

# THE LIVING CHURCH



St. John's House, Durham, N.C. (from left: Fr. Cure, Fr. Greenfield, Fr. Wessinger): New branch house for the Society of St. John the Evangelist [p. 10].



# THE LIVING CHURCH

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## Time of Cultivation

The spring of the year is a time for cultivation — for cultivating ourselves and, if we are fortunate enough to have access to land, for cultivating our gardens. The connection may have become clearer to people in centuries past, for the old English word *lenten* simply meant spring.

For modern man, the separation that has arisen between the natural order of the world of faith is a great problem. Religion and science often appear as adversaries. Religion is seen to have little bearing on education, politics, business, professional activities and so forth. Religion is often regarded as a purely private activity, something which some individuals or families may (through the graces generously bestowed by our government) choose to pursue, in addition to the other more necessary necessities of life.

Those who cultivate the soil as well as their souls are able to view things differently. In the garden we handle the stuff of life itself is a gift. In the garden everything is connected together. Soil, sun, shine, and rain; worms, bacteria, and insects, beneficial and destructive; nutrients, beauty, and wonder. Our aesthetic, emotional, and intellectual needs are satisfied along with our bodily ones.

**John Donne**  
Priest, 1631

All night.  
All day. All night and day.  
Sermons to search  
and read; orations  
of a lover's eloquence.  
With his congregation,  
making love to God.  
All night till the rising sun.

**Travis Du Priest**

In the garden, life is linked closely with death, as living things derive nurture from what has died. Life is clothed with mystery. This mystery involves us, our lives as well as the lives of lettuces and squashes.

Gardening, in and of itself, could not have led people to invent the Christian faith, or to guess, by their own efforts, the good news of redemption. Yet gardening certainly can prepare us, and prepare us again and again, year after year, to receive and believe the good news. The interchange between life and death which we handle in the garden is a constant pointer, a series of hints and clues, directing us to a mysterious center, a point in the middle, a heart which gives meaning to the whole.

What is it that we find there when we pursue the path to the middle? To answer that question with complete assurance, satisfied to have found the truth after trying all the alternatives, is no easy task. It takes years of digging, planting, weeding, pruning, and picking. Yet the end of the search is always what the Christian started out with, what was marked on our foreheads in the first place — the cross.

This strange unity of nature and grace which we encounter every spring, this bonding of life and death, this victory through crucifixion, are all gathered in what we call the paschal mystery. This is the mystery of the Christian passover, the mystery at the heart of all things.

Our souls' work every Lent is to rediscover the reality of the cross, to rediscover that it is truly at the heart of things. It is not simply a curious idea that Christians happen to believe in. Rather it is a central truth of existence. Government, business, education, and every other legitimate field of activity, all find their proper fulfillment under this banner. To discover how this can be and how to bring it about is indeed the difficult pilgrimage to which we are called.

H. BOONE PORTER, Editor

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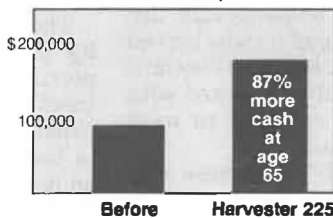
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# LETTERS

## The Military

Dana Grubb attacks my Christianity in his article, "Christians and the Military" [TLC, Feb. 26]. I know my response will not change his radical view that voluntary military service is equivalent to idol worship. Nevertheless, I refuse to let his statements pass without reply.

True, God does not exempt us from danger, but I am not expected to invite and submit to violence without defense. Something wrong with a military officer wearing his uniform in church? Please!

God bless those men of "idolatry" — Washington, MacArthur, and John Glenn. Yes, and praises be for those men in uniform at the Battle of Britain and those who freed the pitiful survivors at Buchenwald.

Peace, Mr. Grubb — my kind, not yours.

ROBERT S. COCKROFT

Paris, Tenn.

• • •

As a lieutenant in the Naval Reserve who will be completing a special active duty assignment of nearly seven months duration in the coming week, and a priest of this church, I cannot let the article, "Christians and the Military," pass without rebuttal.

Mr. Grubb has faithfully conveyed the sincere beliefs of the Episcopal Peace Fellowship but again seems to misunderstand the "real world" relationship of the elements of responsibility and accountability — namely, that every person is responsible for his/her actions and the consequences thereof.

Those individuals who chose to desert their comrades in arms in the Vietnam era, whether out of cowardice or principle, have no right whatever to expect any other consequence than the ones they knew would inevitably follow — prison (at worst) or dishonorable discharge (at least). Those of us who served honorably in Vietnam, and who continue to serve, are thoroughly disgusted with those who childishly continue to want their cake and eat it too.

When thousands of Vietnamese who were unable to escape after the fall of South Vietnam were massacred by their communist "liberators," the liberal left was strangely silent, with only a few noble exceptions, like Joan Baez.

In January I received a letter from my eldest son, who was then in Navy boot camp at Great Lakes. Like many others in his situation, he had just begun to realize the full significance of participation in the Navy, including the fact that he might someday have to engage in combat. He questioned Christian partic-

his honest inquiry I responded.

I had the presence of mind to write him on my word processor, thinking that I might conceivably be asked that question again in the future by other members of my parish. My answer does not represent a summa of painstaking, original research, but is, rather, a synthesis of articles I have read over the last 20 years, condensed and combined with my own understanding. Incidentally, I am especially proud to serve, not as a chaplain, but as a public affairs officer.

(The Rev.) PETER J. REYNIERSE,  
Lt. USNR

St. James' Church

Prospect Park, Pa.

## Vegetarianism

I'm not sure what Sally Campbell, the author of "Christianity and Vegetarianism" [TLC, Feb. 26], was trying to say, but I ended up feeling greatly troubled. I do not now, nor have I ever practiced vegetarianism, but I take issue with her rationalizations about enjoying meat.

Reality in this hungry world is that it takes 16 pounds of grain to produce one pound of beef. With that knowledge, I struggle with the morality of a succulent roast for dinner, and I don't have as much "pleasurable anticipation" as I used to.

Mrs. PETER OESTERLIN

Dayton, Ohio

• • •

In response to Sally Campbell's article, it seems to me that she has missed the main reason for a Christian's aversion to eating the flesh of animals.

I am not a vegetarian, although I often wish that I were. Ms. Campbell's position that it is permissible for a Christian to feed on other living, sentient creatures seems valid. My point is that it's not the eating, but what leads up to it which must give a Christian cause for concern.

Those who are aware of the inhumanity involved in the production, transporting, and slaughtering of the creatures we use for food should certainly experience some scruples for their share in the wanton cruelty involved in our addiction to meat.

(The Rev.) ROY F. SCHIPPLING (ret.)  
Hemet, Calif.

• • •

In an article claiming to promote Christian freedom, I was disturbed by the moral superiority of Sally Campbell concerning vegetarianism. While she ostensibly claims to be simply defending her right to eat meat (which I, myself a carnivore, don't dispute), she seems to imply that vegetarians have not imbibed the full freedom of the Gospel.

text is unfortunate, for Paul is concerned to promote diversity of practice in that community. In I Corinthians 3:13, Paul willingly renounces his right to eat meat for the sake of a fellow Christian, and in 10:28 also renounces his free right to eat sacrificed meat for the sake of others' conscience.

I, too, find vegetarians who claim moral superiority difficult to deal with, but I find equally difficult carnivores who make the same claim. The freedom of the Gospel means freedom for diversity in this and so many other ways. Let us rejoice in that diversity, rather than condemn our differing brothers and sisters.

(The Rev.) JACK ZAMBONI  
Christ Church

Tombs River, N.Y.

## Questions and Answers

Our Prayer Book has an informative couple of pages about the Psalter, on pages 582-84. Part of it concerns the widely used convention of translating different words as "lord" or "god," and indicating the meanings or the Hebrew originals by using two different kinds of letters.

For example, "LORD" (capital letters) indicates the divine name YHWH (or 'Jahweh') while "Lord" (lower case o, r, d) indicates the general Hebrew term for lord (namely, "adonai").

I find the Psalms to be much more concretely meaningful when the singularity of Israel's God, Jahweh, is emphasized by seeing and understanding what is actually printed on the page, and knowing what the psalmists actually meant.

Prayer Book printing at some time prior to the "Son of Zebra" book, of fond memory, and remained. Comparing the BCP '79 translation to other versions (KJ, RSV, NEB, and GNB) the Prayer Book has "LORD" when it should have "Lord" in the following places: Psalms 57:9; 78:65; and 86:3,4,5,8,9,12, and 15. Psalm 70:4 has "LORD" where the others have "God" — a separate word altogether, also explained on p. 583.

What can an Episcopalian trust, when his very own Book of Common Prayer translates lord as LORD instead of Lord?

(The Rev.) JOHN LAVOE  
All Saints Church

Utica, N.Y.

*Because of the technical nature of the above question, we referred it to the Rev. Canon Charles M. Guilbert, the Custodian of the Book of Common Prayer. His reply follows.*

With regard to the questions of the Rev. John LaVoe about the use of caps and small caps for "Lord" in certain places in the BCP 1979 Psalter, where other versions use upper and lower case, I have gone back to the Hebrew text to refresh my mind about our reasons.

The fact is this: though the Psalter Committee worked basically from the best contemporary edition of the Hebrew text, it departed from that text when modern scholars presented persuasive arguments for deviation. When, for example, a large number (in excess of 20) ancient manuscripts have *variorum* readings, these were studied and evaluated carefully, and were frequently adopted.

and 86, which your correspondent cited. The MSS read YHWH for *adonai* (Psalm 70, for *elohim*) in the cited verses of those Psalms. In addition to this evidence of variation in the sources, it is noted that 57:9 is identical with 1 and 70:4 is identical to 40:17; and both instances the other occurred. The committee decided that YHWH was original.

In respect of Psalm 86, the received Hebrew text reads YHWH in verses (1, 6, 11, and 17) and the critical apparatus shows that many manuscripts read YHWH also in the six occurrences of the divine Name (verses 3, 4, 9, 12, and 15). The committee decided to translate LORD in all of verses.

The situation is quite different in Psalm 78:65. There the received text reads *adonai* and no variants are noted. The BCP text should undoubtedly read "Lord." The Psalter Committee, or Editorial Committee, or both, planned the error. The fact has been noted, and error will be corrected in a future printing.

(The Rev. Canon) CHARLES M. GUILBERT  
Custodian of the Standard Edition  
Book of Common Prayer  
San Francisco

## The Common Chalice

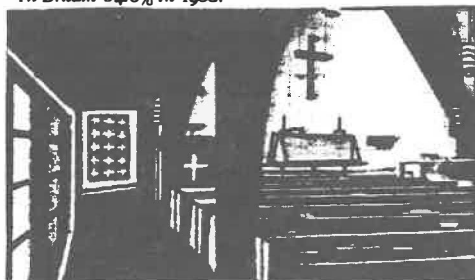
The large number of letters written to me about the subject of the common chalice testify to a wide interest in the subject. I think a significant point has been overlooked or missed. What we receive for the altar rail is indeed a common chalice, but that cup contains the uncommon

A creative revival — the ancient, now modern tradition

## BURIAL in THE CHURCH — not from THE CHURCH

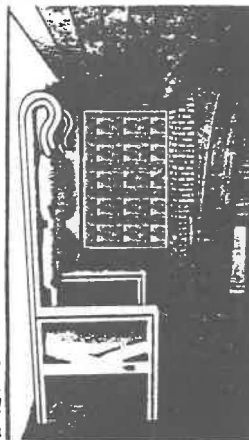
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The cost has been quite reasonable, the service from you extraordinary, and the Columbarium a work of art. I can only reiterate how pleased we are with it."

a holy gift can do us no harm whatever.

(The Rev.) CLIVE CLAPSON  
Church of Christ the King  
ne, Calif.

thank our readers for expressing  
ir views on the sharing of the chal-  
and on the importance of this prac-  
e in the sacramental life of our  
rch. Unless new information is  
ught forward, we respectfully close  
discussion of this topic for the  
sent time. Ed.

### Women Priests

Rev. John Baiz in his letter con-  
ing the ordination of women [TLC,  
26] invited readers to respond by  
ing "the specifically doctrinal is-  
" involved in a "succinct state-  
t." Not being a theologian, I would  
ate to undertake to make such a  
ement.

However, he based his own doctrinal  
ion on the meaning of Holy Bap-  
and on the "incarnatus" of the  
l. Since these teachings are the com-  
property of all Christians, a lay per-  
s statement on her understanding of  
e two doctrines might cast some  
on the matter.

antee our full membership in the church.  
It is all that is required to make both  
men and women full participants in that  
"royal priesthood" of which St. Peter  
speaks (I Peter 2:9). However this begs  
the question. Baptism does not neces-  
sarily qualify anyone to be a priest for-  
ever according to the order of Melchize-  
dek (Psalms 110:4).

When it becomes a matter of ordina-  
tion to the priesthood in the Episcopal  
Church, more is required than baptism.  
Jesus is known to have been the Son of  
God, not the daughter of God. The  
priests who represent him in the drama  
of the Eucharist serve to affirm the fact  
of his maleness.

From its inception, the feminist move-  
ment has attempted to persuade us that  
Jesus' birth as God's Son was an acci-  
dent of history. The God of our father,  
whose Son taught us how to pray, does  
not make mistakes, nor does he have  
accidents.

HARRIET H. MERRY  
Duxbury, Mass.

### Biased Language

Unlike many of your readers, I ap-  
plaud the National Council of Churches  
in its recent involvement in ridding reli-  
gion of sexually biased language, in its

major parts of the Bible. To my mind, it  
is obvious that sexist language is like  
racist language in its effects on atti-  
tudes and customs.

In using sexist language in addressing  
a congregation of men and women, a  
minister is doing something comparable  
to using white racist language in ad-  
dressing a congregation of white and  
black worshippers.

ROBERT E. CRENSHAW  
Laurens, S.C.

### Hunger

I think Betsy Rollins' stack of 250  
surveys may have cut off her vision  
about the presence of hunger in the land  
[TLC, Jan. 15]. Certainly we see the hun-  
gry and homeless aplenty in all parts of  
New York City.

HAROLD E. GROVE  
New York City

### Lay Problems Too

I realize you have received many re-  
plies to your editorials on the clergy sur-  
plus, but perhaps you would not object  
to one more with a slightly different  
slant.

We are told that the Episcopal Church  
has too many of the wrong kinds of  
priests in the wrong kinds of jobs and  
not enough of the right kinds of priests  
in the right kinds of jobs, and that the  
Clergy Deployment Office is of no help.  
I hope it will not be impertinent of me to  
say to the clergy, "Welcome to the club."

I happen to be a librarian in a public  
library system. I like what I do, but  
there are some aspects of my job that I  
would gladly change if I could. However,  
the job that I really want is filled by  
someone else.

There are a number of librarians in the  
system where I work who would rather  
be doing something else, or would rather  
be doing what they are doing, but in  
another library. There are some library  
administrators, and undoubtedly a good  
many library patrons who would prefer  
that some of these librarians were some-  
where else also, and that different librar-  
ians were filling their positions.

If I were a physician, a lawyer, a  
teacher, an accountant, or almost any-  
thing else, I could say the very same  
things about those professions that I  
have just said about mine. My question  
is: why do the clergy think they should  
be exempt from the very normal, very  
human problems that beset every pro-  
fession, every trade?

By all means, try to make the situa-  
tion better than it is, if that's possible.  
But if not, then offer it up to God for his  
use, and thank God if it makes you a  
little more aware of the problems your  
parishioners face.

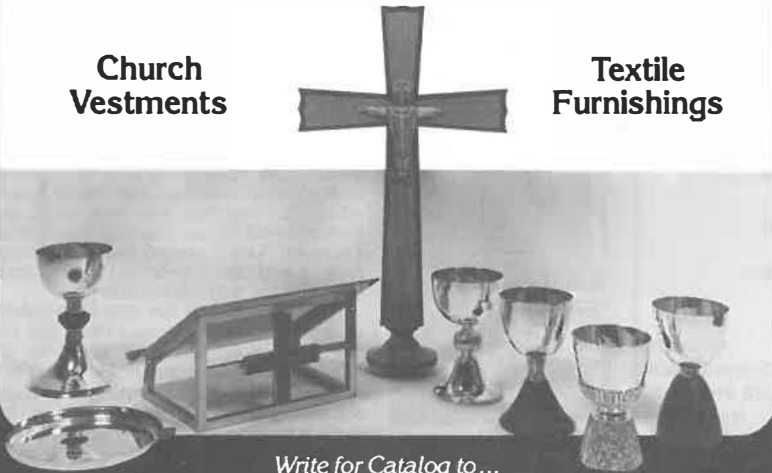
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A management consultant explains where stress comes from and how to be freed from it. The question, who is in charge? The answer, God working in us. Many will not care for the author's generalizations about C.J. Jung, Carl Rogers, and Eastern Buddhists.

**SOMEONE THERE: Making Sense of Christianity.** By Shelagh Brown. Forward Movement. Pp. 96. \$1.70 paper.

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**SONGS FOR THE UNSUNG.** By Cecil Rajendra. World Council of Churches (The Risk Book Series). Pp. 66. \$3.95 paper.

Thirty-three poems on unpoetic subjects — the arms race, security, and the nuclear threat. By a Malaysian poet who is a member of the International Affairs Committee of the Christian Conference of Asia. Unlike many protest poems, Mr. Rajendra's explore a variety of verse forms and poetic techniques.

ems. By Nancy G. Westerfield. Edited by Helen W. Stauffer. Kearney State College Press. Pp. 48. No price given. Paper.

Precise observations on the nooks and crannies and relationships of life. Numerous fetching lines, such as "the familiar, unsettled scores" from "Marrying South." Wrenched syntax and unexpected verbs at times work for the poems, at times against them. A strong volume.

**THE HOLY BIBLE: THE NEW KING JAMES VERSION.** Nelson. Pp. x and 1,236. \$12.95.

An updating of the KJV of the Bible with modern verbs, pronouns, and punctuation; quotation marks; and footnotes on variant readings. Despite claims of maintaining "majestic grandeur," this version loses appeal by dropping older verb endings and "thee" and "thou."

**DOXOLOGY: The Praise of God in Worship, Doctrine, and Life.** By Geoffrey Wainwright. Oxford. Pp. xi and 609. \$12.95 paper.

A paperback version of the widely acclaimed systematic theology written from a liturgical perspective, by Prof. Wainwright of Duke Divinity School. First published in 1980.

## News from KANUGA

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- CHRISTIAN DISCIPLESHIP AND CORPORATE STRUCTURES, June 16-22
- SPIRITUAL NURTURE, June 16-22, with John Westerhoff, Caroline Hughes
- BIBLICAL PROPHETS: From Fortune-tellers to Faith Proclaimers, June 23-29, Arthur Zannoni, keynoter
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Thomas à Kempis. Zondervan. Pp. : and 266. No price given, paper.

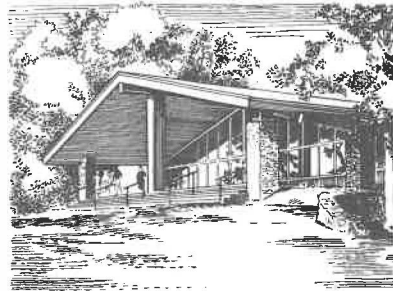
A new edition of the classic 15th century German book of devotion. Preface with a short biographical note on Thomas à Kempis by Walter Elwell introduced by Paul Bechtel, both Wheaton College.

**THE DAMROSCH DYNASTY: Anca's First Family of Music.** By George Martin. Houghton Mifflin. Pp. xiii 526. \$29.95.

The story of the Damrosch family, their many achievements in music other fields. Maverick Frank, Jr., his son, Leopold, became Episcopal priests, but are referred to only briefly here. H.

**THE LAND OF SEVEN TOMROWS.** By Richard N. Bolles. Ten Sp Press (Box 7123, Berkeley, Calif. 947 Pp. 24. \$1.00 paper.

The renowned author of *What Color Your Parachute?* here gives a charmingly illustrated and beautifully written series of reflections on life and death with a final affirmation of faith. If your creativity needs stimulating, read this. H.



- USING THE ARTS IN PARISH LIFE, 30-July 6
- SPIRITUAL RETREAT: "The Sacrament of Reconciliation," June 30-July 6
- "THE HUMAN CONDITION — MORE FULLY," July 7-13, Krister and Brita Sten keynoters
- PRESCHOOL-PARENTING CONFERENCE, July 7-13, Doris Blazer
- SMALL-CHURCH LEADERSHIP TRAINING, July 7-13, H. Boone Porter, keynote
- M. SCOTT PECK CONFERENCE, Aug 26-31, Dr. Peck keynotes
- JOHN SANFORD CONFERENCE, Oct 1-5, Mr. Sanford keynotes
- GUEST PERIOD, July 14-August 25
- CAMP KANUGA for boys and girls : 8-15, June 10-August 19
- SEE THE LEAVES, (Fall Guest Period) October 14-21
- WINTERLIGHT IX YOUTH CONFERENCE, grades 8-12, an after-Christmas conference

## South Dakota Elects Bishop

The Rev. Craig Barry Anderson of Seale, Tenn., was elected eighth Bishop of South Dakota on March 3 at a special election held at Grace Church, Huron. Fr. Anderson, 42, is professor of biblical theology at the School of Theology at the University of the South, and is in-charge of Christ Church, Alto,

The convention took place in the context of the Eucharist. The candidates' names were presented at the Offertory, after the delegates had received Holy Communion, the balloting began. When the election was achieved on the seventh ballot, the delegates joined in the prayer of thanksgiving, and the Rt. Rev. Donald S. Jones, retired Suffragan Bishop of South Dakota, pronounced the blessing.

South Dakota has been without a diocesan bishop since March of 1983, when the Rt. Rev. Walter S. Jones resigned to become Bishop of Rupert's Land in the Episcopal Church of Canada. An election was held in June of that year was adjourned when it became deadlocked.

Anderson, a former businessman who worked for the Procter and Gamble Company in Los Angeles, Seattle, and Denver, Fr. Anderson was ordained to the priesthood in 1975. A native of Glendale, Calif., and a graduate of Valparaiso University in Indiana, he did his theological training at the University of the South. He holds M.A. and Ph.D. degrees from Vanderbilt University in Nashville, Tenn.

The bishop-elect served as chaplain at Andrew's School, St. Andrews, Tenn., and as assistant chaplain at All Saints' Chapel at the University of the South. He has led retreats and consultations for young people and adults in 12 states. He is a member of the Board of the Appalachian People's Service Organization.

Anderson has ties to South Dakota through his parents and grandparents. He and his wife, the former Elizabeth Weston, have three young children.

## Top Sterling Dies

Services were held on March 6 at Zion Church in Oconomowoc, Wis., for the Rev. of Chandler W. Sterling, retired Bishop of Montana, who died March 3 at age of 73.

Born in Dixon, Ill., Chandler Sterling

was educated at Northwestern University and Seabury-Western Theological Seminary, both in Evanston, Ill. He also attended Nashotah House for a year. He held an honorary doctorate from Seabury-Western.

After his ordination to the priesthood in 1938, he served parishes in the Dioceses of Chicago, Milwaukee, Montana, Nebraska, and Pennsylvania. He became Bishop Coadjutor of Montana in 1956 and diocesan bishop the following year. After leaving Montana in 1968, he served four years as Assistant Bishop of Pennsylvania.

Describing himself as a "Socratic gadfly," Bishop Sterling brought the first black clergy to Montana in the early 1960s. He was doubtful about the survival of Sunday schools and advocated religious education on other days of the week. In 1969, Bishop Sterling wrote *The Holroyd Papers*, a novel about conflicts in the church. Before becoming a priest, he had been a jazz musician.

Survivors include his wife, the former Catherine Lucille Ricker; one son, Jonathan, of Lake Geneva, Ill.; seven daughters, Mary Roberts of Rochester, N.Y.; Margaret Moore of Kalispell, Mont.; Katherine Laird of Sand Point, Idaho, Ann Luck of Orlando, Fla.; Elizabeth Raasch of Oconomowoc; Sarah of Dallas, Texas; and Julia of Madison, Wis.; a brother and a sister.

## Select Committee on Hunger Formed

An unusual coalition of religious groups has succeeded in establishing a special committee on hunger in the U.S. House of Representatives. By a 309-78 margin, the House recently approved a resolution to create a Select Committee on Hunger that would review policies currently under the jurisdiction of at least seven standing committees. It will begin work immediately.

The politically diverse coalition ranges from groups such as the Institute for Religion and Democracy and the conservative lay American Catholic Conference to officials of Church World Service and the U.S. Roman Catholic Bishops' Conference. The evangelical Christian Broadcasting Network; World Vision International; private non-sectarian groups such as CARE and Save the Children; and various labor unions also took part. The whole effort was initiated by Bread for the World, a

Christian anti-hunger lobby.

In examining the issues of hunger in the U.S. and abroad, the committee is expected to look at economic development aid, food assistance and production, trade relations, international banking, the U.S. foreign aid program, and the work of international organizations.

## Step Taken to Heal Breach

In what is hoped will be a step towards healing a century-old breach dividing people of Anglican allegiance in southern Africa, bishops of the Anglican Church of Australia and the Church of the Province of Southern Africa took part in the consecration of a new presiding bishop for the Church of England in South Africa. The ceremony took place in Sydney on February 12.

The Church of England in South Africa, or CESA, had its origins in those Church of England congregations which did not join the Church of the Province of Southern Africa, or CPSA, in the last century. It does not appear on the list of member churches of the Anglican Communion.

CESA elected a senior Sydney cleric, the Rev. Dudley Foord, as its new presiding bishop. The Most Rev. Donald Robinson, Archbishop of Sydney, served as chief consecrator. The Australian Anglican Primate, Brisbane Archbishop John Grindrod, also took part. Kimberley and Kuruman Bishop George Swartz represented the CPSA bishops at the request of Cape Town Archbishop Philip Russell, CPSA Primate.

Writing in the February issue of his diocesan magazine, *Southern Cross*, Archbishop Grindrod said that he was satisfied that the consecration was legal. Upon consulting Archbishop Russell, the Australian Primate said he was "surprised and delighted" to learn that the matter already had been considered by the CPSA bishops and that they were willing to participate in it.

When the Archbishop of Canterbury was informed, Dr. Runcie told Archbishop Robinson that since the proposed consecration affected the wider Anglican Communion, the best course would be to take the matter to the next meeting of the Anglican Consultative Council in July in Nigeria. However, he said that if the ceremony should take place first, he requested that the service include a declaration that the consecration was being carried out on the understanding that the CESA and CPSA are



By itself, the consecration does not affect formal relations between the two southern African bodies. Such a change would require resolutions passed by their respective synods. The CPSA, with membership estimated at 1.2 million, has 25 bishops and about 1,250 priests. The CESA has four bishops, and its membership is estimated at about 10,000.

## Prayer Book Society Meets

The Prayer Book Society's board of directors met recently in Atlanta and made plans for the organization's first national conference, to be held in Washington, D.C., in October.

"The purpose of the conference is to bring together the advocates of continuing use of the 1928 Book of Common Prayer in the Episcopal Church," said the Rev. Jerome Politzer, the society's president. "We hope to demonstrate the grass roots strength of our convictions and provide instruction and encouragement in and for the promulgation of our traditionalist point of view."

In other action, the board approved the biannual publication of a theological journal to be called *Faith and Worship*, and a new Sunday school program, which will include a teacher's guide and a student manual. Both the Sunday school program and the theological journal will be published by a newly formed PBS publishing company.

The board members decided to hire a full-time Prayer Book Society field representative to work nationally on chapter development and grass roots programs, and the members approved the production of a new 30-minute TV program outlining the history, work, and goals of the society.

Fr. Politzer said that 1983 was the second most successful financial year for the society, exceeded only by the 1982 General Convention year. "Our grass-roots movement is growing steadily, and we are happy to see so many Episcopalians joining us in our endeavors," he said.

## Jugandan Enthronement

The Archbishop of Canterbury flew to Uganda at the end of January to preach at the enthronement of the new Ugandan Primate, the Rt. Rev. Yona Okoth, Bishop of Bukedi.

Just before giving his sermon in the cathedral of Namirembe in the capital city of Kampala, Dr. Runcie was informed that a massacre had just taken place in a nearby village. About 30 people, both adults and children, had been hacked to death in Muduma, about 25 miles southwest of Kampala, by an unknown gang whose motive was believed to have been robbery.

length which have beset this country," Dr. Runcie told the congregation. "Of all the nations of the earth, you deserve a new beginning. The world has not been deaf to the stricken cries of the people of Uganda: we have heard the screams of a people subjected to appalling suffering at the hands of cruel and godless men. . . .

"In these dark years you have suffered the violation of every human right . . . and you still live with some of the human wreckage which violence always creates." Dr. Runcie spoke of Archbishop Janani Luwum, "murdered as, in obedience to Christ and his service to his people, he stood up to protest against injustice, brutality, and tyranny."

But Christ's way, the archbishop said, is always the way of peace and reconciliation, never "the stony path of revenge, retaliation, and hatred." and "the Christian must settle old scores not with the gun but with the olive branch."

Despite eight years of oppression under dictator Idi Amin, during which Archbishop Luwum was murdered and the new Ugandan archbishop was arrested and later had to flee for his life, the Christian churches in Uganda are among the strongest in Africa. More than 25 percent of the population consists of baptized Anglicans.

## Churches Battle Relocation

A major church-led campaign against the South African government's policy of forcibly relocating many of its black citizens into officially designated "homelands" was launched in February after Christian leaders met in Johannesburg.

These removals have taken place as part of an attempt to remove blacks from the more desirable "white" areas of the country and to segregate the races even further. Last year, about 2.5 million people were moved arbitrarily and another 2 million are believed to be under threat of removal.

"We are basically saying this is an evil and iniquitous practice," said Anglican Bishop Desmond Tutu, secretary general of the South African Council of Churches. "It is a cornerstone of apartheid."

The SACC and the South African Catholic Bishops Conference jointly published a 60-page booklet on relocation recently, which they hope to distribute widely to all the churches, according to Bishop Tutu. "We want to ensure that Christians, particularly white Christians, know what it means when they support apartheid," he said.

The Johannesburg meeting also decided to appoint a feasibility committee to examine the recent call made by the president of the Roman Catholic bishops' conference, Archbishop Denis Hur-

tians to discuss how to end apartheid peacefully.

The meeting was attended by the leaders of the major church groups affiliated with SACC and the Roman Catholic Church. Only the white Dutch Reformed churches did not participate or send messages of support.

## Consultation Cancelled

The Partners in Mission consultation for the Episcopal Church in Cuba which was scheduled for February 11 through February 19, was cancelled because required visas were not granted to Anglican delegates from England, Canada, Brazil, and the U.S. Under Cuban law visitors who wish to participate in religious functions must obtain a special visa.

The only delegate to receive a special visa was the Rt. Rev. Frank Cervoni, Bishop of Florida. "We thought everything was fine," said Bishop Cervoni who had not left home when the conference was cancelled.

"It is sad that the visas were not granted," said the Rev. Onell Soto, mission information officer at the Episcopal Church Center in New York. "The church in Cuba is very isolated and we need the prayers and concern of Anglicans around the world." Fr. Soto, a native of Cuba, was the external coordinator of the PIM consultation.

As is customary, the Cuban government did not explain why the visas were not forthcoming, but some observers speculated that the death of Soviet leader Yuri Andropov may have been a factor. Radio Havana commented that "there was no room for festivities" on the island while Mr. Andropov lay in state in Moscow.

## Senator Presses Food Aid

After his recent return from drought-stricken Africa, Episcopal priest and U.S. Senator John C. Danforth (R-Mo.) has embarked on a personal lobby effort to spread the word about the great need he found there.

Hunger in Africa, Sen. Danforth said, "is an issue that Americans need to know about, and they need to participate in the solution." His efforts have included visits with President Reagan, Sen. Jesse Helms (R-N.C.), and Sen. Howard Baker (R-Tenn.). At stake is a bill sponsored by Sen. Danforth and others to increase the supplement to the food aid bill from \$90 million to \$150 million. The lower amount is favored by the administration.

At a breakfast meeting sponsored by Lutheran World Relief, a relief aid and development agency of four U.S. Lutheran churches, and Church World Service,

of Churches, Sen. Danforth showed s taken in Mozambique, Senegal, Somalia: children with distended as, others who were skin and bones, a "mature" corn crop that reached a s knees. He showed a slide of an ear n that fit easily into a grown man's —"Worthless," he said.

e senator drew fire from some atees at the seminar for what they ed as his restrictive stand on targ development aid. He had said Mozambique, with its collective ing and Marxist government, ld be excluded from development In response to a question, however, aid he was opposed to withholding as punishment for what the U.S. ed as unfavorable votes in the ed Nations.

an effort to reach a wider cross sec of people, Sen. Danforth set forth iews in detail in an article entitled ica: Does Anybody Really Care?" h appeared in the *Washington Post*. said that American values respect worth of human beings, whoever are, wherever they are. We believe lives are worth saving, that our felhumans must be fed. But it is not gh to profess this belief. We must n it."

## E Opens Durham House

ie Society of St. John the Evangelist ed a branch house in Durham, N.C., ebruary 2, the Feast of the Presenon. The Rt. Rev. Robert Estill, op of North Carolina, who had ind the community to come to the dio, was present to bless and dedicate John's House. Preacher at the Euist was the Rev. Thomas Shaw, sur of the American congregation of E.

ie new branch house will be staffed he Rev. Paul Wessinger, who will e as prior, the Rev. Thomas Cure, the Rev. Robert Greenfield. Anr member of the community is exed to join them for short periods. St. n's House will be a house of prayer, re people will be welcome for medita, retreats, and services. Members of community will go out from it to quiet days, retreats, and adult eduon classes in parishes and other ret centers.

ounded in England in 1865, the E is the oldest order for men relis in the Anglican Communion, and Cowley Fathers, as they are known, e been at work in the U.S. for over a ury. The order has provided clerical ership for many parishes, and in re years, its life has centered in the astery in Cambridge, Mass. Besides ring retreats and conferences, the munity supervises Cowley Publica-

When Holly W. Boucher, a parishioner of Christ Church, Swansea, Mass., went to Haiti in January to teach for three weeks at l'Ecole Ste. Trinite in Port-au-Prince, she took with her a check for \$884, representing a mile of pennies, as a gift from her parish. The Rev. Edward C. Boucher, rector of Christ Church and Mrs. Boucher's husband, said that a mile of pennies would amount to about \$840, but that "Christ Church decided to go over the limit just a bit." The sisters of the Society of St. Margaret are responsible for the work of the school.

The Rt. Rev. Robert W. Estill, Bishop of North Carolina, was one of six religious leaders recently to urge North Carolina Gov. James B. Hunt, Jr., to prevent the resumption of capital punishment in the state. A statement was released after the meeting in which the leaders said that the death penalty "preaches revenge, not mercy; brutality, not kindness." In the New Testament, they said, "Jesus rejects the law of retributive justice and therefore we cannot stand silent." Bishop Estill, who arranged the meeting, expressed the hope that the governor, who supports the death penalty, would heed the church leaders.

Roman Catholic Bishop Kenneth E. Untener of Saginaw, Mich., and the Rt. Rev. William J. Gordon, Jr., Assistant Bishop of the Episcopal Diocese of Michigan, decided to observe the Week of Prayer for Christian Unity in a novel way this year. Saying, "If we can't share the same Eucharistic table, at least we can share the same supper table," Bishop Untener moved in with Bishop and Mrs. Gordon for the week. The bishops kept to their usual duties and schedules and thus has little free time to spend together, but they prayed together every morning and had long talks over breakfast and dinner.

Dom Wilfrid Weston, OSB, abbot of the Anglican Benedictine Community at Nashdom Abbey in England for the past nine years, has resigned his office and is awaiting release from his religious vows, according to the *Church Times*. The Rt. Rev. Richard Rutt, Bishop of Leicester and Visitor to Nashdom Abbey, said the abbot resigned because the stress of leading the community into the changes that have overtaken the religious life became so great that "he couldn't take the

Nashdom community said in part that "It has become evident to his monks that the strain which he was bearing so courageously was too much to ask of him," and described the abbot as being on "an indefinite leave of absence."

The Rev. Michael Rees, vicar of Holy Trinity Church in Cambridge, England, and a member of the Church of England's General Synod, recently was appointed chief secretary of the troubled Church Army. Fr. Rees, 48, will "bring to his new ministry a deep concern for evangelism and for those engaged in every aspect of Christian ministry," according to a spokesperson for the Church Army. The organization was criticized recently by a committee of the English House of Bishops, which found a big gap between the Army's public image and the reality of its day-to-day work [TLC, Feb. 5].

Mary Haines, a certified instructor in the Lamaze method of childbirth, is working with missionaries of the South American Missionary Society of the Episcopal Church (SAMS) in Ecuador and Peru. Mrs. Haines is helping to train Latin Americans in natural birth techniques in an attempt to reduce the number of Caesarean section deliveries in the region, which account for about 70 percent of births in urban areas where women have their babies in hospitals. Mrs. Haines also has ties with the International LaLeche League, which encourages breastfeeding for the physical and emotional health of both babies and their mothers.

Sara Lawrence Lightfoot, a professor of the sociology of education at Harvard University and a parishioner of Emmanuel Church, Boston, has been named a 1984 MacArthur Foundation Fellow. The daughter of Dr. Charles Lawrence, president of the Episcopal Church's House of Deputies, and Mrs. Lawrence, Dr. Lightfoot is the author of the recently published book, *The Good High School*, a seven-year study of six high schools.

St. Paul's College, Lawrenceville, Va., reported recently that it has received over \$5 million since beginning a centennial campaign in January, 1983, to raise \$23 million by 1988. The campaign executive committee has designated construction of an adult education center as its first priority.

# The Christian in the World

The church's first task must be  
to proclaim the rule of Christ over the secular  
as well as the religious.

By DONALD I. JUDSON

The 19th century English theologian, Frederick Denison Maurice, made this reply to a group of Christians (From his book, *The Kingdom of Christ*: "You say there are two principles, one Christian, one secular, and that the two can never be brought into agreement; therefore, let the Christian church have nothing to do with the ordinary, civil dealings of men.

"We say there are two principles, one Christian, one secular, and that the two can never be brought into agreement together; therefore let Christianity claim dominion over all the ordinary, civil affairs of men, and deny the right of the secular principle over any of them."

No one has ever put the issue quite as clearly and boldly. That was characteristic of the great Anglican thinker and teacher whom the church remembers in its calendar on April 1. F.D. Maurice (pronounced "Morris") was born in 1805 and raised as a Unitarian, but later converted to the Church of England. He was ordained in 1834 — 150 years ago.

Maurice conformed to no party, but had a stormy career as a priest, as a writer of many books, and as a pioneer in adult education for working-class people. He is today recognized as one of the most stimulating Anglican thinkers of his era. He died in 1872.

Christians of almost every persuasion agree that the world contains much evil. Where Christians differ is over the issue of whether Christianity's work should therefore be confined to the individual's religious life and the church, hoping thereby either to influence the world indirectly or to protect people from it, or

whether Christianity should do something more directly to correct the world's evil. Often those who choose the latter end up doing it without relation to their religious life, while those who choose the former keep religion as something without relation to the problems of everyday living; one way or another, they find the world and religion incompatible.

Maurice holds the two together, asserting that it is inherent in the Christian faith that it has the right to be the ruling principle of man's business, public, and civic life, as well as of his religious life. He starts with the doctrine of the kingdom of Christ, taking it to mean that Christ must rule all things in every corner of the universe, and from that beginning Maurice cannot permit any sector of life, no matter how stubborn or recalcitrant, to remain outside Christ's rule.

The secular world cannot be allowed to exist independently, because God will be all in all. It is a bold vision, a vision which others have held, which some have tried to implement, and most do not know what to do with.

What can we do with such a vision? How can we even begin to try to implement Christianity's domain over the ordinary affairs of life? It is, in effect, the question of which avenues, if any, are available to us through which we Christians can exercise God's dominion, and bring the Christian vision to bear upon the day-to-day world.

In the past, Christianity has had avenues of access that are no longer available. In the Middle Ages, it had the avenue (more like a boulevard) of institutional dominance. The church was the dominant social institution in Western Europe, and in the theology of

St. Thomas Aquinas had developed theological rationale for the basic use of the church and the world. The church made use of that rationale by asserting that all the world came within the sphere of the church, by making the institution of the church dominant in the name of Christianity, with the power to enforce its morals and doctrine in the world as well as in the sanctuary.

The church implemented the vision of a dominant faith by being a dominant institution, marching in triumph through the forces of the world. Those days are gone forever; the church has long since given over that supremacy to other institutions — the state, the business world, and many others.

When Maurice wrote, there was available the avenue of chaplaincy. In 19th century England, the Church of England could claim a national role as the religious arm of English society. Church leaders could express their views on society's problems and expect a hearing. Government leaders would consult the church's leaders informally behind the scenes. But in latter day America the Christian body can claim that national status, and there are few areas in the world where it can. The voice of the church is not asked for within Congress, the boardrooms, or the offices of a world which declares itself secular.

Today there are no institutional avenues through which the church affects society; society expects churches to keep to themselves. That does not mean there is nothing the church can do. It only means we must make our own opportunities.

Christians do not have to accept the role which society would design for them, nor do they have to accept the world as secular and leave it alone. For Christians, the world is part of the kingdom of Christ, every bit as much as the church is, and we do not need someone else to tell us whether there is an avenue available between the part and the whole of Christ's kingdom.

We have, in fact, not one avenue, but many avenues. They are the various routes whereby church members go from the church fellowship, reenter the world's society, resume their personal lives, and exercise their personal influence within it. One person may follow an avenue through the church door and

# A Sobering Thought

Giving up what has become an unproductive

habit may mean gaining something

far greater.

By ALANSON B. HOUGHTON

er to a community improvement  
, and a third may take still another  
e that leads to home and family.  
church's task is to help these peo-  
walk those avenues as Christians,  
when they reach their goal to be  
as Christians, refusing to adopt  
secular perspective of others who are  
with them.  
at they do when they get there is  
ifferent from what was done in by-  
ages as their avenues are different.  
cannot expect to establish Christ's  
by the institutional force of the  
h as medieval Christians did, nor  
ey expect others to ask their coun-  
though they were chaplains to the  
, as may have been the case at one

stead they will need to work individ-  
and often quietly. They will first  
to be able to recognize the signs of  
s kingdom, and threats to that  
dom, in the world's affairs, and so  
ave to be well steeped in the bibli-  
erspective on the world.

st of the time they will do the work  
can do so that their business or  
y or family can do its proper job.  
at times they will be called on to  
issues that have been discarded or  
ooked, and sometimes they will  
to challenge decisions which under-  
he rule of Christ.

spite their best efforts, it will often  
that the world is still ruled by  
and self-aggrandizement. It will  
to them that they are not accom-  
ing anything; indeed it is work that  
ever be done and cannot ever be  
until the very end of the age. If  
are wise, they will form alliances  
those who share their goals, if not  
faith, because they can do little

en so, the monumental size of the  
and the resistance they encounter  
sap their energy and undermine  
faith. It is then that the church  
be there to meet their need, offer-  
ts personal support, helping them  
with their discouragements, and  
ng them restore their faith.

urice said, "Therefore let Chris-  
ty claim dominion over all the ordi-  
civil affairs of men, and deny the  
of the secular principle over any of  
." The church's first task must be  
oclaim the rule of Christ over the  
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rther, we of the church have to be  
that when people leave the sanctu-  
they go out either as servants of  
it's kingdom or as servants of a  
l which does not acknowledge him.  
must call men and women of the  
ch to be his servants, show them  
venues of influence we Christians  
available, challenging them to tra-  
vose avenues, as Christians in every  
ave done.

I had been a two-drink-before-dinner  
man for over 30 years. Rain or shine,  
winter and summer, that 45 minute rit-  
ual was part of my life. But I don't drink  
cocktails anymore. I came to the conclu-  
sion that hard liquor was impacting my  
life in a negative way and that I had  
better give it up. I guess I've had a nag-  
ging sense for all these years, down deep  
some place, that liquor did affect the  
quality of my life.

What finally brought it to my atten-  
tion was a remark made by my marvel-  
ous wife, who is quicker to face reality  
than I. We had a battle royal before,  
during, and after dinner one evening,  
and it wasn't the first time. Liquor  
seemed to loosen my tongue enough to  
unleash feelings and expose vulnerabil-  
ities galore. Things simply got out of  
control.

It had never occurred to me — up to  
that moment — that liquor might be  
controlling how I spoke and acted,  
rather than the other way around. I'd  
been a social drinker all my adult life.  
Liquor relaxes me. I never get tight. I  
pride myself, as a priest/counselor, on  
being sensitive to the pitfalls of sub-  
stance abuse. But there it was.

Our worst times together coincided  
with those pre-dinner drinks, and the  
scars from those encounters did not heal  
overnight. Even our children began to  
refer to us as "the Bickersons."

Late one night, after one of those  
bouts, when we were trying to make up  
and make promises, my wife said, "Let's  
give up drinking and see if that helps."  
What could I say? Our marriage was  
certainly more important than a martini  
or two. But it was with the greatest hesi-  
tation that I agreed, because part of me

didn't like the idea one bit — and it was  
that part of me which rebelled which  
also frightened me, for if "drinking"  
held my attention to that or any degree,  
if liquor had become more than a bever-  
age — I was using the wrong stuff in the  
wrong way for the wrong reasons.

All the rationalizations came tum-  
bling down. I may not have been an alco-  
holic, but alcohol was changing the bal-  
ance in our marriage, and a decision had  
to be made. What was important? Who  
was important?

The results have been astounding  
even though any ingrained habit is not  
easy to shake. The first few days of ab-  
stinence were both euphoric and diffi-  
cult. Questions came to mind. "What  
will I do before dinner?" "Will I ever  
enjoy parties again?" "What will our  
friends think?"

The last one needs answering first.  
Real friends don't give a hoot whether  
you drink or not. They care about you! I  
now have more fun at parties because I  
no longer wonder when dinner will be  
served, and I don't "talk out of school."

And that supposedly sacred hour be-  
fore dinner was exposed for what it had  
become. I don't get as cross or as pom-  
pous or as sleepy as I used to. I feel in  
charge. Our married life together is infi-  
nitely better. We've even shed some  
pounds.

The last thing I want to do is sound  
pious or talk like a reformed drunk.  
Everyone is different. But for me — giv-  
ing up what had become an unproduc-  
tive habit meant gaining something far  
greater, something I didn't realize I'd  
lost.

The miracle was that I was able to  
face and tackle a destructive and embar-  
rassing problem, and turn it into a posi-  
tive program for growth and change. I  
don't plan on joining AA, but I may  
start a new program called BB. That  
stands for "Better without Booze." I  
am. You might be too.

*This article by the Rev. Alanson B. Houghton first appeared in Jubilate Deo, a publication of the Diocese of South Carolina. It is used with permission.*

## Mid-Lent

Mid-Lent Sunday, or Mothering Sunday, provides a punctuation in the middle of the season. Palm Sunday will be here the week after next, and Easter after that. The reading about the man born blind (traditionally known as *de Caeco Nato*) provides a striking expression of the healing and recreating power of Jesus, and a striking profiguration of baptism.

For those who keep a strict and well-disciplined Lent, this Sunday is intended to offer a certain respite in the midst of a demanding season. For most of us, it may be rather a warning that Lent is passing, and our own observance needs to be tightened up in the short time remaining. There are still three weeks, and it can still be a good, constructive, and helpful Lent for us. Let us take full advantage of the time that remains.

## Baptismal Anointing

This year, our Bible readings appointed for Mid-Lent Sunday strongly emphasize the theme of anointing. Samuel anoints David to be king, "and the Spirit of the Lord came mightily upon David from that day forward" (I Samuel 16:13). Our Lord anoints the eyes of the man born blind, who washes and regains his sight.

These passages have been used in lectionaries in this season for many centuries precisely because of their bearing on Holy Baptism, which was and is solemnly administered at Easter, and for which Lent is a preparation. We hope clergy may take advantage of the opportunity this year provides to teach about the baptismal anointing, and its long-overdue restoration in our church. The entire linkage of anointing, chrism (ointment), Christ (Anointed One), and christening is interesting to congregations and theologically significant.

We hope this Easter will mark the restoration of the use of chrism in an increasing number of our parishes. Chrism, the oil for the baptismal anointing which is consecrated by the bishop (Prayer Book, pp. 307-8), is one of the great biblically based liturgical signs which we need to neglect no longer.

## Historic Consecration in Sydney

The recent consecration in Australia of a Presiding Bishop for the Church of England in South Africa [p. 8] can only be a source of puzzlement to Episcopal readers in this country. As in many other parts of the world, the establishment of missionary work in South Africa led to various tensions within Anglicanism, and within other church bodies too.

The famous Bishop of Natal, John William Colenso (1814-83), an unusual liberal intellectual from Cambridge University, during the last decades of his life

was out of communion with the then newly created Province of South Africa, and movements of disagreement have apparently never ceased.

The Church of the Province of South Africa is recognized throughout the Anglican Communion as the legitimate Anglican jurisdiction. It was deeply influenced by the Tractarian Movement and is a marked Anglo-Catholic body. This, together with a variety of other reasons, encouraged an evangelical minority to find refuge in the much smaller Church of England in South Africa. For the past decade or so, efforts have been under way to bring the two overlapping but incongenial bodies together.

The choice of Canon Dudley Foord, an Australian evangelical, by the Church of England in South Africa to be its new Presiding Bishop, has seemed to offer a unique opportunity for reconciliation. His consecration has occurred in Sydney, the international bastion of old-fashioned Anglican low churchmanship, but bishops representing the Province of South Africa and other dioceses very gladly took part in this historic event. Nonetheless, there have been protests in Australia at the consecration of a bishop for a schismatic body.

We hope that reconciliation of all who claim to be Anglicans in South Africa will indeed occur. This experiment deserves to be watched carefully, as it may provide some useful lessons for healing schisms elsewhere. Bishop Foord has a challenging task in which we pray he may be successful.

---

### Psalm 119:25-32

*Long Meter*

1. Deep in the dust my soul now lies,  
Let me have life by your decree;  
Direct me in your statutes, Lord;  
I owned my ways, you answered me.
2. Direct me in your statute's way  
That I may dwell on your great acts;  
Deep grief makes my soul melt away;  
Grant, through your word, the strength I lack.
3. Deny to me the lying way  
And let me, through your law, find grace;  
Deciding on the faithful way,  
Your judgments are before my face.
4. Do not let me be put to shame;  
I hold fast, Lord, to your decree;  
Duly I run your judgment's way;  
You set my heart at liberty.

# LUST AND GLUTTONY

By RICHARD HOLLOWAY

Lust and gluttony are very closely related. So closely related are they I have often thought of inventing a hybrid sin called *glust* or *luttony* which would effectively combine both. Central to everything I have been saying about sin is a single recognition: sin is a good which has somehow become directed; it is an element or aspect of which has been disproportionately directed. So, sin is imbalance or disorder; harmony or disproportion. Behind it usually lies a search for balance or order, harmony or proportion. Being what we are, we never entirely find it. Gluttony and lust are examples of fundamental instincts, good in themselves, which have become "dis-ordered." They are more amiable sins than the sins of the mind and spirit, such as envy and pride, and most moralists hold them to be less culpable, because they are so deeply rooted in our instinctual nature. Nothing else has to be said, as well. The human spirit (and personality) is a complex and complicated thing, and most of it is formed and programmed to a great extent by causes beyond our control. It is very true of our sexual nature, which seems particularly vulnerable to pressures and relationships almost unconsciously experienced in our earliest years. I have known one or two men who were in the grip of bizarre sexual deviations for which there was no socially acceptable outlet. I have known people whose whole sexual longing was focused on every young child, for instance. All these people were victims of forces they themselves were unable to control, and

their lives were often deeply tragic as a result.

In addition to this mysterious propensity for aiming at inappropriate targets, the sexual instinct and the need to feed ourselves can become substitute outlets for other unfulfilled longings. Promiscuity can be caused by a vain search for love or appreciation, and there is a well-known connection between overeating and loneliness.

So we do well in this area to heed our Lord's words: "Judge not," and to remember the famous epigram, "To know all is to forgive all." Only God, of course, knows all the factors that have made us what we are, and he is a merciful judge.

The fact is, however, that most of us do not have some freedom in these matters. It may not be much, but it can be increased by joyful discipline. At the root of the misuse of these instincts is what philosophers call the hedonistic fallacy. This comes from the Greek word *hedoné*, pleasure.

It has been observed that if you pursue pleasure you fail to get it. Let me try and unpack that statement. Pleasure is a mysterious by-product of many activities. The problem arises because of a mysterious tendency in our nature: we try to separate the pleasure from the act that gives pleasure, and go after it for its own sake. And it does not work for long.

In the case of sex, let us see what happens. Sexual activity is deeply pleasurable. For the Christian it is a sacrament: it is the outward expression and celebration of the love and lifelong commitment that two people have for each other. Now, if you remove the pleasure of sex from the rich context of a totally committed relationship and focus your attention on the glandular release which lies at the biological center of the act, you are not treating either yourself or

another as a means to your own pleasure. You are using each other.

Now, we all use each other in many different ways, often in ways worse than sexual exploitation. But it is all very sad. We call it exploitation, the using of another person for our own pleasure. It may be with consent; two people can exploit each other.

But the end result is always sad and dispiriting and ultimately joyless. The really tragic thing is that the pursuit of pleasure in this way, in and for itself, is the pursuit of a mirage, for pleasure does not exist in its own right; it is a fleeting and elusive thing.

And this leads to the second aspect of this sad state of affairs. Because the pursuit of pleasure is always ultimately unsatisfying, you open the way to what is called the addictive cycle. You become dependent on the pleasure, you come to need it for its own sake. And this is where it takes its revenge.

If your sexual relations with another are not the expression of real, committed love, but simply the pursuit of pleasure, the pleasure soon departs. You lose your interest, the excitement goes out of it; it becomes stale. So you move on elsewhere in your pursuit of pleasure, and as it eludes you increasingly, your pursuit becomes more and more desperate.

Gluttony has the same characteristics. It is simply the name we give to the pursuit of the pleasure attached to the satisfying of our bodily appetites — all our appetites: the person who drinks too much or smokes too much is as much a glutton as the person who overeats.

Lust and gluttony share many characteristics, but their main agreement lies in this: they have lost all balance and proportion. They do not see the natural appetites as instincts which have to be balanced by other considerations; they allow them a disproportionate role, and they can end by dominating and controlling the whole personality. The full tragedy lies in the fact that, at the end, the gluttonous and the lustful are deprived even of the pleasure that once they sought.

The drunkard is driven by a dominating compulsion which lacks all pleasure, and he ends by seeking oblivion from the torment. This is the irony: pleasure pursued for its own sake becomes torment. If we will not learn to control and direct our own urges, the day will come when they will direct and control us.

There is no misery like unto that misery — the misery of complete powerlessness. This is the real tragedy of these apparently amiable instincts: pursued for their own sake they can rob us of our freedom.

It is all very depressing, isn't it? But be of good cheer. It is never too late. You are never too old to grow and develop and change. And through it all, God still loves and forgives us. There is no quick

pline, we have to learn to control the whole personality, so that it works, not for its own ends, but towards the real purpose of life, which is the service and love of God and our neighbor.

The old cure is the only one that works: fasting. Fasting has an old-fashioned ring about it, but it was our Lord's way, and so it must teach us something today. Fasting is the name we give to the assertion of control by mind and will over bodily appetites — no matter what they are. It is a process of training and control whereby the reason and will direct the appetites, and not the other way round. If we are truly free, then there ought to be nothing we can't deny ourselves, at least for a time.

And there is one more thing. The outward act of fasting is good for you in and of itself, but something is missing: the inward meaning. We can achieve no lasting peace and joy in our lives until we are given over to God. Our fasting can serve that end if we offer it to him as a symbol of our self-offering. Then our fasting can become precious and positive, the outward and visible sign of a life made available to God.

## Calendar of Things to Come

### April

20 Good Friday  
22 Easter

### May

3-5 Convention, Diocese of Nebraska (Kearney)  
7-9 Church and City Conference (St. Luke's Church, Scranton, Pa.)  
10-13 Episcopal Peace Fellowship Semi-Annual National Executive Committee Meeting (Vails Gate, N.Y.)  
11-12 Convention, Diocese of Vermont (Burlington)  
18 Convention, Diocese of Maryland (Baltimore)  
19 Convention, Diocese of New Hampshire (Nashua)  
20-22 New Directions Northeast Spring Conference and Workshop (Valatie, N.Y.)  
21-June 1 Leadership Academy for New Directions X, Charlotte, N.C.  
24-26 National Conference on the Diaconate (University of Notre Dame)  
28 Memorial Day Observance

### June

3-8 Executive Council Meeting (San Francisco)  
3-9 Convention, Diocese of Central New York  
3-9 Convention, Diocese of Central Pennsylvania (Lewisburg)  
11-15 Conference, "Ministering God's Word," led by the Rev. Everett Fullam (Garden City, N.Y.)  
June 24- July 20 Training Program in Management for Executives of Religious Institutions. The (ecumenical) Graduate Theological Union (Berkeley, Calif.)

### September

Labor Day

## CONVENTIONS

The Diocese of Costa Rica, now officially the Iglesia Episcopal Costarricense, held its 16th convention from January 20-22 at St. Mark's Church in Puerto Limon, the country's principal port on the Caribbean coast.

St. Mark's, which has about 700 communicants, has several handsome and well-appointed buildings which were constructed with the help of U.T.O. and Executive Council funds. For the past seven years, the Costa Rican diocese has been an autonomous, although not self-supporting, unit of the Anglican Communion.

Founded under the auspices of the Church of England and then for several years a member of Province IX of the U.S. Episcopal Church, it is now extra-provincial and may band together with Puerto Rico, Cuba, and Venezuela to become a new province. The Costa Rica church now consists of three parishes and about a dozen active missions.

In his report to the convention, the Rt. Rev. Cornelius J. Wilson, Bishop of Costa Rica, gave special emphasis to autonomy and its responsibilities, financial and other; stewardship; and education.

The diocesan treasurer, Richard Gordon, reported that U.S. support for the diocese totaled \$161,524 in 1983 and local support came to \$6,500.

Ministry to refugees, who are entering Costa Rica in increasing numbers, is very important. Support for the Episcopal refugee assistance program is funneled through the World Council of Churches.

panion Diocese of Tennessee, which undertaken to raise an endowment fund for Costa Rica.

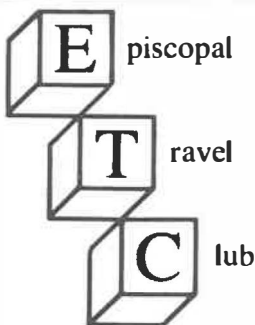
• • •

As the climax to its sesquicentennial celebrations, St. John's Church, Montgomery, Ala., was host to the 153rd convention of the Diocese of Alabama, January 10 and 11. The preacher at opening Eucharist was the Very Rev. John Booty, dean of the School of Theology at the University of the South.

The convention was marked by optimism, good humor, and reports of continued growth and expanding opportunities for service. After the delegates viewed a sight-sound show about companion Diocese of Namibia in southwest Africa, listened to an address by a Namibian student, and heard that Rev. Daryl Canfill will leave soon for several years of work in the African diocese, they decided to send \$250,000 for a conference center in Namibia, rather than the \$125,000 originally decided upon.

It was reported that four Alabama parishes operate daily soup kitchen in their buildings, three others are chief organizers of ecumenically reported soup kitchens, and one parish operates a house where family groups stay up to two weeks in emergency.

In response to a request from the Rev. Furman C. Stough, Bishop of Alabama, for an assistant bishop, an invitation for such assistance was included in diocesan budget for 1984, which totals \$1,332,391. Alabama boasts the highest weekly pledge per pledging unit in Episcopal Church — \$11.82.



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**New Hymn Text of the Month**

**HYMNAL 1982**

"Look there! the Christ our Brother,  
 comes" is the work of John Bennett,  
 Pennings Distinguished Professor of  
 English and poet in residence, St. Nor-  
 bert College, De Pere, Wis. It was writ-  
 ten in 1979, when he was in his late 50s.  
 This hymn text first appeared in a col-  
 lection of Prof. Bennett's works under  
 the title, *Introit: Easter Sunday Morn-*  
*ing.*

It is set to a tune by a contemporary  
 British composer, Peter Cutts, who was  
 born in 1937. The tune, "Grand Prairie,"  
 was written during Mr. Cutts' extended

tour of the U.S. in the summer of 1982.  
 This is the first appearance of this new  
 text and tune in any hymnal.

*Metre:* L. M. with refrain

*Theme:* The fifty days of Easter

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 church use with the following notice:  
 Text: © John Bennett. Used by permis-  
 sion. From the *Hymnal 1982*, © the  
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**Look there! the Christ, our Brother, comes**

1. Look there! the Christ, our Broth - er, comes re - splend - ent  
 2. Good Je - sus Christ in - side his pain looked down Gol -  
 3. Good Je - sus Christ, our Broth - er, died in dark - est  
 4. Look there! the Christ, our Broth - er, comes re - splend - ent

from the gal - lows tree and what he brings in his hurt  
 go - tha's ston - y slope and let the blood flow from his  
 hurt up on the tree to of - fer us the worlds of  
 from the gal - lows tree and what he brings in his hurt

hands is life on life for you and me.  
 flesh to fill the springs of liv - ing hope.  
 light that live in - side the Trin - i - ty.  
 hands is life on life for you and me.

Joy! joy! — joy to the heart and all in this good day's dawn - ing!



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

Seafaring Monk

PARADISE. By Dikkon Eberhart. Stemmer House. Pp. 295. \$14.50.

On the dust jacket is a statement that *Paradise* is a work of fiction based on the famous sea voyage of St. Brendan the Navigator, and that "for the purposes of the novel, certain artistic licenses have been taken." Prospective readers would do well to heed this warning.

St. Brendan, a sixth century Irish monk, has emerged in recent years as a popular figure. His legendary voyage to the New World was successfully reenacted a few years ago, touching off renewed public interest in the Irish sailor monks and their nautical exploits. Meanwhile, recent scholarly explorations of Irish monasticism have done much to orient its spirituality solidly within the tradition of the Desert Fathers and to emphasize its vitality and humanity.

Unfortunately it is on exactly these points that the novel is weakest. Most of the old, dreary stereotypes about monasticism are merely passed on without question. The monks are depicted as stiff and unyielding, out of touch with their sexuality, obsessively ascetic.

The sense of community, so wonderfully present in the original medieval *Navigatio*, is fractured into a group of warring individuals, and the whole novel is framed around the incongruously modern notion of paradise having something to do with individual self-realization. In this way, the original ethos of the *Navigatio* is transposed to new ground and there undercut.

With that warning duly registered, it is only fair to add that this is, nonetheless, a strangely beautiful and compelling work. Its real resonances, it seems to me, lie not with Irish monasticism, but with New England Puritanism. In its brooding mythology, its pervasive sense of evil and doom, its darkly exultant nature, the novel is reminiscent of Hawthorne and Melville — and on those terms it is well worth reading.

(The Rev.) CYNTHIA BOURGEAULT  
Union, Maine

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# PEOPLE and places

## Appointments

Rev. Alexander Aiton is rector of St. John's Church, Grant and Market Sts., Salem, N.J. 08079.

Rev. Canon Isaiah G. Bell will be serving as m priest at Holy Trinity Church, Delair, N.J.

Rev. David G. Bollinger is serving St. Mary's Church, Barnstable, Mass. Add: King's Highway, #95, Barnstable 02630.

Rev. George W. Brandt, Jr. has for some time provincial secretary of the Church of the Prov of Central Africa and personal assistant to the bishop, the Most Rev. W.P.K. Makulu. Add: 69, Gaborone, Botswana.

Rev. John Chisholm is serving as interim at St. John's Church, Gibbsboro, N.J.

Rev. Jonathan B. Coffey, Jr. has for some been rector of St. Richard's Church, Winter Fla.

Rev. L. Robert Graves, Jr. is associate rector rist Church, Pensacola, Fla. Add: Box 12683, cola 32574.

Rev. Herbert Groce is serving St. Andrew's Church in Manhattan, New York City.

Rev. Canon Joseph H. Hall, III will serve as m priest at Christ Church, Palmyra, N.J.

Rev. Jerry Ray Huft is rector of St. James' Church, Port St. Joe, Fla., and vicar of St. John's, Hitchka. Add: Box 786, Port St. Joe 32456.

cial priest at the Diocese of Colorado. Dr. Boardman retired in 1975 from the U.S. Air Force after 29 years as a chaplain, colonel. He may be addressed at Box 445, Monument 80132.

The Rev. William Loutrel is rector of St. John's Church, East Hartford, Conn.

The Rev. Janet McAuley is deacon-in-charge of St. Martin's Church, Palmyra, Maine.

The Rev. Larry McMahan is assistant rector of the Church of St. Michael and All Angels, Stone Mountain, Ga.

The Rev. Thomas Meadows is serving as interim priest at the Church of the Good Shepherd, West Lafayette, Ind.

The Rev. Nicklas A. Mezacapa is rector of St. John's Church, 355 Nineteenth St. S.E., Cedar Rapids, Iowa 52403.

The Rev. William H. Shepherd is assistant rector of St. Paul's Church, Indianapolis, Ind.

The Rev. Rufus L. Simons has for some time been priest-in-charge of St. Mary's Church, Martinsville, Ind.

The Rev. James D. Stirling will become rector of All Saints' Church, Mobile, Ala., on May 1. Add: 151 S. Ann St., Mobile 36604.

The Rev. Larry C. Williams is rector of the Church of the Mediator, Meridian, Miss. Add: Box 3539, Meridian 39301.

The Rev. John V. Zamboni is serving as interim priest at Christ Church, Toms River, N.J.

The Rev. John C. Mott retired February 1 as rector of St. Andrew's on-the-Sound, Wrightsville Beach, N.C. His new address is Seapath Tower 605, Wrightsville Beach, 28480.

The Rev. William E. Morgan has resigned as rector of St. Luke's Church, Marianna, Fla., to enter private business in Marianna. He will continue to serve as vicar of St. Matthew's Church, Chipley, Fla. Add: 409 Sixth Ave., Marianna 32446.

## Resignations

The Rev. William E. Morgan has resigned as rector of St. Luke's Church, Marianna, Fla., to enter private business in Marianna. He will continue to serve as vicar of St. Matthew's Church, Chipley, Fla. Add: 409 Sixth Ave., Marianna 32446.

## Diocesan Positions

The Rev. Mary Mail, who has been serving as priest associate at Trinity Church, Bloomington, Ind., is now canon to the ordinary of the Diocese of Indianapolis.

## Deaths

The Rev. Michael A. Lynch, vicar of St. John's Church, Sewaren, N.J., and St. Mark's, Carteret, died at the age of 64 on January 6.

Fr. Lynch had also served parishes in New York, Florida, and Indiana. He was received as a priest from the Roman Catholic Church in 1949. Fr. Lynch was married to the former Eleanor Magdalenski. The couple had two children.

## Retirements

The Rev. W. Armistead Boardman, founding vicar of St. Matthias Mission, Monument, Colo., will retire on June 1, on the 40th anniversary of his ordination and the tenth anniversary of the mission. The mission, which began as a house church, has been served in a non-stipendiary status and now has

# 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.

## 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 8:30

## WASHINGTON, D.C.

NATIONAL CATHEDRAL (202) 537-6200  
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.

## 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 & 8:15; MP 6:45, EP 6; C Sat 5-6

## COCOA, FLA.

ST. MARK'S 4 Church St.  
Sun Masses 8 & 10. Daily Mass (ex Sat) Mon 12:15, Tue 5:30, Wed 12:15; Thurs 10 (Healing), Fri 7. Parish supper 1 Christian Ed Wed 8. 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 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.

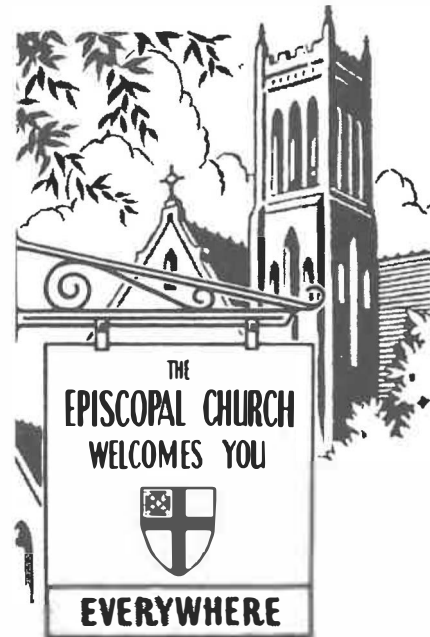
ST. DAVID'S-IN-THE-PINES, Wellington  
465 W. Forest Hill Blvd.  
The Rev. John F. Mangrum, S.T.D., D.H.L., r  
Sun 8, 9:30 Eu; 11 MP & Eu. Daily 8 MP & 5 EP. Wed & HD HC; Wed 7 HC

## WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Av  
Sun 7:30, 8:45, 11:15; Wkdays 12:05; Thurs 6:30, 9:15, C F 11:15

## ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.I  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tue 7:30, 7:30. Fri 7:30, 10:30. C Sat 8



r — Light face type denotes AM, black face PM; /, address; anno, announced; A-C, Antemunion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, cate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; E, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Lifting 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 Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

# LENTI CHURCH SERVICES

(Continued from previous page)

## 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;  
5:15 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 5-6.

**MEDIATOR** 10961 S. Hoyne 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  
-1 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  
: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** 6630 Nail, 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. 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  
: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, 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

## 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

## BOSTON, MASS. (Cont'd.)

**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

## 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  
Koski; 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 GETHEMANE** 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



National Cathedral, Washington, D.C.

## WASHTON, D.C.

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

## ST. LOUIS, MO.

**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 Re  
Frederick Barbee, Edward A. Wallace, organist  
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 401  
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

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## ORANGE, N.J.

**ALL SAINTS'** 438 Valle  
Sun Mass 8, 10:30 (Sung). Masses Tues & Wed 7:30, 1  
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 Par  
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 S  
The Rev. Michael E. Hartney, r  
Sun 8, 10 Eu. Wkdy as anno

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

**ST. FRANCIS OF ASSISI** Swan & Water L  
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; EP  
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thu  
school year. HC and healing Wed 12:15

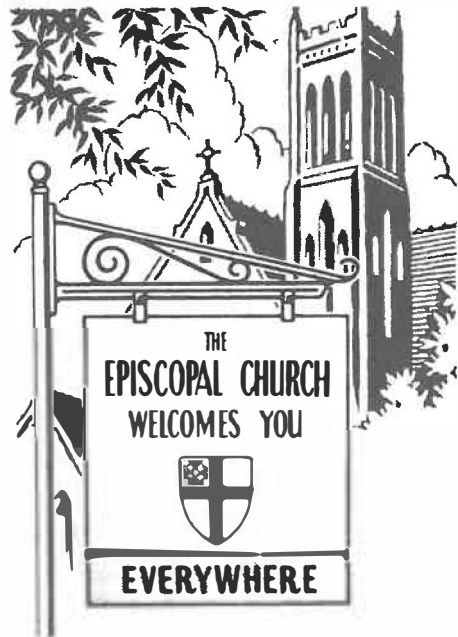
**EPIPHANY** 1393 York Ave. at 741  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curat  
Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC

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

(Continued on next page)

# LENT CHURCH SERVICES

(Continued from previous page)



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

**STANT CHAPEL AT KENNEDY AIRPORT**  
 r of airport. Established 1964  
 n Leonard Bowman, chaplain/vicar  
 ol Mass 1. Open daily 9:30 to 4:30

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

**ARY THE VIRGIN** (212) 869-5630  
 r. 48th St. (between 6th and 7th Aves.) 10036  
 ev. 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  
 it), Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat  
 12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ  
 l, 1st Wed of mo. 12:45-1:15

**OMAS** 5th Avenue & 53rd Street  
 ev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
 Jordan 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

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

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

## ING VALLEY, N.Y.

**LUL'S** So. Madison Ave. & Rt. 59  
 Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount  
 & 10:15

## STON, N.C.

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

## INGSTOWN, OHIO

**CCO PARISH** 239 Trumbull Ave.  
 ev. Robert W. Offerle, CSSS, r  
 Mass 8 & 10 (Sung); Sat Vigil Mass 5

## OSPECT, ORE.

**SHEPHERD** 13 Mill Creek Dr.  
 bert Burton, v  
 I 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 6:45, EP  
 4:30. H Eu Mon, Wed, Fri 12:05; Tues, Thurs 9. Major HD  
 also 6:15 (Sol High)

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
 20th and Cherry Sts., 563-1876  
 Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev,  
 Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 12:10 (Sat  
 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 6th Avenue, Downtown  
 Sun 8 & 10:30 H Eu. Mon-Fri Lenten program 12:05, H Eu  
 12:35 ex Fri 1. H Eu Wed 7:30, Sat 12:05

## 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

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
 The Rt. Rev. Moultrie Moore  
 Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu  
 9:40

## 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. 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** 6221 S. Main St. 77030  
 The Rev. Jeffrey H. Walker, r; the Rev. Jeremiah Ward, the  
 Rev. David B. Tarbet  
 Sun 8, 9:15, 11 & 6 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

## BREMERTON, WASH.

**ST. PAUL'S** 700 Calahan Dr., N.E.  
 The Rev. Norman S. Johns, III  
 Sun Eu 8, Cho Eu 10:30; W Eu 6:30; Eu HS HU 10; Mon  
 Tues, Thurs & Fri EP 5:15

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St  
 Anthony C. Thurston, r  
 Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S  
 4S & 5S)

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
 23, Ave. George V, 75008  
 The Very Rev. James R. Leo, dean; the Rev. Canon Allan B  
 Warren, III, canon pastor  
 Sun: H Eu 9 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU);  
 by appt; open wkdays 9-12:30, 2-5



St. Paul's Church, Bremerton, Wash.

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.