

THE LIVING CHURCH



Dr. Paul Callaway, director of the Cathedral Choral Society: "There can never be sufficient thanks and praise. . ." [p. 6].

Photo: W



The First Article

That All May Be Blessed

By WALTER W. McNEIL, JR.

It was late spring. I stood near a snow bank, a mile high above the shore of Port Angeles in Washington State. As I looked over a meadow, only a few inches bare of snow, I saw the glacier's edge, a great mass of them, as far as the eye could see. Indeed the meadows of the Olympic Ridge had traded their mantles of snow for the dazzling white of summer.

As I contemplated the beauty of this scene, I thought of our Lord's words, "Consider the lilies, how they grow; they neither toil nor spin; yet I tell you even Solomon in all his glory was not arrayed like one of these." Then I thought of the last July when I had stood in almost the same place and how I had marveled at the symphony of color here — the red of the paintbrush and Sitka columbine, intermingling with the blue of the lupine and the white of the bear grass — pouring the never-ending colors of the Olympic flag.

As beautiful as all this was, my attention centered on the tricklets of water dripping from the retreating snowbank, forming small streams which soon merged into larger brooks, until farther down the mountain rivers were formed. These flowed into lakes and reservoirs, and finally when their work was done, emptied into the Strait of Juan de Fuca, clearly visible in the distance.

From the deep winter snow which generously covered the Olympic Mountains came a mammoth blanket, God provided beauty, reservoir water to sustain life for his people, and indeed for all of his creatures; light and power by means of

dams for the houses and factories in the valley below; the means by which the salmon and steelhead mysteriously returned each year to the place of their origin; field after field of grain, vegetables, and berries which owed their existence to the irrigation water; great forests where the trees sank their roots deep to procure the means of life — water, even in the driest of summers.

And if this was not enough, the sound of children's voices shrilling with delight as the river raft on which they were riding nearly spilled them in the rapids. All of this was the fruit of the snowbanks, well named, for the snowbanks provided the where-with-all for this balance of God's diverse gifts — all in harmony.

"O ye frost and cold, bless ye the Lord: praise him, and magnify him forever.

O ye ice and snow, bless ye the Lord: praise him, and magnify him forever."
 ("Song of Three Children," Apocrypha, verse 50)

Down Within Me

Down within me
 All is sleeping darkness
 Golden Spirit wind
 Come in this starkness.

Wake me now to Christ's
 New radiant life
 Lift me up to heaven
 In your sight.

Frederick F. Johnson

As this week's columnist, the late Rev. Walter W. McNeil, Jr., served as archdeacon and canon of the Diocese of Olympia in his death last fall.

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LETTERS

The Military

I was tremendously encouraged to read "Christians and the Military" by Dana S. Grubb [TLC, Feb. 26]. I have never quite given up the fantasy that the church is called to be at the forefront of our society calling the world to question ancient practices of war, discrimination, the exclusion of women from things that matter, and the hierarchical form of decision-making.

It was with great pleasure that I read Mr. Grubb's article and want to be among those to thank THE LIVING CHURCH for using these pages to publish an intrinsically Christian way of viewing a problem as old as humankind.

BARBARA F. BRANNON
San Francisco, Calif.

• • •

I am writing to challenge the fundamental premise in the article by Dana S. Grubb [TLC, Feb. 26] in his allegation that every career military officer is trained and expected to obey every order given to him by a superior, regardless of the morality of any such order. Mr. Grubb is mistaken, and he has done our career military officers of this nation, many of whom are faithful churchmen, a great disservice in falsely portraying them as amoral robots.

I do not know the extent of the military experience of Mr. Grubb, but I was trained to be a career military officer and spent six years in that vocation before going to seminary. During my military training, I was taught to obey the awful orders of my superiors, and I always understood myself to be first and above all a human being, with a moral conscience, before I was a military officer or anyone's robot. Frankly, I never knew a career military officer of the type which Mr. Grubb portrays all career military officers to be.

Furthermore, I would suggest that Mr. Grubb read the judgments of the Nuremberg war crimes trial, in which the Allied judges repeatedly affirmed the principle that no military officer may commit an immoral act or war crime and be absolved on the basis that he was following the orders of a superior military officer or political leader. In other words, military officers are not bound to obey any order regardless of its moral consequences and regardless of whether it is in violation of the Geneva Convention or the Uniform Code of Military Justice.

Finally, I certainly respect Mr. Grubb's right to hold convictions that participation in an act of war under any conditions is wrong. However, I deplore his assertion that career military offi-

tions that are every bit as strong as those held by Mr. Grubb.

(The Rt. Rev.) MAURICE M. BENITEZ
Bishop of Texas

Houston, Texas

Allan Rohan Crite

The delightful tribute to Allan Rohan Crite [TLC, Feb. 19] was long overdue by the church that has nurtured and inspired him. In turn, he has brought the Good News in graphic form to many of us through the years.

An interesting sidelight to the story of Mr. Crite's ability to share his talents with others occurred in 1951, when several General Seminary classmates and I worked at the Church of the Holy Apostles in Manhattan, through the school's "Mission to Chelsea."

We were struggling to raise funds to send boys and girls of the neighborhood to summer camp. At that time, Mr. Crite was often at the seminary, and he agreed to draw several Christmas cards with the Blessed Virgin and Child in the midst of urban scenes, high-rise buildings, trash cans, and all.

We then duplicated the cards, raised the money, and provided a number of youngsters with a week in the country. We never received a bill from our illustrious benefactor.

(The Rev.) ALTON H. STIVERS
St. John's Church
Auburn, N.Y.

Charles the Martyr

It is extremely doubtful that Franklin M. Wright's presumption [TLC, March 4] relative to the authorship of *Eikon Basilike* would cause much of a stir among TLC readers. It is actually a question as to whom credit should be given — the original author or the person who put the material together.

The first *Eikon Basilike* was circulated on the day Charles I was beheaded. The martyred king was said to have written the tract. The *King's Book*, as it was called, was a collection of essays or meditations.

Any reader of the *King's Book* could see it was written not only in justification of the past, but with concern for the future. The king's chief purpose in setting down "his most impartial thoughts" was to provide instruction for the Prince of Wales, for the king placed his hopes in his son.

There has been controversy over the authorship of this document. It is now generally accepted that John Gauden, an Anglican cleric, wrote the tract, but based his work on material composed by Charles I. The fascination of tracking down the real author, however, should not divert attention from the true significance of the book.

Gauden summed it up: "When it

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king's death, good God! What shame, rage, and despite filled hys Murderers! What comfort hys friends! How many enemyes did it convert! How many hearts did it mollify, and melt! . . . In a word, it was an army, and did vanquish more than any sword could."

The picture on the cover of TLC, January 29, was from the first edition of *Eikon Basilike* and has been repeated in many later editions. The above information was taken from my copy of *Eikon Basilike*, edited by Philip A. Knachel, published for the Folger Shakespeare Library by Cornell University Press.

With reference to Mr. Wright's comment on Everett Courtland Martin's article [TLC, Jan. 29], it would appear he missed the point. Charles Stuart is honored not for his administrative abilities as a king, but for his loyalty to his faith as embodied in the Anglican tradition.

He could have saved his life by accepting Cromwell's demands, but he preferred to die for his faith. All Anglicans should acknowledge the debt we owe him, for without his sacrifice we would not have our Anglican faith as we know it.

King Charles, by popular demand, was canonized by the Anglican Church 12 years after his murder. In giving his life for the church, Charles Stuart should be recognized as a saint in our Book of Common Prayer, and we shall work toward having him included at the next General Convention.

Many of our saints did not lead exemplary lives before their martyrdom, but are so recognized for their willingness to die for their faith. It is heartwarming to me to read that Mr. Wright, who is obviously not a champion of King Charles, acknowledges, "He was that rarity among crowned heads of his or any other era."

ELEANOR E. LANGLOIS
Society of King Charles the Martyr
Rice Lake, Wis.



The authorship of *Eikon Basilike* is not so definite as Prof. Franklin M. Wright suggests [TLC, March 4]. When the *Eikon* is examined textually, critically, and historically, considerable argument for royal authorship exists. Such a study was done by the late Edward Almack whose *Bibliography of the King's Book or Eikon Basilike* is a careful examination of this literary masterpiece.

In addition to his textual research, Almack consulted various pieces of correspondence in the British Museum files, which indicate that Charles may well have been the author and that the monarch had a good deal of the contents of the *Eikon* with him after the Battle of Naseby.

Prof. Wright's comments about Charles I deal with opinions which are

Gauden hardly meets a high standard of saintliness. Bishop successively of Exeter and Worcester, Gauden has been described as "a tireless place-seeker" who "privately claimed authorship of the *Eikon Basilike*."

Coupled with his membership among the Westminster Assembly of Divines, Gauden might well have seen such a claim as an avenue to the preferment which he and Mrs. Gauden so earnestly desired.

(The Rev.) ROBERT H. PURSELL
Bloomsburg, Pa.

Presiding Bishop's Fund

Your editorial on global hunger [TLC March 11] reminded me of the effectiveness and worth of our own Presiding Bishop's Fund for World Relief, which is so cost effective, and which has used very innovative and creative ways to provide relief in times of immense need.

At the same time, I have long agonized over the lack of coverage the Presiding Bishop's Fund seems to receive in the church and secular press. Perhaps our fund needs to be named Episcopal Church World Relief for identity and public relations purposes so it will have a stronger public image, and, in turn bring in more contributions to this marvelous work.

(The Rev.) CHARLES McMAHON
Episcopal Chaplain
Henry Ford Hospital
Detroit, Mich.

We agree the term "Presiding Bishop's Fund" means little to the general public, but we give it excellent coverage in this magazine — most recently in the issue of January 29 and several times in 1983. Ed.

The Bottom Line

Reading your editorial, "The Bottom Line" [TLC, Feb. 19], I was taken by your use of the word "enormity" — commonly misused to mean enormousness when the word really means outrage or scandal. However, on rereading your editorial, I find it absolutely correct on both counts.

A neat piece and well said. I think the whole discussion is useful and long overdue.

(The Rev.) WILLIAM A. EDDY, JR.
St. Mark's Church
New Canaan, Conn.



The editorial, "The Bottom Line" [TLC, Feb. 19] was superb, and "Other Routes to Ordination" [TLC, Feb. 26] is its equal.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church
Beaumont, Calif.

THE LIVING CHURCH

April 8, 1984
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Bishop Voegeli Dies

The Rt. Rev. Charles Alfred Voegeli, Bishop of Haiti from 1943-71 and Bishop-in-Charge of the Dominican Republic from 1943-60, died March 2 of a heart attack at his home in Brooklyn Heights. He was 79.

In 1964, Bishop Voegeli was forced to leave Haiti at gunpoint shortly after Francois Duvalier had declared himself the country's ruler for life. Armed immigration officials forced their way into the bishop's residence and deported him to Puerto Rico.

Despite official U.S. protests, Haiti never explained why Bishop Voegeli was exiled, although dozens of other clergymen, most of them Roman Catholic, were expelled at the same time. Continuing to direct the Diocese of Haiti from exile, Bishop Voegeli lived first in Puerto Rico and then in New York City, until he retired in 1971.

A native of Hawthorne, N.J., he was a graduate of Upsala College in East Orange, N.J., the New Jersey Law School, and General Theological Seminary. He was ordained to the priesthood in 1933, and after five years of service as vicar of St. Andrew's Church in Harrington Park, N.J., he went to Ancon, in the Canal Zone, as dean of the Cathedral of St. Luke in 1938.

During Bishop Voegeli's episcopate in Haiti, he encouraged the painting of the famous color-filled murals in Holy Trinity Cathedral. In 1969, he served for a year as interim Bishop of Liberia.

Church to Become Cathedral

The Diocese of San Diego has begun the process of making St. Paul's Church, San Diego, into its cathedral church. The Rt. Rev. C. Brinkley Morton, Bishop of San Diego, proposed the plan so that St. Paul's would serve as a "focal point of unity" for the diocese, according to the *San Diego Union*.

"From the standpoint of history, tradition, and location, I feel that St. Paul's Church is the logical choice for the cathedral," Bishop Morton said. "It is the mother church of most of the parishes of the diocese. It is located in the great city of San Diego. Our church has a serious commitment to the urban society, to the city, and consequently, a cathedral ought to be located in the midst of the hub of the city, as is St. Paul's."

Bishop Morton said that the church's high standard of liturgy and music and

the fact that the diocesan offices have been there since the diocese was created in 1973, have made it a "de facto cathedral already."

The Rev. James Carroll, rector of St. Paul's, and Bishop Morton each will appoint half the members of a committee which will study and propose a contractual agreement between the diocese and St. Paul's parish.

Prayer Amendment Protested

Religious leaders from across the nation, including 15 bishops of the Episcopal Church, called recently on the U.S. Congress to stop its prolonged debate on the issue of prayer in public schools and attend to critical issues of peace and justice.

"Prayer is our business, the concern of a religious people," the statement reads in part. "Keep the long arm of government out of our discourse with God and leave the First Amendment alone."

Taking issue with the often-heard statement that "we must put God back into the public schools," the interfaith leaders replied, "This is blasphemy! God cannot be kept out of our schools, not even by the Supreme Court. This is not a quibble! These spokesmen for amending the constitution presume to speak for God, but the god for whom they speak is not the God of the Bible, who thunders down from Mt. Zion. No, their god is but a household god who does the whims of people.

"We know that God is there in the public schools right now, stirring the hearts of teachers and children . . . there is prayer right now in public schools. There are simple prayers of compassion and concern and simple prayers for God's help. We have taught our children to pray and they are there praying now.

"We have taught them to pray and we don't want government teaching them. Prayer is for the parents to teach and not the board of education. Prayer is for the church and synagogue to teach and not the government. We don't want some board of education committee watering down our faith as it toils to write a prayer that offends no one. Some of us address God as Father, Son, and Holy Spirit, and some speak to the God of Abraham, Isaac, and Jacob. These are our traditions and they are dear to us. . . .

"We rejoice in our nation's pluralism and we have taught our children to respect its diversity. Furthermore, we

have taught them to respect those who pray, as well as those who don't. We don't want a government edict violating that respect, whether it be by state prayer or by state imposed meditation. We religious people want the government off our backs and those of our children.

"It has been said that religious men and women favor the prayer amendments and that atheists and non-believers oppose them. Don't demure! We yield to no one in the passion of our belief. We stand here as Christians and Jews opposed to tampering with our priceless constitution, opposed to state enforced prayer or state enforced prayer hiding under a government imposed silence. We will not be silent."

The Episcopal prelates signing the statement were the diocesan bishops of Washington, Minnesota, Massachusetts, Virginia, Indianapolis, Southwestern Virginia, Pennsylvania, Alabama, Delaware, Rhode Island, Michigan, and Newark; the Bishop Coadjutor of Maryland; and the Suffragan Bishops of Washington and Virginia.

At press time, the proposed constitutional amendment that would have permitted voluntary, spoken prayer in many public schools was defeated in the U.S. Senate by a vote that fell 11 short of the required two-thirds needed to amend the Constitution.

Working Class Ministry Explored

St. Peter's Church in the Valley, Louisville, Ky., was the setting for a conference early in March that explored Episcopal Church's ministry with the working class. The Rt. Rev. David Reed, Bishop of Kentucky, was host to the 42 laypeople and clergy who sought to discover how the church can be more effective in this ministry.

The Rev. Robert Carlson, professor of field education at Seabury-Western Theological Seminary, was keynote speaker. "The special relationship working class people have to their jobs affects many facets of their lives. A major feature of that relationship has to do with a lack of ownership of their jobs and a subsequent sense of insecurity," he said.

Another feature has to do with leadership roles working people fill in their churches. Such leadership may have a different meaning than it does

son said. "The church may be the place where they can try out and cise such leadership," he said, not that disillusionment is taking its toll on working people: "The American m — 'work hard, play by the rules, you'll be rewarded' — has been seriy eroded in the last several years." Several seminars offered conferees the opportunity to discuss workable apiches to evangelism, coping with ss, building and being a Christian munity, and service to the neighborl in a working class parish.

Rev. Hugh C. White, Jr., director he Detroit Industrial Mission and conference preacher, stressed that s' ministry was first and foremost oral. He "stood with people," healed sick, and became involved in the s of individuals. "His prophetic e came from his pastoral care," Dr. te said.

serve as a continuing focus for the es raised by the conference, a steer-committee was formed, headed by Rev. Ward Ewing, rector of St. Pe in the Valley. This group will make aference report available and gather tional data on working class minis-

side Fr. Ewing, those active in plan-the program included Michael Ma-y, urban staff person of the Appala-n People's Service Organization; the William Coats, rector of the Church he Redeemer, Pittsburgh; and the Morris Hollenbaugh, rector of Trin-hurch, Hamilton, Ohio, and APSO n poverty program unit coordina- Staff support was provided by IO.

Musician for All Seasons

t Washington Cathedral, the mem-s of the Cathedral Choral Society as-bled for their weekly rehearsals were n some unexpected news recently. A er was read from the board of trust-informing the singers that Dr. Paul away, music director of the society n its beginning in 1941, plans to re-at the end of the current season. He be named director emeritus.

r. Callaway, who retired as the cathe-'s organist-choir director in 1977, been serving in the same capacity at Paul's Church, K Street, for the past years. He will continue in this post. he announcement had a special nancy for the several charter mem-s still singing with the choral society, to us, Paul Callaway's retirement mark the conclusion of 42 years of ic-making under his inspired leader-). Others, whose stay was more tran-t, have been the recipients of his ge-s and have carried it with them to er places and other choral groups. native of Illinois, Dr. Callaway at-

Mo.; studied organ with Dr. T. Tertius Noble in New York and Dr. Leo Sowerby in Chicago, and later in Paris with French organist and composer Marcel Dupré. Before joining the staff of Wash-ington Cathedral in 1939, he was organ-ist and choir director at St. Thomas Chapel in New York City and St. Mark's Church in Grand Rapids, Mich.

In the fall of 1941 he founded the Ca-thedral Choral Society in wartime Wash-ington, and except for the years of his military service, he has continued as conductor of the 250-voice group. Under his baton, we have sung for bishops and archbishops, sovereigns and statesmen, and for ordinary music lovers of every estate in three annual performances of choral masterworks as well as a special Christmas concert and at various cathed-ral events.

To list all of Dr. Callaway's achieve-ments would be impossible. In brief, he was a founder and faculty member of the cathedral's College of Church Musi-cians. From 1956-67, he was music di-rector of the Opera Society of Washington, and for ten years, of the Lake George Opera Festival in New York State. He has been guest conductor of the Na-tional Symphony Orchestra on many oc-casions, and has directed several world premieres.

Dr. Callaway has given recitals in most major U.S. cities, and he holds sev-eral honorary degrees. He has been hon-ored as Washingtonian of the Year, and in 1977, was awarded an honorary O.B.E. (Officer of the British Empire) by Queen Elizabeth for his "outstanding contributions to Anglo-American friend-ship and understanding in the field of church music."

In making the announcement, a spokesperson for the board of trustees said, "There can never be sufficient thanks and praise for the musical gifts Paul Callaway has given us . . . singers, instrumentalists, organists, and listen-ers alike have been enriched by his vast knowledge, his uncompromising high standards, and his dedication to his vo-cation."

DOROTHY MILLS PARKER

Marriage Agreement in Louisiana

An agreement pertaining to marriages between Episcopalians and Roman Catholics in Louisiana was signed by the bishops of both churches on Febru-ary 22 in Baton Rouge. In this ecumen-ical gesture the two churches presented guidelines in a common effort to nurture family life and foster deeper unity be-tween the churches.

The Rt. Rev. Willis Henton, Bishop of Western Louisiana, said, "This will free pastors from having to ask the bishop each time there is a marriage between a

The agreement states, "Both the Episcopal Church and the Roman Cath-olic Church agree that Christian mar-riage is a sacrament of God's love and a sign of the spiritual unity between Christ and his church. Both also agree that sacramental marriage is freely and mutually entered into by the couple as a lifelong union."

The aim of both churches is to ensure that both parties "continue to live devoutly within the tradition and disci-pline of their respective churches; live and teach the apostolic faith within their marriage and their family; work for closer relations between their churches; be living witnesses to a sinful and bro-ken world and active instruments in that world of Christ's redemptive power."

Members of either church may obtain permission to celebrate their marriage in either church. The presiding priest usu-ally will be the priest of the church in which the ceremony takes place, with the other priest assisting. Premarital conferences and instructions should be arranged by both priests.

There were, however, signs in the doc-ument of unresolved questions. "Since progress in the relationship between our churches has not yet reached the point of full sacramental sharing, it is usually preferable not to have these marriages in the context of a eucharistic celebra-tion," the agreement reads.

"Until our churches achieve full sacra-mental sharing, Roman Catholic disci-pline requires the Roman Catholic party to promise sincerely 'that everything possible will be done to see that the chil-dren of this marriage will be baptized and educated in the (Roman) Catholic faith.' This in no way contradicts or di-minishes the right and responsibility of the Episcopal party concerning the 'physical and spiritual nurture' of the children including preparation for bap-tism and confirmation."

Statewide dialogue on the question of mixed marriages began more than two years ago, though the two churches have been in dialogue for many years or both the national and international level. "Further steps are very dependent on what happens on the international level," Bishop Henton said.

The assembled bishops saw the agree-ment as a significant step, at the state level, despite the unresolved questions.

The Rt. Rev. James B. Brown, Bishop of Louisiana, was represented at the signing by the Rev. Charles Wolmesdorf, diocesan ecumenical officer. Join-ing Bishop Henton and Fr. Wolmesdorf were Roman Catholic Archbishop Philip M. Hannan of New Orleans and the bish-ops of the five Roman Catholic dioceses of Louisiana.

JANET M. MORGAN
Pineville, La

Hunger

Last August, President Reagan, declaring that he was "perplexed" at reports of increasing numbers of hungry people in this country, responded by creating a Task Force on Food Assistance. This group traveled widely across the country and held full-scale hearings in several cities. The National Hunger Committee of the Episcopal Church presented its testimony in Boston on December 2 [TLC, Jan. 8]. The task force reported its findings on January 9 [TLC, Feb. 12].

In the interim, we were treated to remarks by Edwin Meese, counselor to the President, in which he alleged that large numbers of people seeking food assistance from churches and other feeding outlets were, in effect, freeloaders. Dr. George Graham, a nutritionist and a member of the task force, observed that, since a disproportionate number of professional athletes were black, they were obviously well nourished, an observation that can only be construed as fatuous. Concerning this latter remark, the *Baltimore Sun* observed that, in that case, the students at Johns Hopkins must be seriously undernourished!

In the final analysis, however, what is disappointing about the task force's report, which has attracted a great deal of criticism, is the fact that it does not come to grips with the problem. It equivocates about the extent of hunger in this country.

Growing Problem

Obviously, its members could not draw attention to a severe problem of hunger. Such an assertion would have been embarrassing to the administration. However, so many witnesses testified to a growing problem that neither could they say that the problem had been exaggerated. In the end, they equivocated, taking refuge in the lame argument that the extent of hunger could not be assessed since it could not be quantified: "We have been unable to substantiate the allegations of rampant hunger."

In our testimony, in common with many other witnesses, we presented data from several regions of the country indicating that more and more people had been turning to church-based feeding programs since 1980. To ignore this trend is myopic at best. Even after making a generous allowance for the lazy

and those who seek out these programs for reasons other than free food, a trend such as this should have been investigated more thoroughly.

Not once in the Boston hearing were witnesses questioned about the growth in demand. The statement that "... the existence of private sector institutions, including soup kitchens and food banks, does not imply the failure of federal food assistance programs, as some have argued," is by no means exculpatory.

Clear Signal

The existence of these facilities may not imply failure, but their explosive growth carries a clear signal that something is amiss. To say that "... it should not necessarily be inferred that more private sector activity means that hunger has increased commensurately," is to beg the question. Because the depth of the water has not been measured accurately does not mean that there is not a flood.

There are official statistics showing the numbers of recipients in federal food programs. They show a leveling-off of participation even during the worst recession in this country for over 40 years. Taken with the growth in demand for private sector feeding programs, it seems extraordinary that little or no effort was made to clarify this anomaly.

The recommendations for dealing with the problem are neither exceptional nor exceptionable. Given the fact that there is a hunger problem, a fact acknowledged by the task force ("... we have found evidence of hunger in the sense that some people have difficulty in obtaining adequate access to food..."), one would have hoped for some bolder strategies to deal with the problem.

This is not to say that the task force has not come out with some good recommendations. It suggests, for example, raising the food stamp eligibility asset limit and the exemption for an automobile. Individuals should not be denied food stamps simply because they have no fixed address. States should be directed to keep food stamp offices open during some non-business hours (to accommodate the working poor). Other laudable recommendations include improved regulations governing tax breaks for corporations making charitable donations of food and encourage-

ment. However, some proposals have drawn wide criticism. Chief among these is recommendation that participation in the existing federal food assistance programs should be made optional in some states. In other words, there should be a block grant program. Those who have seen this type of program in effect in Puerto Rico were greatly impressed by its efficacy.

It is, however, dangerous to extrapolate from a unique situation (and many church people with experience in administering grants acknowledge that Puerto Rico is unique), which is what the task force appears to have done. Such a program could, moreover, effectively negate the guarantee that poor families can receive food assistance regardless of where they live.

It is unfortunate, too, that the task force itself was not above criticism. Only two members had any direct experience of working in food assistance programs. It is noteworthy that these were among the most assiduous in their attendance at the open hearings. (The individuals attended only one hearing and two came to only two of the hearings.)

Disbelief

Perhaps the worst thing about the task force findings is that very few people believe them. A recent Lou Harris poll shows that the American public, by a margin of four to one, disagrees with the findings. *The Economist* newspaper of London observed that "... the commission's chairman, Clayburn Knowlton, felt obliged to issue a statement Tuesday saying, 'We find hunger to be a real and significant problem throughout the nation,' even though this appears to be at odds with the message of the report."

From my own personal experience, this disbelief is widespread. Betsy Imling, an Episcopal member of the task force, spoke movingly to a meeting of diocesan hunger coordinators in October of a great problem of hunger. Later, reported in the January 15 issue of *The Living Church*, she claimed that she could not substantiate this. With that latter conclusion, based on my own visits, contacts, and figures, I respectfully and pointedly must disagree.

The church does not shrink, as we saw in our December testimony, from feeding the poor and the hungry. It is a vital part of our ministry. It is time, however, to redefine the respective roles of the church and the government in this task. The task force had this opportunity. They failed to grasp it.

DAVID E. CRENSHAW
Staff Officer for Hunger
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Faith is more like sailing on uncharted seas

than staying in port and telling tales

of the demons over the horizon.

By MARTYN B. HOPPER

The author of the Letter to the Hebrews describes faith in terms that in the 20th century find hard to commend: "Now faith is the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1).

"I believe in America" (or miracles or saints or even God) — all are statements which are used today, in many ways, to indicate merely a kindly disposition or feeling. Faith is looked upon as something that helps us triumph over nature — a virtue that strengthens our consent to explaining a system of things when the evidence is not sufficient to establish knowledge.

The "Age of Faith" refers to the time in the intellectual milieu of western Europe that was essentially the Christian interaction of the world. With the advent of scientific thought and with the emphasis on rationality and logic, faith has come to be looked upon as nearly impossible for the intelligent person.

It is important to see clearly that faith is not a substitute for knowledge. Knowledge will never replace faith; as knowledge grows, so should faith grow. The old English word *feid* signifies a quality of willpower and loyalty which has since to have been lost in modern attitudes. What, then, is the Christian view of faith?

Faith has come to seem like a test of courage, for we have practically lost sight of how natural it is for us. The faith of the New Testament is not impressed by

its own worth, but by the *faithfulness of God*. It does not create its own certainties, but lays hold on the certainties of God's truth. It does not pretend that God's truths are established by its own demands. It believes because God has established his truth.

The faith that Jesus recognized so many times in the Gospels was a response of the whole person to Almighty God as revealed by the Messiah. This response seems, in every case, to be described by the Greek word *pistis*, which means steadfastness. Thus Jesus emphasizes this quality in every situation where a display of faith is revealed. (For instance: by the centurion, Matthew 8:10; the woman who touched Jesus' garment, Mark 5:34; the woman who wiped Jesus' feet, Luke 7:50; the Samaritan leper, Luke 17:19.)

The Apostle Paul points to faith as being essential for the persecuted Christians whom he visited throughout the Roman Empire. Similarly, the early church Fathers wrote extensively of this quality of steadfastness. St. Augustine observed, "Nobody believes anything if he previously does not think it must be believed." Herein lies the content and vision for our steadfastness.

Faith is the willingness to act as if the completely unprovable were true. It is a commitment, a daily decision, an act of will which reaches beyond our feelings and emotions.

When all this has been said and done, it is still necessary to recognize that faith is *God's gift*, not our handiwork. It is his manifestation of the truth of life, not our demonstration by argument or impressive eloquence. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Ephesians 2:8).

Let us never imagine that faith can

ever be furthered by suppressing doubt, for as Tennyson concluded, "There lies more faith in honest doubt than in half the creeds." All truth is one, and religion must be as eager as science to know the truth as far as man can perceive it. There is, however, a great difference between what man can perceive on his own and what is perceived as a result of God's grace. Our assurances and convictions can be based on the best will in the world, but without the gift of heavenly grace they will never withstand the test of time.

Faith is more like sailing on uncharted seas than staying in port and telling tales of the demons over the horizon. It must, therefore, be capable of sustaining us as we grow, become puzzled, hurt, and finally transformed by the whirling and flashing experiences of life.

"... Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the full measure of perfection found in Christ" (Ephesians 4:13): it is with these graphic words that the Apostle Paul describes how our faith is linked to our lives as Christians.

Ordinary people do not determine their lives on the basis of complicated theological doctrines. They are affected by credal statements in most cases to the extent that these illumine their sense of value. The countdown to their most important years and days is marked off on the edges of human experience, on what they have learned to believe about each other in the course of their growth through time.

Jesus recognized the existence of gradual human growth. He acknowledged that faith speaks comfortably in a human voice in tones that reflect a tested capacity to trust mature human reactions to life: the importance of the very ordinary — the shepherd looking after his flock; the sower at work. It is through just such ordinary people and ordinary situations that faith grows, as it does in the home, the market, the shop or the office.

Human beings are essentially born "religious" because they possess a need for order, a need to make sense out of lived experience. Faith, then, is our nat-

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time meaning and purpose.

Belief, on the other hand, is the content of our faith and thereby ever-changing. The word for belief in Latin is *opinio*: to have an opinion or to make an intellectual assertion. Beliefs are intellectual expressions of faith.

These two words, faith and belief, should never be confused with one another. Faith answers the question, "Is there a God?" in the affirmative. "Who is God?" is a question of belief, whose answer is complex, diverse, and always inadequate.

To *know* in the religious sense is to possess the kind of faith which will open our lives to transforming experience. The word "know" implies a depth of understanding which is connected to the deepest levels of our being. There are many Greek words used in the New Testament that are translated "know," but they carry different meanings. One is *ginosko*, which implies knowledge and understanding — the tools necessary for belief. Another is *oida*, which means to have seen or to see, and it is in this sense that Christian faith is rooted.

Our *surrender of faith*, what the philosopher Kierkegaard called "the absolute paradox" and what Paul Tillich termed "the ultimate leap," is a daily decision. To paraphrase the words of St. Gregory of Nyssa, the soul keeps rising constantly and thus makes its way through the higher regions towards the transcendent God.

Thus the moving force throughout our lives is God himself, drawing us on day by day to an ever deepening relationship with him. Faith, it will be seen, has nothing to do with expectancy, with prosperity, with fate; it is not even related to an abstract statement. It centers in a person and it becomes a dialogue between the human and the divine.

The two greatest dramas of life are the soul in pursuit of God and God in pursuit of the soul. The first has less apparent urgency, for the soul that pursues God can do so leisurely, as Peter followed the Savior from afar.

When God pursues the soul, however, he proves a relentless lover. This is beautifully described in the poem, "The Hound of Heaven," by Francis Thompson. As the rabbit runs into its hole to evade the hunter, so the soul tries to escape into the five lairs in the poem: the unconscious mind, sex, science, nature, and humanism. These five substitutes for God are chosen in an effort to preserve the ego, to save it from the shattering contact with divinity.

What conclusion can we draw about our faith? Faith is a mystery. A mystery, however, is not a wall against which you run your head, but an ocean into which you plunge. A mystery is not night; it is the sun, so brilliant that we cannot gaze at it, but so luminous that everything is illuminated by it.

Confession

We make a leap of trust in confessing

in words to our priest,

and in that leap is grace.

By JAMES D. CHIPPS

For the longest time I had trouble with confession. Part of it was a reaction to the stereotyped Roman Catholic confessional, with its crude jokes and questionable theology (sin now, confess later, sin again tomorrow).

But it was equally a reaction to a super-Protestant stereotype of confession: "God already knows, so you don't need to tell anyone, least of all a priest. If you're contrite, you're forgiven, so don't make a fuss about it." Anglicans weren't immune to clichés either: "All can, some should, no one must."

One priest tried very hard to deal with the issue for me, and his advice went something like this: "It is a good spiritual practice to make a periodic examination of conscience (at least annually, preferably in Lent) and sort out those sins we know we have committed. Most of those sins we'll have resolved by being honest with God through our own secretly prayed confessions, but there may be a few 'biggies' that we can't shake. These we should take to our priest and seek spiritual counsel and private confession."

This nostrum wasn't very satisfactory because it implied that there was some

hierarchy of sins which needed more clerical horsepower as the seriousness increased. And, wasn't I getting the hook for all those sins I simply can't or would not recall because of infrequency of my self-examination?

For many Episcopalians, I suspect the waters are also muddied with the reintroduction of the sacrament of Reconciliation of a Penitent (BCF 447). I say the waters are muddied because, while the rite is there, the Prayer Book gives no theological or pastoral explanation of who should, when, how often, and why *I* should make a confession. Nor is there any explanation of why this rite is any different from the General Confession that accompanies the Holy Eucharist or the Daily Office. The average person probably can't do a very thorough examination of conscience in the context of those services simply due to time constraints.

Nor does the Prayer Book lay out clearly the sacramental character of confession, absolution, and penance. The great manifesto of the anti-Romanism, the 39 Articles of Religion, particularly Article XXV, even tries to assert that it isn't a real sacrament at all.

As I said, I had trouble with confession, and my church wasn't helping out much. Nevertheless, during Holy Week last year I finally screwed up courage, swallowed my pride, and humbly

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ession to a priest.

was a holy experience! The flesh blood experience of feeling hands on my head and hearing real, spoken words — “The Lord has put away your sins” — was an immensely powerful and moving thing. I cried real tears of joy. I never did, finally, feel forgiven!

Afterwards I tried to reflect on why, if it was such a wonderful thing, it had taken me so long to do it. Why did I intellectualize this business and pretend to be one of the “some who shouldn’t”? Years I had said the General Confession frequently with particular sins in mind, yet not once did I ever feel the sense of release that this private confession gave me. Why?

The answer, for me at least, is that it is some of the things we say about God that’s very easy to hide from God. It’s especially easy to hide in those dark recesses of our minds where, like Adam and Eve, we can clothe ourselves in fig leaves so that when God finally does look at us (“Where are you?”), he won’t see us. It’s very easy when our garden is only in our minds.

But God made us flesh, not merely intellect, and when he ordained the sacraments, he made them real, sensual things. It is impossible to hide in the recesses when you stand openly before another person and utter the words which strip away the fig leaves. None of the dark coffin-box confessional for us! We come face to face with our confessor. It is impossible *not* to be humble when we really kneel and speak real words that accuse us in real terms.

The very speaking brings in a new dimension: our implicit act of trust in our confessor — trust that overcomes the fear of being judged or, God forbid, being condemned about. I know of no stronger or more powerful words in all of Anglicanism, and for its moral ambiguity, than the words of the Book of Common Prayer (p. 446): “*The secrecy of a confession is morally absolute for the confessor and must under no circumstances be broken.*”

But still, we make a leap of trust in confessing in words to our priest. And in that leap is grace, a relationship of love opened away of all sentimentality, even rationality, when priest and penitent meet in their humanity with God — a humanity that for the briefest of moments is rid of all the impedimenta that prevent it or hide it, so that only the love of God is left. In that love Christ dwells.

Finally there is the promise: no longer merely *thinking* I am forgiven but *feeling* it, having it sealed in me — hands on my head, words in my ears, crosses on my brow, and real tears upon my cheeks, sensual things all. “The Lord has put away all your sins.” How do I feel it!

Why did I wait so long?

Cockney Common Sense

It makes yer fink — don’t it!
That that there Jesus wot never did no wrong
Put up wiv all them trials
An’ faced that ’orrid frong.
An’ carried that there ’eavy cross
To Calvary’s little ’ill
An’ let them nail ’im on it
To do ’is Father’s Will.

’E muster bin blind crazy,
Or very, very strong —
To die upon that blinking cross
When ’e’d not done no wrong.
I s’pose yer fink I’m higgerant,
But, git yer Bible, read!
The Gospel says ’e dunnit
Fer blokes like me — in need.

I ain’t much eddication but I got imagination
An’ when I shuts me eyes up very tight,
I kin see me Lovin’ Saviour —
Gor Bless ’im, it ain’t arf an orful sight.
There’s them Romans standin’ larfin
As the blood drips from ’is ’and,
There’s ’is Muvver wiv ’er friends
An’ even they don’ unnerstand.
I tries ’ard not to see ’em
An’ I look up in ’is face,
Its jest as though ’e smiles at me
From that dark, gruesome place.

Now I’m big an’ strong an’ ’ealthy,
An’ I sins an’ swears an’ drinks.
But when I sees ’im ’anging there
I very orfen finks —
I woner if I’d known ’im
Could I ’ave stood near by
An’ let those blighters nail ’is ’ands
Then watch ter see ’im die?

I know I’ve never served ’im
The way I reelly should.
I’ve not cut out fer churchy fings
Nor bein’ very good.
But one fink I am certain,
I’d rather ’im than me
Nailed ’ands stretched out to ’eaven
An’ dyin’ on that tree.
But, ain’t it bloomin’ wunnerful —
’E DID IT ALL FER ME!

(The Rev.) Fred Adams
Northampton, England

Scripture, Reason, and Tradition

Anglicans have long spoken of scripture, reason, and tradition as the threefold authority for the teaching and practice of the church. It may be questioned whether any of the three are being taken seriously enough in the Episcopal Church today.

These are, of course, difficult days for any stable system of authority. The contemporary preoccupation with the instant gratification of desires is against it. Simplistic approaches to authority, as in the unedifying current debate between so-called creationism and Darwinism in public schools, do not clarify the situation.

The authority of tradition is suffering special neglect. The word itself has been cheapened and trivialized by careless usage in the church. In one parish recently, we heard something being called a tradition because it had been done on two consecutive years! *The tradition, holy tradition*, should refer to what has been done for many centuries.

The adjective traditional has recently been distorted by commonly using it to refer to 16th century English. This again has nothing to do with holy tradition. Sixteenth century English was used by 16th century people to express heresy as well as orthodoxy. In any case, the most important writings of traditional Christianity

let us be honest enough to admit we know them only in translation.

Tradition is the process by which, under the guidance of the Holy Spirit, the living faith of the church is handed down, from generation to generation, in the lives of believing people, in the customs, practices, and usages by which they express this faith. The observance of Sunday and the church year, the creeds, the organization of the church in dioceses, the threefold ordained ministry, the monastic life, and much more must be credited to tradition.

Tradition is not something one redesigns every few years, or legislates by a synod or convention. It is something people are born into, grow up in, and pass on to others. Slight changes occur from time to time in a growing body or a family; but vast and dramatic ruptures, even if they are well meant, are inimicable to the continuity of tradition.

We think that an awareness of the seriousness of holy tradition needs to be restored in the Episcopal Church. We need to get back to the wisdom of the saints, back to the disciplines which schooled our ancestors. We are not equipped to face the grave problems of our own age, or of the next, in a truly Christian manner if we cannot draw on the riches of our inheritance.

As in a human family, we may not like all our relatives, and we may not like all of the inherited belongings in the family home, yet these things and the people who have nourished our life, and we impoverish ourselves and our children if we cannot relate ourselves to them.

“In Praise of the Seven Deadly Sins”

SLOTH

By RICHARD HOLLOWAY

We must not confuse sloth with simple physical laziness or love of sleep. These may, indeed, be signs of sloth, but they may only be due to the type of metabolic disorder which frequently afflicts curates.

The real root of sloth lies in the will; it is there that the attack is made, and when it takes over, it can affect everything. The will is the active, executive part of our nature. Sloth is a disease of

the will. It spreads insidiously, quietly paralyzing and numbing the will so that, after a while, almost any effort is too much trouble.

We are not meant to drift through life like corks on a river. We are meant, under God, to take our lives into our own hands and direct and drive them by the discipline and training of our wills. Sloth undermines this program, constantly tempting us to let things drift along, doing only enough to get by, making nothing of ourselves and contributing nothing to others, bobbing gently along on the surface of life, amiably and without direction.

Slothful people are rarely bad people

— they don't have enough energy to be bad. But they do something which is as bad: they create the condition in which real wickedness can flourish, because they can't be bothered to do anything about it.

Edmund Burke said that the only thing required for the triumph of evil was for good men to do nothing. In sloth which prepares the way for great wickedness, by allowing evil and energetic men to make the running. This is the meaning of those famous words in Yeats' poem "The Second Coming": "The best lack all conviction, while the worst are full of passionate intensity." There are three forms or modes

This article concludes the lenten series on the seven deadly sins, written by the Rev. Richard Holloway, rector of the Church of the Advent, Boston.

THE MOVIES

TERMS OF ENDEARMENT. 1983. (Two hours, ten minutes) James A. Brooks, director.

The relationship of Aurora (Shirley MacLaine) and her daughter Emma (Debra Winger) is the main focus of this engrossing and emotional motion picture. The film does not have a moral per se, or a philosophical point of view; it simply shows us segments of everyday life in which we see ourselves as well, in family issues such as over-protection, independence, and the conflict of generational values.

After Aurora's husband dies, she depends upon and yet tries to control her only child, Emma, who rebels by marrying a man whom Aurora dislikes. Emma leaves Texas with her teacher husband, has three children, and endures his off-and-on unfaithfulness. Her spirit is always high, however, even when she discovers she has cancer.

Meanwhile back in the River Oaks section of Houston, Aurora and her neighbor Garret Breedlove (Jack Nicholson), a former astronaut who is incapable of commitment, form a relationship which helps and also hurts Aurora. When she finally admits her need of someone in her life, Garret just can't settle down.

The film nears its end with Aurora and Emma's husband at the sick daughter's bedside. Emma has told her children the importance of being loved and of giving love before she dies.

What struck this reviewer was the lack of any religious perspective through the passage of life — no scenes of baptisms, marriages, burials; no chaplains at the bedside, no counselors in times of distress. These people have no outside reference beyond themselves, and yet they reveal to each other forgiveness, support, and growth.

I see all these as moments of grace, in spite of the film's total exclusion of the church.

THE RIGHT STUFF. Directed by Philip Kaufman, 1983. (Running time: three hours, 11 minutes)

This epic portrayal of flight — from test pilot Chuck Yeager's breaking the sound barrier in an experimental Bell X-1 rocket plane in 1947 to astronaut Gordon Cooper's orbiting of the earth in 1963 — is light, funny, often tragic, but also filled with human pathos and a frontier spirit.

The early pilots, first seen in the "desert" and giving their whole selves to flying by their ingenuity, skill, and commitment, set the pace for this film which is

taking over, something inimical to our soul's health. Or it may be a general hardening of our attitudes, a closing up of our hearts. And we can't be bothered to make the effort to shake off the danger. Insidiously it creeps up on us, paralyzing the will.

Finally, there is spiritual sloth. When I was at Kelham, we used to call it "the doom," that terrible weight of spiritual apathy that washes over us, so that almost everything becomes too much trouble. We can't be bothered to pray, and going to church becomes an enormous effort. Everything is too much trouble and nothing we do seems, anyway, to make any difference — so why bother?

I am sure we all know the feeling. If we let it take over, it can complete that slow strangulation of the will which is the whole object of sloth. Sloth spells doom.

I said at the beginning of these essays that I would try to look on the positive side of the seven deadly sins, say something affirmative about them, look on their good side, as it were. Well, this one's got me stumped. I find it hard to say a good word about sloth.

Sloth must be strangled at birth. Once you allow it to enter the system, it will poison everything. Sloth will leave you jaded and indifferent. Finally, it will paralyze the will completely, so that action no longer becomes possible even if, too late, you try to summon up the energy.

Don't mess about with sloth: shoot straight from the hip if it raises its scaly head. The only answer to sloth is action, the steady and persistent application of the will, aided by God, to the duties that lie before you.

man who has given in to this never s out anything for himself. He is too to inform himself. He lives on nd- or third-hand opinions. He trots the clichés he absorbs from TV and spaper, because he cannot be both- to arrive at an opinion of his own. does not want to make the effort h examination of the evidence ices, so he becomes a sitting duck 'the opinion formers," the arbiters oral and intellectual fashion in our ire.

consciously, he absorbs their ideas, opinions, and he ends as a convent statistic in those shifts of public opinion which are frequently adduced by e who stand to profit by such shifts. ource, there has been no shift; there been manipulation of public opinion e interest, frequently commercial, tiny minority who "are full of pas- ate intensity."

ware of second-hand opinions. They symptoms of mental sloth. Apply own mind to the issues of the day. mind is better than you think. Use fake up your mind by a constant ise of intelligent discrimination.

lated to mental sloth is moral sloth. is failure to act in situations of al danger, either private or public. can complain and complain about e great social evil, but perhaps we oo lazy to do anything about it; too to join a political party or pressure ps. It is always someone else who to do something.

ie danger of moral sloth can be pri- as well as public. We may be allow- ourselves to drift into a state of

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MARRIED priest as assistant to rector. Special vocation to counseling and group work to community 2/3 time; share full parish ministry 1/3; lovely housing and community. Contact: The Rev. George Busler, St. Mark's, Westhampton Beach, N.Y. 11978.

SOCIAL WORKER in residential treatment center, or liaison with families and agencies, progress reports, initial intake screening. B.S.W. required. Must wish to function as part of a Christian community in JCAH accredited psychiatric facility for male adolescents. Starting salary \$13,000. Send resume to: Richard Burnett, CAMELOT — A St. Francis Boys' Home, 50 Riverside Drive, Lake Placid, N.Y. 12946.

CLINICAL PSYCHOLOGIST for assessment and treatment coordination in JCAH accredited psychiatric facility specializing in treatment of conduct disordered male adolescents. Must have N.Y. State clinical license and commitment to a Christian, therapeutic community. Base salary \$26,000 adjustable or additional qualifications. Application deadline April 30, 1984. Send vita and references to: Richard Burnett, CAMELOT — A St. Francis Boys' Home, 50 Riverside Drive, Lake Placid, N.Y. 12946.

WANTED: Church man; male or female; deacon or priest for position of curate and organist. Two masses on Sunday, exciting parish with lots of beautiful people. Reply to: Canon Hoeh, St. John's Church, Fort Hamilton Parkway, Brooklyn, N.Y. 1209. Tele: (212) 745-2377.

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

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

WANTED: Curate for rapidly growing traditional parish in the deep south. Full sacramental ministry, emphasis on Christian education and youth work. Reply Box A-579*.

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

Alan Shepherd, John Glenn, Gus Grissom, and others. Those who have "the right stuff" are the early pilots. Their individuality and personal bravery carry over to the astronaut "pilots," even when massive technology and machinery surround them.

What I found profoundly meaningful in the film was the attempt by the director to portray the conflict between technology and human skill. The motion picture insists on making exploration of space a human enterprise, and not just a scientific experiment.

This is seen when Aborigines light fires in Australia at a listening station, which coincides with the "fireflies." John Glenn describes surrounding his capsule in space; when the Hallelujah Chorus is played in the background at the first press conference full of circus politics; and later when Chuck Yeager, still testing "airplanes," sympathizes with the spacemen by saying, "How would you like to volunteer for a suicide mission on TV?"

A man dressed in black is seen at each stage of development, and he is the one to tell the family when a pilot dies, and later he is present when John Glenn is about to begin a dangerous first mission. The angel of death is always near.

Poking fun at politicians and scientists may not be religious, but keeping a focus on humanity always is — as this motion picture does from beginning to end.

(The Rev.) ERNEST E. HUNT, III

Tamarisk and Manna

Generations the miracle waits.
Sometimes eyes wander by,
Looking elsewhere,
Chasing mirage in hope of oasis.
Then comes that dawn
When some rude horde
Is starved enough to risk
A taste of those strong flakes.
Overnight the story swells
To storm, snowing loaves.
Only the wildest tales
Begin to hint the mystery.
It's the first time they've noticed:
Of course it's for Israel!
But the fatted are quick to bore.
"Can't God do better than this?"

Seeing's so brief
We need scripture to keep it.

Robert E. Jones

POSITIONS WANTED

ADMINISTRATIVE ASSISTANT/ORGAN CHOIRMASTER. Layperson desires full-time position in Episcopal Church — Eastern or south U.S. Extensive, successful experience in church music/parish administration. Informed in traditional and current trends in liturgy and music. Creative, innovative, hard working, detail oriented. Works well with people. Reply Box C-578*.

SEMINAR

THE ORDER OF ST. HELENA offers a seminar private and liturgical prayer, June 18-25, 1984, conducted by the Rev. Sr. Rachel Hosmer, OSH and Jean Campbell, OSH. For information contact Prayer Seminar, Convent of St. Helena, P.O. 426, Vails Gate, N.Y. 12584.

TRAVEL

1984 PASSION PLAY, Oberammergau. June July 6. Visit Salzburg, Vienna, Munich, and more. Brochure: The Rev. Ronald Jaynes, Box 216, Little Silver, N.J. 07739.

CZECH CULTURAL TOUR featuring Bohemian Baroque art, music, architecture. Visit fabulous cathedrals, castles, chateaux. July 28-August 8, 1984. Places and Pleasure Travel, Big Spring, Texas (263-7603). Mike and Mary Skalicky, tour directors.

CLASSIFIED ADVERTISING RATES

(payment with order)

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

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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

PEOPLE and places

Appointments

Rev. Henry Lee Atkins, Jr. is now serving St. Ael's Chapel, 40 Davidson Rd., Piscataway, 08854.

Rev. Nathan Baxter, who is well known as a rector and seminar leader, will become chaplain Paul's College, Lawrenceville, Va., in July.

Rev. Eddie Blue is now rector of the Church of Holy Trinity, Baltimore, Md.

Rev. Cyril Casper Burke is chaplain at St. Augustine's College, Raleigh, N.C.

Rev. Edward H. Harrison, Jr. is associate rector of Trinity Church, Concord, Mass. Add: 81 St., Concord 01742.

Rev. Roland Manning Jones is rector of St. John's Church, New Canaan, Conn.

Rev. Frederick F. Powers, Jr. will become dean of Saints' Cathedral, Milwaukee, Wis., in June.

Rev. Stuart A. Schlegel will become rector of St. Luke's Church, Los Gatos, Calif., on July 1.

While, the Rev. Edward M. Jacobs, who retired December 31 after 20 years as rector, will serve as vicar.

Rev. John A. Smart will become rector of the Church of the Holy Trinity, Rittenhouse Square, Philadelphia, on May 1.

Priests

Georgia—Gene H. Paradise, on October 28, 1983. He is now rector of St. Michael's Parish, 515 Liberty St., Box 346, Waynesboro, Ga. 30830.

Western Massachusetts—Sharon Ancker, assistant to the rector of St. Andrew's Church, 335 Longmeadow St., Longmeadow, Mass. 01106.

Deacons

Alabama—Patricia Wing Srinivas, who will be on the clergy staff of St. John's Church, Decatur, Ala.

Los Angeles—Duc Xuan Nguyen, who is serving the Vietnamese congregation at St. Anselm's Church, Garden Grove, Calif.

Pittsburgh—Joanne Hetrick, who will serve St. Thomas' Church, Oakmont, Pa. Add: 23 Rupert Lane, New Kensington, Pa. 15068.

West Missouri—Berniece Goodson Craig.

Permanent Deacons

Western North Carolina—Steve Alan Holcomb, who serves the Church of the Messiah, Murphy, N.C., was ordained in June. He also works as a high school band director. Add: Route One, Box 183, Murphy 28906.

Seminaries

Dr. Guy F. Lytle will join the faculty of the Church Divinity School of the Pacific in fall of this year as associate professor of church history. The Rev. Samuel M. Garrett, who has been professor of

Since 1977 Dr. Lytle has been assistant professor of history at the University of Texas at Austin and during the past year he has been visiting professor of church history and historical theology at the Episcopal Seminary of the Southwest.

Retirements

The Rev. LaVerne Morgan, rector of St. Michael's Church, Lansing, Mich., will retire on May 31st.

Deaths

Leon McCauley, a former business manager of THE LIVING CHURCH and book editor and production manager for the Morehouse-Gorham Co., died in Riverside, Conn., on February 15 after a long illness, at the age of 76.

Between 1945 and 1948 he was with Thomas Nelson and Sons, publishers, as assistant sales manager, covering large cities in the Midwest and the East. He later headed the Bible and religious departments at Oxford University Press until, in 1951, he went to work for the national church, developing the then new Seabury Press. For many years he was president of McCauley Enterprises, a national book distribution and publishers' consultant firm. Mr. McCauley is the author, with his wife, of several books and anthologies. He was a long-time member of Christ Church, Greenwich. He is survived by his wife, Dr. Elfrieda Babney McCauley; four sons, Dr. Brian McCauley of Nairobi, Kenya, Christopher and Kevin of Hillsboro, N.H., and Matthew of New Haven, Conn.; and two grandchildren.

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

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-2

HARTFORD, CONN.

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

WASHINGTON, D.C.

NATIONAL CATHEDRAL (202) 537-6200
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.

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

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15; Sol Ev & B 8. Masses Daily 7
also Tues & Sat 9:30; Wed 8:15; 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, Tues 5:30, Wed 12:15; Thurs 10 (Healing), Fri 7. Parish supper & 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.

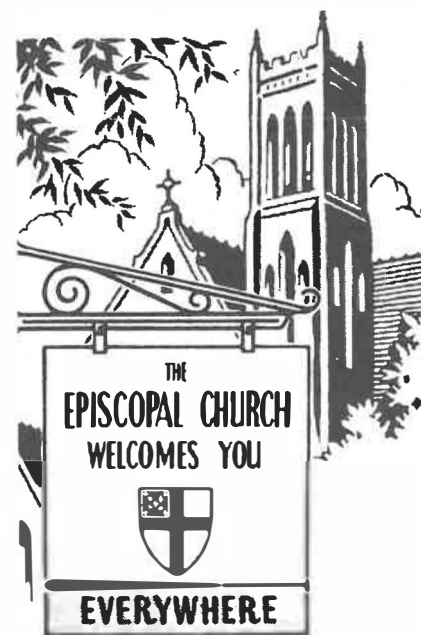
ALL ANGELS BY THE SEA 563 Bay Isles Rd
The Rev. Thomas G. Aycock, Jr., v
Sun Eu 8 & 10; Wed Eu & HU 10. Holy Days 10

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
485 W. Forest Hill Blvd.
The Rev. John F. Mangrum, S.T.D., D.H.L., r
Sun 8, 9:30 Eu; 11 MP & Eu. Daily 8 MP & 5 EP Wed & HD 8:15; Wed 7 HC

WINTER PARK, FLA.

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



— Light face type denotes AM, black face PM; address; anno, announced; A-C, Anticipation; appt, appointment; B, Benediction; C, Cessions; 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 day; hol, holiday, HC, Holy Communion; HD, Holy S; HH, Holy Hour; HS, Healing Service; HU, Holy Un; Instr, Instructions; Int, Intercessions; LOH, Living On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, r-; r-em, rector emeritus; Ser, Sermon; SM, Service Ausic; Sol, Solemn; Sta, Stations; V, Vespers; v, r; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

ATLANTA, GA.

TUR SAVIOUR 1088 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.
The Rev. W.D. McLean, III; the Rev. John L. McCausland;
the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass: 9:15 Mon, Wed, Fri;
1:15 Tues & Thurs, 7:45 Sat. Daily EP 5

CHICAGO, ILL.

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

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

GLENN ELLYN, ILL.

ST. BARNABAS' 22 W 415 Butterfield Rd.
Sun 7:30 MP, 8 H Eu (Rite I); 10 H Eu (Rite II); Tues 6:30 MP, 7
H Eu, 5 EP; Wed 9:15 MP, 8:15 EP, 7 H Eu w/prayers for
healing; Thurs 6:15 MP, 6:30 H Eu, 7 Breakfast, 5 EP; Fri
7:30 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 Nall, 66202
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat
9:30 & 4, Sun 4

BALTIMORE, MD.

GRACE AND ST. PETER'S Park & Monument
EP. Rementer; FS. 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 6, Sat 12 noon. C Sat 12:30

OLD SAINT PAUL'S, 1892 Charles St. at Saratoga
Baltimore's Mother Parish
Sun H Eu 8, Forum 10; Ch S 11; H Eu or MP 11. Daily 8;15
MP; 12:15 H Eu, 5:15 EP. Lenten preaching every Wed & Fri
12:15

CHURCHVILLE, MD.

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

SILVER SPRING, MD.

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

BOSTON, MASS.

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

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

THE MISSION CHURCH 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

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

DETROIT, MICH.

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

FLINT, MICH.

ST. PAUL'S 711 S. Sag
The Rev. Peter A. Jacobsen, r
Sun Masses 8 & 10. Masses 7 Mon, Wed, Fri; 9 Tues, T
Sat; 12:10 Wed

MINNEAPOLIS, MINN.

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

LONG BEACH, MISS.

ST. PATRICK'S 200 E. B
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultraya 1st I

KANSAS CITY, MO.

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

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; CSat

ORANGE, N.J.

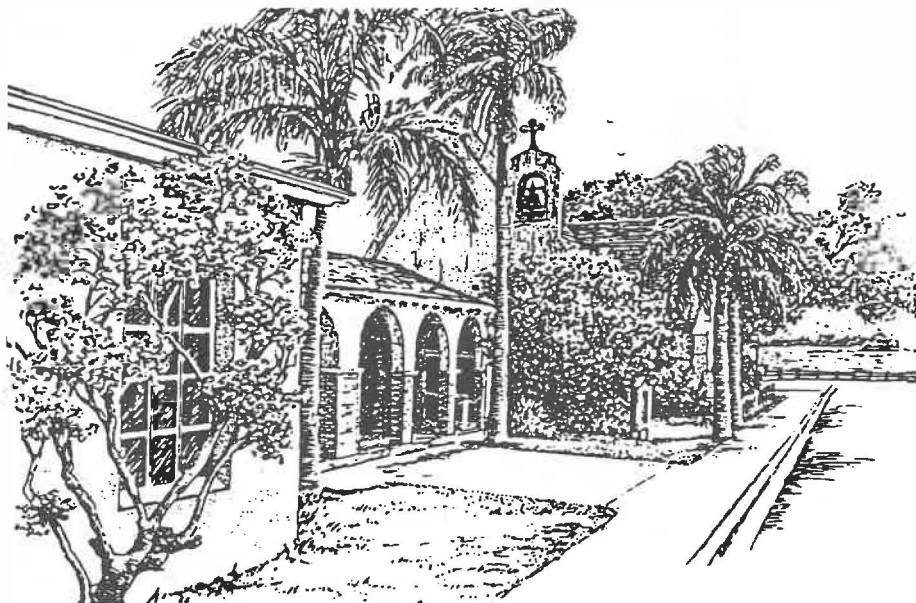
ALL SAINTS' 438 Valle
Sun Mass 8, 10:30 (Sung). Masses Tues & Wed 7:30, T
10, Fri 7, Sat 9. Thurs special 7:30 Sta & B

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

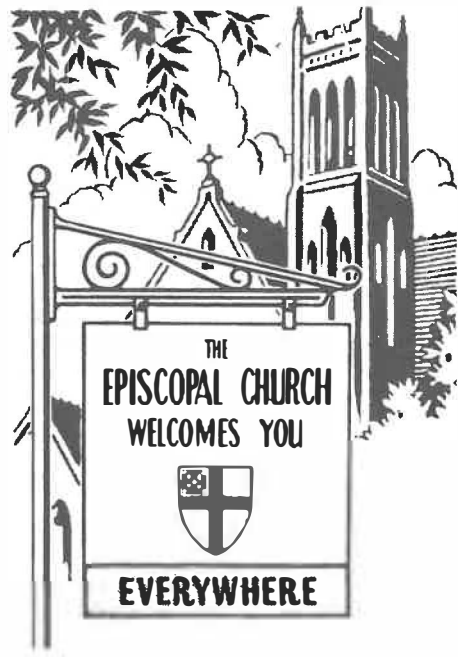


St. Mark's Church, Cocoa, Fla.

(Continued on next page)

CHURCH SERVICES

(Continued from previous page)



WITTON, L.I., N.Y.

RANCIS OF ASSISI
Swan & Water Lanes
Rev. Robert H. Walters, r
H Eu 8 & 10, MP 9:30. Wed Eu 9:30; Lenten Wed 8

NEW YORK, N.Y.

FEDERAL CHURCH OF ST. JOHN THE DIVINE
St. and Amsterdam Ave.
IC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of
the year. HC and healing Wed 12:15

ST. ANTHONY
1393 York Ave. at 74th St.
Rev. E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J.
Leon, J. Kimmey, associates
9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

ST. JOSEPH CHURCH CENTER
EL OF CHRIST THE LORD
2nd Ave. & 43d St.
Eucharist, Mon-Fri 12:10

ST. ANTHONY CHAPEL AT KENNEDY AIRPORT
at airport. Established 1964
Rev. Leonard Bowman, chaplain/vicar
of Mass 1. Open daily 9:30 to 4:30

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

MARY THE VIRGIN (212) 869-5830
48th St. (between 6th and 7th Aves.) 10036
Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15
(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
1st Wed of mo. 12:45-1:15

ST. THOMAS
5th Avenue & 53rd Street
Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Jordan Duggins, the Rev. Dorsey McConnell, the Rev.
Lang
IC 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

ST. MARY
Broadway at Wall
H 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

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

WINDY HOLLOW VALLEY, N.Y.

ST. JULIUS
So. Madison Ave. & Rt. 59
Rev. Hanson, r; J.C. Anderson, R.B. Deats, Paul Yount
& 10:15

WILMINGTON, N.C.

ST. MARY'S
337 Charlotte St.
Rev. Edward Gettys Meeks, r
Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

WILMINGTON, N.C.

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

WILMINGTON, OHIO

ST. JOSEPH PARISH
239 Trumbull Ave.
Rev. Robert W. Offerle, C.S.S.S., r
Mass 8 & 10 (Sung); Sat Vigil Mass 5

PROSPECT, ORE.

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

SHADY COVE, ORE.

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

NORRISTOWN, PA. (Pa. Tpke exit 25)

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

PITTSBURGH, PA.

TRINITY CATHEDRAL
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

NEWPORT, R.I.

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

PROVIDENCE, R.I.

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

WESTERLY, R.I.

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

ST. LOUIS, MO.

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



Church of the Transfiguration, Silver Spring, Md.

DALLAS, TEXAS

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

INCARNATION
3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

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

HOUSTON, TEXAS

PALMER MEMORIAL CHURCH
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

MADISON, WIS.

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

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); C
by appt; open wkdays 9-12:30, 2-5

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