (Sol High)

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 8th Avenue, Downtown  
 Sun 8 & 10:30 H Eu (MP 2S & 4S). Mon-Fri prayers & sermon  
 12:05, H Eu 12:35 ex Fri 1. 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)

## PROVIDENCE, R.I.

**ST. STEPHEN'S** 114 George St. (on Brown campus)  
 Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

## WESTERLY, R.I.

**CHRIST CHURCH** Broad and Elm Sts.  
 The Rev. David B. Joslin, r; the Rev. David L. James, ass't  
 Sun H Eu 8, 9 & 11

## 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

**GOOD SAMARITAN** 1522 Highland Rd.  
 Sun Masses: 8:30 (Low), 10 (Sol High). Daily & C as anno  
 "An Anglo-Catholic Parish"

## INCARNATION

3966 McKinney Ave.  
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
 Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.  
 Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.  
 Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,  
 Mon, Tues, Thurs, Fri; 9 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

## HOUSTON, TEXAS

**PALMER MEMORIAL CHURCH** 8221 S. Main St. 77030  
 The Rev. Jeffrey H. Walker, r; the Rev. Jeremiah Ward, the  
 Rev. David B. Tarbet  
 Sun 8, 9:15, 11 & 8 Eu; Tues & Fri 7 Eu. Wed 6 Eu & healing

## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76054  
 The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c  
 Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

## ALEXANDRIA, VA.

**ST. PAUL'S** Duke & Pitt  
 Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S), 5 HC. Healing  
 Sun 8 (1S & 3S). Thurs HC 10:30

## MADISON, WIS.

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



St. Matthias' Church, East Aurora, N.Y.

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