

March 2, 1980

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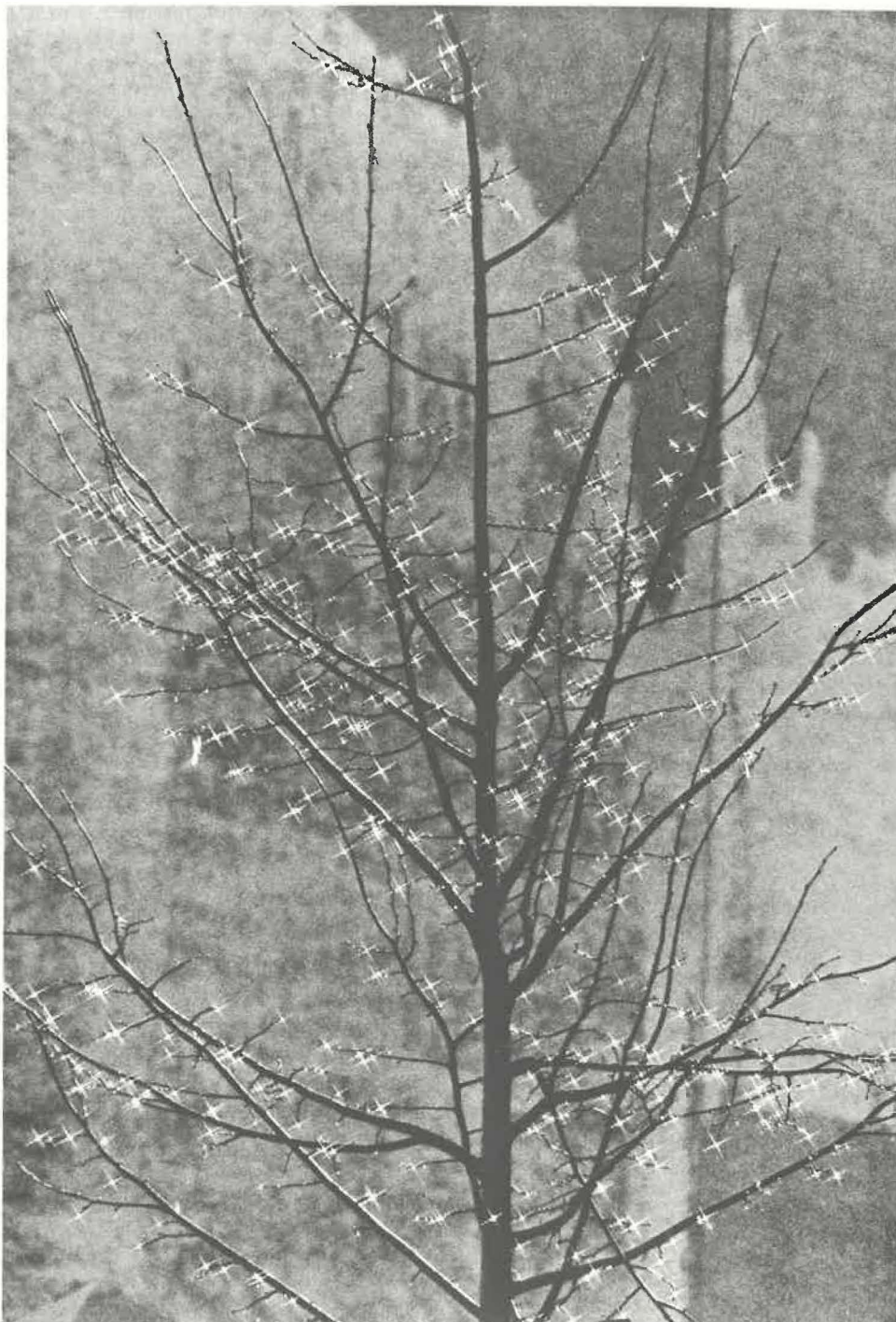
THE LIVING CHURCH

**The Urban
Crisis**

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RNS

The First Article

Last week we offered a brief introduction to the great Old Testament prophet whose writings are preserved in chapters 40-55 of the Book of Isaiah. Because his name is not known, students simply refer to him for convenience as Second Isaiah. As we said, he is a totally different person from the original Isaiah who wrote in Jerusalem about 740 B.C., long before the Holy City was ravaged by Nebuchadnezzar and its people taken captive to Babylon. Second Isaiah wrote about two centuries later, around 540 B.C., when the Babylonian empire was being defeated by Cyrus the Persian who ultimately released the Jewish captives in Babylon and allowed them to return to Jerusalem. This is quite explicit in Second Isaiah's writings (see chap. 44:28, 45:1).

In the moving poems of Second Isaiah, the doctrine of creation is a crucial point. He discusses many things, but again and again he comes back to his faith that Israel's redeemer is the creator of heaven and earth.

To the Christian reader (or to the Jewish or Moslem reader for that matter), this does not seem at first sight to be a startling idea. It is, after all, a central feature of the biblical faith. Indeed it is, but it was Second Isaiah who first

articulated this belief so clearly and proclaimed it with such force and eloquence. This writer of unknown name developed both "Redeemer" and "Creator" as technical terms for subsequent theology.

Such words, have interesting histories. The term *go'el* or redeemer was rarely used of God in the parts of the Old Testament written earlier than Second Isaiah. It meant a relative, a member of a family who had the power and courage to ransom a clansman in the event of bankruptcy or calamity. If an Israelite had to sell himself into slavery, a brother, uncle, cousin, or other relative was obligated to "redeem" him by purchasing his release. Similarly, if family land was alienated, a relative was to be the "redeemer." So too a relative was to take vengeance if someone was murdered, and a relative was to marry a childless widow of a clansman so that children could be raised up. A kinsman who did any of these things was a *go'el*. The term was highly personal, familial, intimate, and even sexual implications.

Thus we see the dramatic force of calling God the *go'el* of his people. This is the term Second Isaiah uses again and again (chap. 41:14, 43:14, 44:6, etc.). It connotes the unbreakable unity of the tribesman's blood tie, the family deliv-

erer in the worst afflictions, the champion of the destitute, and the husband to the widow. Yet all of this does not involve any compromise of God's transcendence. Quite the contrary, he is the most exalted being we can possibly imagine, the one who has created heaven and earth. "Have you not known? Have you not heard? . . . It is he that sitteth about the circle of the earth, and the inhabitants thereof are as grasshoppers: that stretches out the heavens as a curtain, and spreads them as a tent to dwell in . . . To whom then will you compare me?" (chap. 40:21-25). Second Isaiah's poetry derives part of its dramatic force from the combination of these two ideas: that God, the most great, holy, and lofty, who needs nothing from man, should, of his own free love, bind himself to rescue his humiliated, defeated, and disgraced people, and bring them back with rejoicing back to the promised land.

This is well expressed in the poem, or section of a poem, which extends from verses 14-21 of chapter 43, to which the reader may wish to turn. Addressing himself to the plight of his people who were captive in Babylon, "Thus says the Lord, your Redeemer, the Holy One of Israel: For your sake I send to Babylon . . . I am the Lord, your Holy One, the Creator of Israel, your King." The two terms Redeemer and Creator, appear in striking parallelism, and both are personalized, *your* Redeemer, *Creator of Israel*. God's creative power will be expressed, furthermore, with great signs and prodigies, for it is he "who makes a way in the sea and a path in the mighty waters who brings forth chariot and horse, army and warrior; they lie down, they cannot rise" (verses 16-17). All of this not only expresses God's sovereign power over man and nature, but also reminds one of the Exodus from Egypt so many centuries before — a thought filled with powerful overtones for us as we approach the Passover-Easter season. The Hebrews of old wandered through the desert, but their descendants will be escorted in triumph back to their home, "I will make a way in the wilderness and rivers in the desert. The wild beasts will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself, that they may declare my praise" (verses 19-21). Thus redemption takes on massive, cosmic proportions as nature carries out God's will in redeeming his people.

We do not see such events literally occurring in this life, yet we do see hints, clues, and signs pointing to the fulfillment of all things in God's ultimate purposes. Precisely because we see such a direction and intentionality in the universe, Christians believe that it is indeed worth inhabiting.

THE EDITOR

The Hart and the Hunter

("Like as the hart desireth the water brooks. . ." Ps. 42)

At first, I ran uphill, and hid within
A grove of dogwood trees for camouflage
And shade. The hunter cried, "I know that wood,
Who knew the tree: the shadows can't hide you."

So next I found a cave, behind a rock,
And crawled inside, where utter blackness could
Conceal me; yet he whispered, "I have been
There, too. But stay there if you like. I'll wait."

My heart still pounded, and I felt the sweat
Along my ribs; my tongue and throat were raw
From thirst. Then, just outside the cave, I heard
A running stream. I waited cautiously.

At last, I crept outside, and bent my head,
And heard: "Drink deep; I am the brook, as well."

John William Houghton

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March 2, 1980

LETTERS

Arius Redux

I had resolved not to involve myself in the exchange between Frs. Sydnor and Ralston in their debate over the Prayer Book resolution of Denver. But I must take exception to Fr. Sydnor at several points in his response [TLC, Jan. 27]. He says "I dare say that if [they] had made regular use of the trial services they would have eyes to see treasures in the new book to which they are now blind."

1. "We" have never said "there is no value of BCP79!" 2. I personally have computed my involved use of trial rites for a calendar total of something like 12 years cumulatively. I can still say, this is a disastrous consequence! Familiarity can disgust as well as please!

He further makes this rather monstrous statement that, "If a priest or a group, however conscientious, is going to stay in the Episcopal Church, their bishop and General Convention are their doctrinal superiors." This is a new doctrine indeed! These people may be my institutional and/or jurisdictional overseers, but to define them as my "doctrinal superiors" implies theirs is the only version of Truth; that I either accept their versions or get out! I can think of numerous instances (what, one wonders, would Fr. Sydnor have said about Arius' communicants!) where such "doctrinal superiority" was in fact heretical or, to use Sydnor's mood and mode of speech, simply stank! No wonder Fr. Ralston lectured like a professor and gave reading assignments! Fr. Sydnor obviously needs them!

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

For readers who have not recently delved into the ancient church history, Arius was a refractory priest in the Diocese of Alexandria, Egypt, in the fourth century. Promoting a unitarian-like interpretation of Christianity, he rejected the orthodox teaching and discipline of his bishop. Arianism became a widespread heresy, which was rejected and condemned by the Council of Nicaea in 325. Ed.

Sunday Bulletins

I commend the Rev. Lewis W. Towler for the thoughtful and practical comments contained in his article on the Sunday bulletin [TLC, Jan. 6]. His conviction that incidental matters should not consume more than their due allotment of energy and time, and his appeal for thoughtfulness and preparation in the use of communication resources, are sentiments that I share.

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I submit that, when produced with the same degree of efficiency, preparation, imagination and organization that are required by Towler's alternatives, the Sunday bulletin really can be "worth all the time and effort." In support of this conviction, I offer three comments.

First, our services really are more complex than Towler's article implies. . . . In recent years I have adopted the practice of printing a very complete service outline in the bulletin. Each part of the service is itemized and its page number given. On occasions when I anticipate the presence of a significant number of visitors, I have even been known to give postural instructions so that people may know when to sit, stand or kneel. If there is any justification for this practice, it lies in the fact that since adopting it, people hardly ever complain that our Anglican services are confusing and difficult to follow.

Secondly, our habit in this parish is to print the bulletin in sufficient time that it can be distributed to shut-ins by Saturday evening. Having received it in advance of the service, some of our shut-in members then use it to attend "in spirit" on Sunday morning. Beginning at the same time that the service actually does begin, and aided by their own Bibles, Prayer Books and Hymn Books, these people follow the service through and so worship with us. The effort of producing a bulletin is well justified if even one shut-in member is thus enabled to maintain a contact with the church and its worship.

Thirdly, while I agree that the production of a bulletin ought not to consume a disproportionate amount of time, I nevertheless think that the prevailing sin of clergy is not that we spend too much time in Sunday preparation, but that we spend too little.

The Sunday service is the single most visible and influencing activity of the clergyman's normal week. For this one hour of each week, he has a willing and receptive "audience." This fact surely makes the service worthy of a claim upon his mid-week time. In short, I would suggest that the best alternative to a "bad" bulletin is not "no" bulletin, but a "good" bulletin.

(The Rev.) DALE R. HUSTON
Christ Church

Meaford, Ontario, Canada

In Good Faith

In response to two letters regarding Dr. Wyton and hymnal revision [TLC, Jan. 20], I believe that the Standing Commission on Church Music is taking the right direction in hymnal revision, and they have earned my support.

Obviously — and it really should be obvious — they will not and cannot please everyone, and cries of outrage over the "butchering" of the hymnal are

silly. One of my favorite hymns is "I bind unto myself" (#268 in the *Hymnal 1940*), but I know people who hate it simply because they hate unison singing. They, frankly, will rejoice should it be excised, but I will no doubt cry "butchery!" How can the revisers possibly win?

As for "Rise up, O men of God," I can hardly wait for a hymnal that has finally recognized that piece of humanistic drivel for what it is, and boldly consigns it to the happily-forgotten past. The Fatherhood of God and the Brotherhood of Man may be noble sentiments for an address to the American Legion, but the church has seen enough of that. One of the reasons for the malaise within middle-of-the-road Christianity has been the preaching of this kind of bland sentimentality as opposed to the preaching of the Gospel of Jesus Christ, crucified and resurrected. Why settle for "Rise up" when we can sing "Lift high the Cross" (H-125 in *Hymns III*) in its stead?

Furthermore, as to the "sexist" language, I'm certainly no ardent supporter of feminism, but, frankly, "Rise up" is loaded with masculine terminology of the sort that disturbs many thoughtful people in the church, not just "rabid feminists." Since to rewrite such a hymn would indeed be to bowdlerize it, why not just eliminate it entirely, unless it really is worth keeping. A "brother" here or a "man" there is not going to offend most people, but hymns that are filled with masculine words (which pertain to humans, certainly not to the Trinity) really do cause many people to stumble, a posture which scripture says we should guard against.

The hymnal revisers are attempting to give us a truly catholic hymnal. They have listened to the whole church and are still listening. They are not a bunch of far-out liberals. If anything, some of their statements have been on the side of orthodoxy as opposed to some of the liberalism in the present book. Even at that, however, we all need to face the fact that our favorite may be eliminated, and that such elimination is being done in good faith, not with careless abandon. Hopefully, in this process, we can avoid some of the divisive wrangling that accompanied Prayer Book revision.

WARD A. NELSON
Forest Grove, Ore.

Federal Funding

It makes me feel good all over when I read [TLC, Dec. 30] that the Executive Council is resisting acceptance of federal funds.

Federal funding has become a curse on taxpayers and should be rejected, particularly by church related organizations.

GEORGE H. SUTTON
Wilmington, Del.

BOOKS

Transcending Limitations

THE STAIRWAY OF PERFECTION. By Walter Hilton. Translated and with an introduction by M.L. del Mastro. Doubleday. Pp. 351. \$3.95 paper.

A note on the cover of this little volume informs us that it is the only complete modern English translation of Walter Hilton's (probable date of death: 1396) famous spiritual treatise, *The Stairway of Perfection*.

Traditionally believed to have been written for a cloistered nun who had become an anchoress, this Christian classic has perennially provided (for those with eyes to see) sound, never tiresome or trite, advice to faithful Christians privileged to read and reread it. Speaking for myself, as I reread Hilton's words, I knew that I had found in this author a teacher whose spiritual strength and Christian insights genuinely transcend all cultural, geographical, and temporal limitations. Hilton was speaking directly to me, about me, and about the temptations and aberrations I face today both within and without the Christian community. For members of the latter who are not satisfied with current revisionist tendencies within the church, there is spiritual leavening in Hilton's "But then still with the help of the angels, the soul sees more, that is, he sees the blessed nature of Jesus..." And again, "Knowledge by itself is only water, flavorless and cold. Therefore if those who had it would meekly offer it up to our Lord and beg him for his grace, he would turn this water into wine by his blessing..." Here, very simply, is the call to perfection which all Christians have heard, although we are not often reminded of this in our day: "Be ye therefore perfect..."

For readers who are not familiar with Hilton there is a scholarly and helpful introduction.

MARY CARMAN ROSE
Goucher College
Towson, Md.

Uncovering the Holy City

JERUSALEM AS JESUS KNEW IT: Archaeology as Evidence. By John Wilkinson. Thames and Hudson, London. Pp. 208. \$8.95.

Anyone contemplating a pilgrimage to the Holy Land would do well to read this handy little book, available both in hardback and paper: in fact, one may wish to take it along. John Wilkinson has performed a fine piece of very careful scholarship that is useful for those who would lead a tour within the parish walls some Lent, as well.

He uses archaeological results and a knowledge of Scripture and Rabbinics to flesh out the biblical accounts. Thus, the reader may be drawn in spirit into the life and times of Jesus, the land and its buildings. Legends and inaccuracies are cancelled out by new evidence and he blends Scripture, tradition, and archaeology with skill.

The illustrations, drawn and photographed, are particularly helpful. A visitor sometimes finds it difficult to cut through the churches and adornments that camouflage a tomb, ancient sections of buildings — a Golgotha. While we know that much of the Jerusalem Jesus knew lies under modern streets and buildings, the models and drawings Wilkinson uses successfully uncover what had been difficult to recognize. For example, he has an excellent series on the evolution of buildings over the "traditional" tomb of Jesus, from the Capitoline Temple until now, as well as that over Golgotha rock.

This book would be a fine addition to the parish library and is a must for clergy.

(The Rev.) C. CORYDON RANDALL
Trinity Church
Fort Wayne, Ind.

Dutch New Testament Scholar

JESUS. By Lucas Grollenberg. Westminster. Pp. 127. \$4.50 paper. **PAUL.** By Lucas Grollenberg. Westminster. Pp. 179. \$4.50 paper.

These two volumes bring to the English-speaking world the work of Lucas Grollenberg, a Dutch Dominican biblical scholar. Fr. Grollenberg studied and taught at the Ecole Biblique in Jerusalem and so is well qualified to offer his opinion to the general public.

His style is popular, but it reveals a well-informed and radical stance toward his subject matter. He is definitely in the Dutch Modernist tradition, impatient with older, static views of holy Scripture buttressed by authoritarian pronouncements.

Readers will find him challenging, lucid, skeptical, but deeply committed to the gospel which Jesus lived and Paul preached. Both volumes would make excellent lay study books for inquirers.

(The Very Rev.) EDWIN G. WAPPLER
The Episcopal School of Theology
Claremont, Calif.

Books Received

THE INTERNATIONAL LESSON ANNUAL, 1979-80. Ed. by Horace R. Weaver. Abingdon. Pp. 448. \$4.50 paper.

KISS SLEEPING BEAUTY GOOD-BYE: Breaking the Spell of Feminine Myths and Models. By Madonna Kolbenschlag. Doubleday. Pp. 244. \$8.95.

A SONG OF ASCENTS: A Spiritual Autobiography. By E. Stanley Jones. Abingdon. Pp. 400. \$2.25 paper.

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New Congress Created

In an unprecedented step, 23 denominations have joined forces to create the National Congress on Church-Related Colleges and Universities, representing over 600 church-related institutions and 100 million church members. In Washington, D.C. in early February, representatives of each of the 23 denominations were present, for a mutual sharing of problems faced and progress made. The meeting was attended by 450 participants.

Liaison officer to the Congress from the Episcopal Church is Dr. Fred Burnham of the Episcopal Church Center in New York. The Rt. Rev. Richard B. Martin, director of Education for Ministries for the Episcopal Church, is a member of the board of directors.

In his opening address Dr. Terry Sanford, president of Duke University and chairman of the Congress' board of directors, reiterated its mission of combining education with religious understanding. The Washington meeting was an important culminative session of the initial gathering held in June, 1979, at Notre Dame University. At that time its president, the Rev. Dr. Theodore Hesburgh, who is chairman of the National Committee of the Congress (a supportive group of prominent citizens) had remarked that

"the problems with most Christian educational institutions today is that they are too often bashfully and apologetically Christian."

The primary purpose of the Congress is to initiate renewal and commitment in church-related colleges and to reaffirm their role and value.

At the Notre Dame meeting issues had been raised and options defined, and ideas shared through the Resource and Information Exchange. At the Washington meeting delegates heard distinguished speakers and discussed drafts of final reports and specific steps for future action, with denominational participation a key program activity. Colleges and denominations were challenged to take action on their own plans for renewing their Christian commitments to serve higher education and the nation. With unity in diversity as a workable basis, a deeper understanding of the educational mission of denominations and church-related colleges alike, was realized.

The international situation prevented President Carter from accepting the invitation to deliver the closing address. In an earlier reference to the Notre Dame meeting he had said that "in honoring the unique contribution of church-related colleges to the vigor and strength of our nation, I must call upon

you to strive even harder to uphold the intellectual, religious and humane values of your institutions."

Substituting for the president was the Hon. Shirley Hufstедler, Secretary of Education, who stressed the need for further assistance to young people attending private institutions. "We can do a better job of delivering the needed services," she said, "while still adhering meticulously to constitutional guidelines. The safest way is to continue to provide grants and loans to individual students rather than to institutions. There may be possibilities in the area of targeting funds to meet special needs, as for instance, the handicapped." She cautioned that there are always strings attached to government aid to church-related colleges and universities, and that "those institutions should carefully consider each proposal, to determine whether the benefits are worth the entanglements."

C of E: Bishop Taylor on the '80s

The Rt. Rev. John V. Taylor, Bishop of Winchester, and fifth ranking prelate in the Church of England, said that the church's General Synods must devote more energy to sharpening consciences and studying moral issues, if the church is to be effective in the new decade.

Bishop Taylor echoed a recent warning by the outgoing Archbishop of Canterbury about the resurgence of party rivalries in the church [TLC, Dec. 23]. He added that such activity renders the church "pathetically futile" in the eyes of the public.

He predicted that in the '80s, the issues which divide people will be "contested with more one-sided confrontation than we have known for a long time," and Christians ought not to adopt "the oversimplified slogans nor the claptrap of condemnation used by extremists." Extremists, he said, would always regard Christians as unreliable allies, "but at least let us be defamed for being Christian rather than for being indecisive."

Bishop Declines Olympic Invitation

Because he does not believe that Lake Placid's Olympic Village should be used as a prison following the games, the Rt. Rev. Ned Cole, Bishop of Central New York, has declined to attend a celebra-



For the fourth consecutive year, Episcopal bishops from the western U.S. gathered at the Church Divinity School of the Pacific for a week of informal meetings under the auspices of the seminary's continuing education program. Renewal movements in the church were the subject of this year's meeting. From left, Bishops Rivera (San Joaquin), Frensdorff (Nevada), Trelease (Rio Grande), Cochrane (Olympia), King (Idaho), Wolterstorff (San Diego), Bigliardi (Oregon), Wallace (Spokane), and Swing (California); Bishops Browning (Hawaii) and Davidson (Western Kansas) in foreground.

tion sponsored by the Religious Affairs Committee of the 1980 Olympic Winter Games.

In a letter to the Rev. William D. Hayes, rector of St. Eustace Church, Lake Placid, and co-chairman of the committee, the bishop recalled that he had been interested in the Olympics since his uncle participated in them in the 1920s.

But, Bishop Cole said, "I cannot, in good conscience, participate in any such activity such as that to which you have invited me which gives, presumably, religious sanction for the Olympics prison."

The bishop thus joins many protesters who object to the intended use of the Olympic Village as a minimum-security prison. They consider the site to be too far from the prospective inmates' homes and families, and say that rehabilitative programs, such as work-release, do not seem feasible in the heart of the Adirondack Mountains.

Pro-Life, Pro-Choice Groups Fight On

In the seven years since the U.S. Supreme Court ruled that abortion in the first trimester of pregnancy is legal, anti-abortion and pro-choice forces have waged a continuing battle to influence Congress and the public.

In 1976, the Hyde Amendment, riding through Congress on Medicaid legislation, prohibited the use of federal funds for abortion. Critics opposed the amendment on the grounds that it discriminated against poor women.

Recently Judge John F. Dooling, Jr., of Federal District Court in Brooklyn, ordered the government to resume authorization of Medicaid funds for abortion. In his 642-page opinion, Judge Dooling said that to deny necessary medical assistance for the lawful and medically necessary procedure of abortion is to violate a pregnant woman's First and Fifth Amendment rights. "A woman's conscientious decision, in consultation with her physician, to terminate her pregnancy because it is medically necessary to her health," he said, "is an exercise of the most fundamental of rights, nearly allied to her right to be . . ." The 71 year-old Roman Catholic judge broadly defined "medically necessary" abortions as those "exercised in the light of all factors, physical, emotional, psychological, familial . . ."

Individuals and groups were quick to praise or blame the decision. Judge Dooling himself said he was influenced by the legal issues of the case, and not by his personal beliefs or the anti-abortion stand his church takes.

Dr. Carolyn Gerster, president of the National Right to Life Committee and

BRIEFLY . . .

At the request of the U.S. State Department, an interfaith service was held at Washington Cathedral on February 5. In attendance were the six Americans rescued from Iran by the Canadian government and close to 100 relatives of the American hostages still imprisoned in that country. The Rt. Rev. John T. Walker, Bishop of Washington, officiated at the service, for which a special litany was written.

Eight religious leaders, including Dr. Cynthia Wedel, noted Episcopal lay person and a president of the World Council of Churches, have criticized President Carter's plan to reinstate registration for the draft. In a statement drawn up in Cincinnati, the leaders said that "there is no reason - beyond political expediency - for us to again impose regimentation on our youth," and asserted that "this country is in no immediate danger" as a result of the crises in Iran and Afghanistan.

Church World Service, the relief agency of the National Council of Churches, has sent a 90,000 pound airlift of blankets, clothing and medicine to Pakistan for distribution to Afghan refugees. CWS Pakistan director Loel Callahan said about 500,000 refugees from Afghanistan are registered with the Pakistani government, and thousands more are said to be streaming into Pakistan through the Khyber Pass, fleeing the fighting between tribesmen and Russian armies.

Eight fellowships totaling \$60,776 have been awarded by the Episcopal Church Foundation for doctoral study in the 1980-81 academic year. Since 1964, the Graduate Fellowship Program has made 166 individual fellowship grants, totaling \$780,046 to 67 foundation fellows.

Rita Nauni, a native Sioux, is in jail in Oklahoma City, charged with the murder of a policeman, and Crowdog, a Sioux medicine man who counseled Indians during the Wounded Knee conflict in 1973, has tried to visit her. He was denied entry, however, by Oklahoma County Sheriff Gene Wells, who said he will permit only an ordained, accredited clergyman to visit Mrs. Nauni, even though she had requested counseling from a tribal medicine man. The local

Native American Center is threatening to sue the sheriff, and a spokesperson said, "Gene Wells has said it would take a court order for him to allow a medicine man in the jail. If that's what it takes, that's what we'll get."

Charging that a National Council of Churches' project studying women in the church "encourages feminist theology in Christian churches," an Orthodox Church in America committee has voted to withdraw from the program. The OCA said it would make its own independent study of the issue and report its findings directly to the subunit on women in church and society of the World Council of Churches.

Despite religious objections to inoculations, about 80 percent of Pennsylvania's Amish population now has been immunized against polio. Last year, when the disease broke out in their community, only about 10 percent were protected. "After the Amish perceived this to be a problem, they were very cooperative," said an official from the state's health department. "The Amish don't put a lot of emphasis on preventative medicine. One of them said, 'We're doing this to help our neighbors.'"

Although there was controversy about Billy Graham's recent "Mission to Oxford," and some students were said to be so upset about it that they went home for the week, the evangelist's organization reckoned it a success. The Rev. Canon E. Michael Green, rector of St. Aldate's Church in the British university city, said, "The Mission has been a great stimulus to the church's outreach. I met a girl on the street smoking a cigar who told me that three of her friends came to Christ at the town hall."

Marilyn Warenski, a former Mormon, and author of a new book called *Patriarchs and Politics: The Plight of the Mormon Woman*, says that for a woman who wanted to run a business or study to become a doctor, the practice of polygamy had its advantages. She notes the practice inadvertently worked in the plural wives' favor by freeing some of them to seek outside careers, while others looked after duties at home. "Modern day feminists in their struggle for equal rights and liberation are fond of saying 'Every working woman needs a wife at home,'" said Mrs. Warenski. "Many of the 19th century Mormon women did, in fact, have at least one wife at home."

Continued on page 13



The Rev. Myron B. Bloy, Jr.

Responding faithfully to

THE URB

By MYRO

Like many other Episcopalians, I have been stirred by the efforts of the Urban Bishops Coalition to help the Episcopal Church to see, understand, and respond to the urban crisis. In fact, it seems to me that in some real measure the apostolicity of our church is being tested in the quality of our response to the systemic oppression — racial, economic, sexual, political, educational, ecological — being brought to bear on especially vulnerable human beings by the principalities and powers in the city today.

But I sense that the movement of our church to respond to this so evident human oppression is already faltering. We have had laid before us, more compellingly than ever before, the character of the urban crisis, but somehow we haven't been able, as community of the people of God, to gather our energies to plan and act decisively. Why? What is the problem? My conviction is that the problem is not so much one of *having* heart or will but of discovering a stimulus of imagination which can bring hearts to life and wills to action. And that stimulus of imagination is not found in simply adducing, in a somewhat moralistic rhetoric, the right strategies or tactics for action but, also, in discovering ourselves to be addressed as *disciples* of God who are called to a specific task. Let me explain.

We Americans are an incurably religious people. Consider the evidence in *The Unchurched American*, a recent

The Rev. Myron B. Bloy, Jr., for many years the executive director of the Church Society for College Work and more recently president of the National Institute for Campus Ministries, Inc., is currently chaplain at Sweet Briar College in Virginia. This article is a shortened version of one which appeared in the Episcopal Times, diocesan paper of the Diocese of Massachusetts.

report on the background, values, and interests of unchurched Americans by the Princeton Religion Research Center and the Gallup Organization. The report concludes that "the proportion of believers [in the total American population] has remained constant over the last quarter of a century," and, further, "the unchurched are overwhelmingly 'believers' and it is not a loss of faith, in most cases, that has caused people to become unchurched."

If, then, there is all this free-floating religious belief, experience, and practice abroad in the land among the unchurched (bearing out again de Tocqueville's remark nearly 150 years ago that America was "a nation with the soul of a church") and even a readiness to become active congregants, why don't they, indeed, join up? A basic answer is revealed in this general finding of the study: "Organized religion is widely criticized by the unchurched as having lost 'the real spiritual part of religion' and for being 'too concerned with the organizational *is* opposed to theological or spiritual issues.'" The study comments further:

"Many of the unchurched — and churched as well — feel that churches are "spiritually dry." Americans — particularly the young — are increasingly turning to various religious movements and disciplines in an effort to find deeper spiritual meaning in their lives. A significant proportion of Americans have had a dramatic religious experience in their lives but are spiritually homeless — they are all charged up but feel they have no place to go."

Now, I agree that all those glittering Gallup findings may not be gold! We may not be anywhere near the third Great Awakening which that study predicts. Christopher Lasch, for example, in his *The Culture of Narcissism*, certainly thinks otherwise:

"The contemporary climate is thera-

peutic, not religious. People today hunger not for personal salvation, let alone for the restoration of an earlier golden age, but for the feeling, the momentary illusion, of personal well-being, health, and psychic security."

Surely, a realistic assessment of our spiritual condition as a people must include *both* Gallup's cheery findings about our real, if generally unfulfilled, spiritual quest and Lasch's mordant view that the quest is not spiritual at all, but merely a form of narcissistic self-indulgence. In our church, this means that those of us who think that an evangelistic response to the "spiritual quest" of Americans is only what the moment calls for must reckon with the reality that, for many, that quest is primarily narcissistic, using the language of the faith to create a life of cozy, collective self-indulgence. And, those of us who debunk the "spiritual quest" and trust only organizational and political categories must reckon with the deeper spiritual hunger around us which is unfed by moralistic demands couched in a covert positivist worldview. The "spiritual/evangelical" and "liberal/reformist" perspectives *each* falsify our real spiritual condition, and never more so than when they engage in a polemical stand-off with each other.

More important, both perspectives are theologically wanting, since neither accepts fully the radical perspective of the Cross, through which God and the world have been reconciled. The best rendering I have seen of this perspective is in a study of the National Conference of Catholic Charities, called *Toward a Renewed Catholic Charities Movement* (1972); the preamble of its theological discussion begins, "The good news of the gospel and the scandal of human suffering together situate the paradoxical mandate of Catholic Charities. Our understanding of both the good news and human suffering have been restricted by

AN CRISIS

. BLOY, JR.

our tendency to dichotomize the two." And later this position is fleshed out in the following terms:

"The Preamble begins with a statement of the human condition in the light of faith in the resurrected Lord and places the mandate of charities squarely in the mainstream of theological renewal: overcome the dichotomy between the good news of the Gospel and the scandal of human suffering, for only in the blending will the mature and integrated life expected of the Christian community be forthcoming."

This call for theological renewal could be precisely addressed to the Episcopal Church today as we struggle to respond faithfully to the urban crisis. We tend to locate ourselves in coalitions which give almost exclusive attention either to "the good news of the gospel" or to "the scandal of human suffering," or we give serial attention to them, the former in glorious triumphal ceremonial and the latter in "hard-nosed" social analysis. Only in their "blending will the mature and integrated life expected of the Christian community be forthcoming," and only such communities will have the power to respond sustainedly and seriously to the urban crisis.

The statement of the Urban Bishops Coalition, *To Hear and to Heed*, does not seem to achieve the blending. It provides a brilliant social analysis of the systematic character of the urban crisis, but suggests "that a *minimum* of time and attention be paid to fashioning a theological framework, lest the church's energies be dissipated and diverted from the obvious task before it." The dichotomy the Catholic Charities statement warns against is suggested by that word "framework" — implying first a formal statement of certain religious assumptions, followed by the doing of an analytical and organizational "obvious task" which apparently is a detachable activity not essentially dependent on

those assumptions. I doubt that "the mature and integrated life expected of the Christian Community" in the Episcopal Church can grow from this dichotomy. Only as our perspectives on, and language of, "the good news of the gospel and the scandal of human suffering" become more nearly the one paradoxical perspective and language of the Cross will the people of God of our communion be awakened to their life of discipleship in the city.

When I was in Rome last spring as a participant in an Anglican-Roman Catholic dialogue, we visited a man who helped initiate a movement of "grass-root Christian communities" of urban workers in Italy which clearly do manifest "the mature and integrated life" of the Cross. These communities, some 1,000 now, are — if you will — the outward and visible signs of a determined and imaginative effort to live together the paradox of faith. The man who initiated the movement is Giovanni Franzoni. In 1964 he was elected Benedictine abbot of St. Paul's Basilica Outside the Walls (the largest church in Rome after St. Peter's). At thirty-six, he was the youngest voting member of the Second Vatican Council. He became increasingly involved in a ministry to the urban poor in Rome and an advocate for them in the higher reaches of the church's authority structure. When in Rome in 1972, I visited Ignazio Silone, the Italian novelist of *Bread and Wine* who called himself a "Christian without a church." The one hopeful result of Vatican II which he could point to was the grass-roots community which had been growing at St. Paul's under Franzoni's leadership.

The next year, 1973, Franzoni published his pastoral letter, *The Earth Is God's*, an 8,500 word document addressing the urban crisis in Italy. As a result he was removed as abbot of St. Paul's. The letter is precisely a blend of the

good news of the gospel — drawn from the Bible and church tradition — and an unrelenting political and economic analysis of the scandal of human suffering in the city.

When Franzoni was deposed, he and the grass-roots community of some 2,000 persons moved from St. Paul's to a warehouse down the street where today they continue their life together. Each week a committee of lay men and women prepare reflections on the Bible for group preaching and discussion on Sunday. This is followed by a eucharistic celebration. I have seen a transcript of one such Bible study, and it is a rigorous and gloriously imaginative effort of lay persons to bring the Word to bear on their lives. The major emphasis of their reflection is not generally on how the church, as a social organization among other social organizations, can bring its collective power to bear on the world but, rather, on how each person in his or her normal activity in the world, e.g., in work, in trade union functions, in neighborhood collectives, etc., can live out the call to discipleship more faithfully and effectively. Franzoni warns repeatedly against "integralism" — the tendency to use the gospel to serve a particular ideology, of either the right or left. He argues that Christian imagination must be constantly nourished by the biblical word, and that it is only as that word is allowed its proper hegemony over *all* ideologies that its power for social insight and engagement is manifested. Now, there are some 1,000 of these grass-roots communities in Italy; a few bishops tolerate and even encourage their growth but most church authorities force them out of the parish buildings, as Franzoni's community was forced out. Nevertheless, the intention of these communities is decidedly *not* to leave the Roman Catholic Church, but — rather — to reform it from below.

Now, I know that the cultural and religious realities in this country are very different from those in Italy; their grass-roots community movement cannot be simply reproduced here. But I know, too, that when I am addressed by a Franzoni in the paradoxical language and perspective of the Cross, when I am invited as a fellow *disciple* by my community in all its biblical and historical richness to enter more deeply into my authentic ministry in the concrete realities of the world, my heart is moved. Somehow, we too need to learn better how to challenge and encourage each other in that language, from that perspective. Only as our ideologies, our imagination, and our rhetoric are disciplined by the Cross, thus overcoming our "spiritual/evangelical" and "liberal/reformist" stand-off, will we be enabled to accept our discipleship in the city. Then, perhaps, we will discover our own grass-roots community movement.

GEORGES FLOROVSKY — theologian

By PAUL B. ANDERSON

Fr. Georges Florovsky was modest and generally amiable, yet few contemporary theologians, whether Russian or American, developed intimate personal relations with him. His lean, bent over posture, spectacles half off his nose, and his hoarse authoritative voice tended to hide the attractiveness of his personality. On occasion he showed a fine sense of humor. On his first appearance at a Conference of the Fellowship of St. Alban and St. Sergius at High Leigh in England he seemed to be struggling within himself as he came forward to address the gathering. At the podium he announced, "I have lost my paper." When the visible consternation of the audience subsided he added, "Canon Quick has just given it." Then he proceeded without a note before him to deliver a brilliant lecture on his topic.

His influence on the West was based on the revelation of his extraordinary grasp of the nuances of theological foundations in the Fathers of the Church, his ability to distinguish between the longing for church unity and the realities which, again according to the Fathers, had to be preserved. He was always true to basic Christian verities, to the doctrine of salvation in Christ, and to the presence of Christ in the church, his body. He viewed these eternal verities as dynamic factors in the contemporary world, with constant pressure against them, even seeking to destroy them. There is a tendency among Orthodox theologians to prove the point of their

argument by calling on the witness of the early saints and martyrs and especially the written testament of the Fathers, much as Protestants quote chapter and verse in the Scriptures. Fr. Georges could easily answer by quoting other equally respectable writers of the early church, but he preferred to refer to the living experience of the church in his own time and country, insisting on the evidence of inner correlation of doctrine and its expression in practice.

This was his way of insisting on the church as reality, in fair weather or foul. His greatest work, *The Ways of Russian Theology*, is a fascinating study of a thousand years of the Christian faith in Russia. Unfortunately it is so far available only in the Russian language, and that in only a hundred copies, all that were saved when the printing shop in Belgrade was bombed on that fatal Easter morning when Nazi terror struck the city, in 1941. This book followed two others which constituted the text of his lectures on patristics to students of St. Sergius Orthodox Theological Institute in Paris: "Fathers of the IV Century" and "The Byzantine Fathers of V-VIII centuries." Both of these as well as numerous articles published in European or American theological journals have now been published in English in the *Nordland* series of Fr. Florovsky's *Collected Works*.

It is not surprising that *The Ways of Russian Theology* is not now available in any language, as the author encountered a good deal of criticism on the part of certain other theologians, historians and philosophers in the Paris Russian colony. When I told him that the publishers of the original edition were eager to issue a new one, he confessed that he wanted to make some changes before authoriz-

ing either a new Russian edition or a translation into English. I was then director of the Russian YMCA Press in Paris which had produced the book, and often spoke to him about this. Unfortunately his American translator, the Columbia professor Clarence Manning, died when half through the work of translation, and Fr. Georges since then struggled with both the revision in Russian and the correctness of the translation which only then can follow. It is not an easy task. The editor, the printer and proof reader have to contend with nine chapters in 520 pages totalling 171,080 words, plus 54 pages of notes and references, small type, or an addition of 31,320 words, for a grand total of 202,400 words. As in ancient manuscripts, there is no paragraphing! Fortunately the style is excellent and the thought flows on like a mighty stream. It is with deepest homage and regret that we must record that Fr. Georges himself died on the 11th of August, 1979, in Princeton, at the age of 85. It is left to others to complete the task of translation of this major contribution to theological science.

The objections raised by his friends and colleagues in Paris referred in part to the general slant of the author's estimate of the origins and development of theological studies in Russia, and partly on the book's comments on the role of some Russian thinkers still alive and active in Paris. Personally I find the chapters dealing with turn-of-the-century Russian theologians, philosophers and literateurs to be most fascinating and showing good judgment. Having known many of them, I am perhaps in position to appreciate both the comments and the reactions they evoked: Fr. Sergius Bulgakoff, Georges Feotoff, Nicholas Berdyaev, and Dmitry Merezhkovsky among them. Of special interest is Fr. Florovsky's incisive treatment of the informal but highly influential group of thinkers and writers in St. Petersburg who called their gatherings the Religious Philosophical Meetings. They began in 1901 and held some 20 gatherings before the Procurator of the Holy Synod stopped them on the grounds that their discussions were leading to subversion. Even their presiding officer, Archbishop Sergius of Finland, could not prevent this in spite of his high standing. After the death of Patriarch Tikhon in 1925, Archbishop Sergius became Patriarchal Locum Tenens, and in 1943 was elected Patriarch, but he died only seven months later. Nicholas Berdyaev passed away in 1947, all the others mentioned by Fr. Georges even earlier. Careful notes of the St. Petersburg Meetings were taken and published, and I am fortunate in having a copy as well as of *The Ways of Russian Theology*, a bibliographical rarity.

Dr. Paul B. Anderson, internationally known authority on Eastern-Orthodoxy and our associate editor, first met Georges Florovsky (who was then a layman) in 1922.



Fr. Georges Florovsky: On occasion, a fine sense of humor.

Putnam

The Religious Philosophical Meetings heard erudite papers on theology and philosophy as well as emotional discussions on current moral problems of marriage and sex. Very avant garde thinking was presented by Rosanov, a much disputed radical writer on moral problems. Some members were deeply involved in Indian philosophy and in extreme mysticism of both East and West. Some sought a Marxist solution to the social problems of the day, just when the Tsar's hand was heavy and the people restive. Meetings would continue till early morning. Fr. Georges quotes Merezhkovsky as saying, "It was as if the walls of the room had rolled back, opening up a view of endless distance, and this little meeting became the vestibule of an ecumenical council. There were speeches worthy of being considered prayer and prophecy. A fiery atmosphere was born in which it seemed that everything was possible: look, look! miracles are performed. Partitions separating people fall away, vanish, and unity takes place; children find their mother."

The last phrase reflected the fact that the atheistically minded intelligentsia and the leaders in the Orthodox Church were meeting and they seemed to find reconciliation by listening to each other. The sensitiveness and talent of Fr. Georges come into play as he records such gatherings giving the feeling that he had been a participant in them.

Another example of his comprehension of the whole of the historical setting of events is his story of the conversion of Russia. It is traditional to speak of the Baptism of Russia by Prince Vladimir in the year 988, when he led the people to throw the local idols into the Dnieper at Kiev. Fr. Florovsky's research tells him that the "baptism" was not an event of a

single day but an epoch lasting several decades, even a century. He also rejects the frequently emphasized influence of Byzantium on the Russian people and their church. Tradition says that the baptism came after the delegation which Prince Vladimir had sent abroad, to recommend to him the best religion for the Russian people, reported ecstatically about the music and beauty of the Orthodox Eastern worship in St. Sofia in Constantinople. The Prince thereupon chose the Eastern form of worship. The popular conclusion is that this decision was followed by continuous infiltration of the use of Byzantine forms and outlook. *The Ways* tells rather of influence coming by way of Bulgaria, thanks to the work of the Greek brothers Cyril and Methodius [TLC, Feb. 12, 1978] in inventing the Slavic alphabet which enabled not only the Bulgarian but the Russian people to develop a written language and literature of their own. This is the form found in the manuscripts of the 12th century chroniclers and which, with modifications became the language of the famous Russian writers of the 19th century. The relevance of a written language to Russian theological outlook becomes apparent when he speaks of the difference between the Eastern and the Western practices of religion. The Roman way was to make Latin obligatory in the Catholic West, whereas the East allowed free use of their own Slavic tongues in worship in Orthodox Bulgaria, Serbia and Russia.

It is his treatment of the development of theological science as such in Russia that the author raised the eyebrows of some of his friendly critics. They felt that the book denied the indigeneous foundations and gradual development of Russian theology. I think that the critics had exaggerated impressions of

the intent of his chapters on the beginnings of theological training for the priesthood in Russia before Peter's opening to the West. He then speaks of a scholar from southern Russia who studied in a Polish Roman Catholic university and who on his return installed both the Latin language and the Western style of instruction in a new theological college in Kiev. This would seem to prove direct foreign and Western Catholic theological influence. But while this was going on in Kiev, the Bishop of Minsk, who also turned to the West, came back with strong German Lutheran and strongly anti-Catholic convictions which he put into his theological North Russian theological school. In a way both points of view were right in admitting foreign influence.

It is not by accident but by conviction founded on his Patristic studies that Fr. Georges held a rather unique canonical status as a priest of the Orthodox Church. For him the Universal Church had always been and was as real as the incarnate Son of God, Jesus Christ himself. The church is his living body, formed by God's grace in the local assemblies of his immediate followers, holding to the doctrine and leadership established by the Seven Ecumenical Councils. In principle therefore he accepted the primacy of the Patriarch of Constantinople, while at the same time he recognized the canonical jurisdictions of the Heads of the 15 autocephalous Eastern Orthodox churches which are all united in the same loyalty. Was he then Russian, or Greek, or a priest of the Orthodox Church in America? Born in Russia, whose Orthodox Church is unquestionably the largest of them all, he was invited to St. Sergius Orthodox Theological Institute in Paris by Metropolitan Eulogius, who had been appointed by Patriarch Tikhon to be Head of the churches in Western Europe. He came to the United States in 1948 and taught in St. Vladimir's Seminary at the request of the Russian Orthodox Greek Catholic Church, which since 1971 has had the disputed status of an autocephalous church. In 1956 he left the deanship of the seminary to take the chair of Eastern Church History at Harvard University. At no time did he have a parish of his own, but since leaving Harvard for Princeton was a loyal member and frequent celebrant at Holy Transfiguration Chapel, Princeton University, serving with the Rev. John Turkevich, chaplain.

This unusual combination of circumstances brings to mind the remark made by an Anglican scholar at High Leigh on seeing Fr. Florovsky walking in the garden with Fr. Derwas Chitty and Canon Edward Every, two Anglicans both deeply devoted to Russian traditions. He said to me, "There go two Russians and a Greek."

EDITORIALS

Dr. Anderson and Fr. Florovsky

The death of the Very Rev. Georges Vasilievitch Florovsky last year marked the end of an era for countless Anglicans, whose spiritual lives were enriched by this brilliant speaker and teacher who appeared so often in theological and ecumenical gatherings. It is a loss felt by your editor, who had the privilege of studying under Fr. Florovsky as a graduate student in the early days of St. Vladimir's Seminary in Crestwood, N.Y.

At the same time, it is a pleasure to have a retrospective article on him [see p. 10] by his good friend of many years, Episcopal layman, Paul B. Anderson. We would like all members of THE LIVING CHURCH family to know who is this man whose name we proudly carry in our masthead. As a young man from Iowa, he first visited Russia in 1917, as secretary to Dr. John R. Mott. Between the two World Wars, he lived in Europe as an executive with the YMCA, working primarily with the branch in Paris for the Russians who suffered so many difficulties after leaving their homeland. He became fluent in the Russian language. Through the Russian YMCA Press, he published a series of distinguished

The Rooting of a Severed Shoot

Choose the desert, —
The jangling coins of thought
Cast down and in the sand-drift lost,
To purchase inner poverty.

The sun a burning shout,
The stars too loud,
No word of rescue heard.
For bread, behold a stone
Like Jesus' brown and oval one.

No trespassing of memories, —
The cooling loveliness
Of shadow — loves dismiss,
And yearning die of thirst.

Only the dazzling dust,
Only the severed shoot
Planted in sand to draw
Life from drought.

Then the delving down
Deep into the dark . . .
And a new and austere
Root holds hard —
Underneath the brilliant
Fathering gaze of God.

Elizabeth Randall-Mills

writings by the Russian theologians in exile who thus inaugurated a new era in contemporary Orthodox theology and Christian scholarship — a movement in which Fr. Florovsky was of course a leader. Paul Anderson was honored with the doctorate of theology by the Orthodox Theological Institute in Paris. His many secular honors included the Legion of Honor and the French Academy, and the Order of the British Empire. Orthodox churchmen everywhere extend to him the greatest respect.

Dr. Anderson became an associate editor of THE LIVING CHURCH in November of 1944, and is the author of numerous articles and reviews in this magazine, and elsewhere. He retired from the YMCA at the end of 1961, after 40 years of distinguished service. He has continued in a most active capacity to pursue his ecumenical commitments in the subsequent years, especially in the field of Anglican-Orthodox relationship, traveling widely and assisting leaders in many churches with his friendship and counsel. When in Paris a few weeks ago, he was made honorary life president of the Russian YMCA Press, in which he is still vitally interested and which is now the largest Russian language publishing house outside the Soviet Union. Its books are widely distributed through many channels, although the normal sale of religious books is still not permitted in Russia. Interestingly enough, however, many of the authors are in Russia. Dr. and Mrs. Anderson live at Black Mountain, North Carolina.

Changes of Address

The most difficult part of publishing a magazine is not gathering news: it is keeping up with the changes of address of subscribers! Each week our office processes dozens of changes, as well as paying numerous post-office fees for labels sent back to us because the subscribers have moved without letting us know. We are indeed grateful to those who notify us in advance of changes, and we exhort all others to follow their excellent example.

There is a further dimension to this for the clergy. Not only does our circulation department need their addresses to send out the magazine, but clergy address changes are also part of the content of the magazine in the "People and Places" column. Friends and colleagues want to know of these changes and this column is helpful to all concerned.

If a bishop, priest, or deacon simply sends us an address change, it will be noted by the circulation department. If, on the other hand, one desires the change to appear in "People and Places," please note that, or address your communication to People and Places editor. (In this case it will automatically go to the circulation department also.) Such changes will simply be reported as "Change of Address," unless further information is given. If you are going to a different job, and that is indicated, it will appear under "Appointments." Or it may be as a "Resignation," or as a "Retirement." If you wish it designated in one of these ways, please indicate.

NEWS

Continued from page 7

an Episcopalian, called the decision a demonstration of "judicial imperialism subverting the will of the people as expressed through the legislature."

The Rev. Edward Bryce, executive director of the U.S. [Roman Catholic] Bishops' Office for Pro-Life Activities, called the ruling "frightening and mischievous."

On the other hand, the ruling was welcomed by Baptist and Methodist officials as "a profoundly significant decision for maintaining the integrity of the First Amendment," by Dr. James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs in Washington, and as "a victory for poor women who exercise a conscientious decision in the choice of abortion," by Theresa Hoover, top staff executive of the United Methodist Church's Women's Division.

Both sides are active in politics. National anti-abortion groups marched in Washington recently, and held a conference at which six more "pro-abortion" names were added to their "hit list" of 12 congressmen targeted for defeat in 1980.

"All these men have consistently voted against our position, and each one is in opposition to our goal of a human life amendment [to the U.S. Constitution]," said Paul Brown, executive director of the Life Amendment Political Action Committee.

Karen Mulhauser, executive director of the National Abortion Rights Action League (NARAL), and the Rev. Beatrice Blair, an Episcopal priest and NARAL board member, announced at a press conference in Washington that the organization's 75,000 members had raised a quarter of a million dollars to help the political campaigns of pro-choice candidates.

NARAL also announced the results of a nationwide telephone survey conducted by the organization, which showed that 88 percent of registered voters polled believe abortion should remain legal in all or some circumstances."

Anglican Church Evicts "Cult"

Fearing that they had been harboring a cult, the rector and wardens of an Anglican church in downtown Toronto have decided to evict the group, which has had permanent use of two rooms in the church hall, and the use of the main church for its worship services.

The decision against the 200 member Christian Church on a Hill was taken by the Rev. Canon Robert Dunn, rector of St. Paul's Church. The move came in the wake of charges by former members that the group idolizes its leader, the Rev. Jim McAlister, "as if he were God," and that he, his wife, and a group of

elders control members to such a degree that "nobody is allowed to think for himself." There reportedly is heavy emphasis on possession by "evil spirits," and physical force allegedly is used to prevent suspect or excommunicated members from attending the meetings.

The group is an offshoot of the Jesus People movement of the 1960s. Mr. McAlister has no papers nor has he status with any denomination. His right to perform weddings was withdrawn recently by Canada's Registrar General's Office at the request of the Independent Assemblies of God [Canada].

The ex-members complain that although the group began in a helpful, attractive way — so "alive" compared with other churches — control gradually tightened to the point where Mr. McAlister and the elders were directing every detail of the members' lives.

Refugee Resettlement Plans Canceled

Telephone hate calls and threats have forced parishioners of Grace Church, Hulmeville, Pa., to abandon plans to resettle a Vietnamese family of three. Members of the congregation had already rented and furnished an apartment in the nearby community of Penn-del when church members and residents of the area near the apartment reported receiving anonymous telephone calls warning of trouble if the Vietnamese family came.

The Rev. Richard C. Ditterline, rector of the parish, said plans had to be abandoned when the threatening calls persisted. "We knew that there were people who felt that we should be helping Americans first," he said. "But we saw this as an extreme need that we could do something about right now. We felt we could make a difference for at least one family."

Helen Spinka, a church member who had donated household goods for the family, explained the decision to cancel resettlement plans. "We could not put these people in the position of having risked their lives and come halfway around the world to get here, and then place them in a situation where their lives might be in danger all over again," she said.

The family assigned to the congregation consisted of Pham Van Tho, 42, his 34-year-old brother, and their 31-year-old cousin. The older brother had been employed by a U.S. oil company. The younger brother had been an agricultural official with the South Vietnamese government. Their cousin had been a typist at U.S. Army headquarters in Saigon.

Fr. Ditterline expressed hope that the refugees could eventually be placed in the King of Prussia area.

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

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CLASSIFIED

BOOKS

THE ANGLICAN MISSAL (altar edition) \$125.00. The People's Anglican Missal \$10.00. Order from: The Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

THEOLOGICAL BOOKS. Used, new, antiquarian, reduced price. All Subjects. Ask for list LC. PAX HOUSE, Box 47, Ipswich, England.

THE NEWSLETTER - Practical manual on editing and producing attractive bulletins, etc. \$3.95 from: Brian Ashurst, 42 Village Dr., Carmel Valley, Calif. 93924.

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England. Specify Navy or Burgundy background. Also, ties with shield of Christ, Grace, Andrew or Trinity on Navy background. An ideal gift. \$12.50 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

UNIQUE MOLLER PIPE ORGAN, excellent condition, 2 manuals, 16 ranks. Fits under 7'6" ceiling. Suitable for medium size church. \$12,000. D. Williams, 281 Green Terrace, Clarksboro, N.J. 08020. (609) 423-5845.

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ORGANIST-CHOIR DIRECTOR, part-time, suburban New York. Three manual Austin, three choirs. Reply Box C-434.*

CONSERVATIVE, traditional Anglo-Catholic parish, inner suburbs, urban environment, small congregation, invites correspondence concerning prospective rector for early autumn. Reply Box A-435.*

POSITIONS WANTED

SMALL congregation needing loving tender care and a lifebuoy to survive write this old retiree. Reply Box M-433.*

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

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicates projected location of the event.

March

- 7 World Day of Prayer, Church Women United in the U.S.A.
- 7-9 Conference on cathedrals (Grace Cathedral, San Francisco)
- 9-14 Triennial Program and Planning Committee (Greenwich, Conn.)
- 10-12 Episcopal Society for Ministry in Higher Education, Steering Committee (Washington)
- 10-13 17th National Workshop on Christian Unity (Seattle)
- 11 Plenary meeting of denominational representatives of the General Commission on Chaplains and Armed Forces Personnel (Alexandria, Va.)
- 14-15 Hispanic Ministry College Conference (Austin, Texas)
- 19-22 Committees/Commissions of National Mission in Church and Society (Washington)
- 20-22 Convention, Diocese of Arkansas
- 20-23 Church Women United, Executive Committee and Board (Hunt, Texas)
- 22 Consecration of suffragan bishops, Diocese of Central and South Mexico (Mexico City)
- 22 Convention to elect Bishop of Eastern Oregon
- 24-27 Council for the Development of Ministry (Seabury House, Greenwich, Conn.)
- 28 Steering Committee, Leadership Academy for New Directions (New York)
- 30 Palm Sunday

April

- 6 Easter Day
- 7-10 Provincial Youth Ministry Coordinators (Kansas City)
- 10-12 Ministry to Blacks in Higher Education (Durham, N.C.)
- 14-18 Conference of Chaplains and Lay Readers (Berchtesgaten, Germany)
- 14-18 815 Staff "in house days"
- 14-18 Conference on Diocesan Executives (North Palm Beach, Fla.)
- 24-27 Deans of Episcopal Cathedral (Albuquerque, N.M.)
- 25-26 Convention, Diocese of Arizona
- 27-28 Task Force on Women
- 28-May 1 National Workshop on Christian-Jewish Relations (Dallas)
- 29-May 1 Academy of Parish Clergy (Kanuga, N.C.)
- 29-30 Church Development Board (Chicago)

May

- 1-3 Anglican Fellowship of Prayer Conference (New Haven, Conn.)
- 2-3 Convention, Diocese of Vermont
- 2-4 Conventions, Diocese of Nevada and Idaho
- 4 Age in Action Sunday
- 5-7 Board for Presiding Bishop's Fund for World Relief (Greenwich, Conn.)
- 6 Executive Committee, NCC (Indianapolis)
- 6-8 PEWSACTION Board (St. Louis)
- 9-10 Convention, Diocese of Maine
- 9-10 Election of Bishop Coadjutor for Fond du Lac, followed by Annual Council of diocese (Fond du Lac)
- 11-12 Convention, Dio. of New Hampshire
- 10 Convention, Dio. of New Hampshire

CLASSIFIED

STUDY PROGRAM

AT HOME WITH THE GOOD NEWS. A Preparation to Hear the Gospel. A study program of the Sunday Gospel readings designed for home use. Each month we send you material for Sundays of month which can be reproduced. Cost is \$15 per year. Order from: Saint Michael's Press, St. Michael and All Angels Church, 6630 Nall Ave., Mission, Kan. 66202.

TRAVEL

JOIN PILGRIMS to the Holy Land. A pilgrimage led by Bishop Herbert D. Edmondson, retired Bishop of Jamaica, will leave, New York, August 11, 1980, for the Holy Land with short stop-over in London. Walk in the footsteps of Jesus. Write for details. 3105 Orleans Way, South, Apopka, Fla. 32703. Tele. (305) 869-9171.

WANTED

BELL for mission church in hills of Jamaica. Help with transport. Write Fr. Harpaul, Gordon Town, Jamaica.

SPANISH HYMNALS, at least 20, new or used, for inner-city parish. House of Prayer, 407 Broad St., Newark, N.J. 07104.

TO BUY "The Days of Our Life," by Francis L. Wheeler. Please write to: The Rev. Margaret Phillimore, Box 313, Daniels, W.Va. 25832.

OLD ESKIMO and Indian art baskets, blankets, pottery, Quill work, beadwork, ivories, Eskimo scrimshaw, Eskimo artifacts, paintings. Will buy. Please send photos to: Br. Gregory Quevillon, Ocean Ave., Kennebunkport, Maine 04046.

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PEOPLE and places

Appointments

The Rev. **Charles Albert Bevan, Jr.**, is rector, St. John's Church, Salisbury, Conn. 06068.

The Rev. **Rodney A. Moore** is rector, St. Alban's Parish, McCook, Neb. Add: 307 Seminole Dr. 69001.

The Rev. **Daniel J. Rigall** is assistant to the rector, Chapel of the Cross, Chapel Hill, N.C.

The Rev. **Harry G. Secker** is rector, St. Luke's Church, 3725 30th St., San Diego, Calif. 92104.

The Rev. **Robert G. Willoughby** is rector, St. Matthew's Church, Saginaw, Mich. Add: 1501 N. Center Rd. 48603.

Change of Address

The Rt. Rev. **Joseph M. Harte**, retired Bishop of Arizona, 815 E. Orangewood, Phoenix, Ariz. 85020.

Retirements

The Rev. **Henry Martin Perkins Davidson**, as resident chaplain of the All Saints Sisters, will be traveling out of the country from January through

May, 1980. Add: P.O. Box 9445, Catonsville, Md. 21228.

The Rev. **Gilbert A. Runkel, Jr.**, from St. James Church, Grosse Ile, Mich. Add: 146 Dorchester Rd., Buffalo, N.Y. 14213.

Sabbaticals

The Rt. Rev. **Lloyd E. Gressle**, Bishop of the Diocese of Bethlehem, has taken a four-month sabbatical. He was awarded a Proctor Fellowship at the Episcopal Divinity School, Cambridge, Mass., for study which began mid-January. The Rt. Rev. **George T. Masuda**, retired Bishop of North Dakota, will perform the episcopal functions during Bishop Gressle's absence.

Degrees

The Rev. **Charles D. Ridge**, rector of Trinity Church, Matawan, N.J., has received the doctor of ministry degree from the Perkins School of Theology of Southern Methodist University.

Deaths

Sister **Mary Bianca**, CSM, for many years director of associates of the Western Province of the Community of St. Mary, died February 10 at St. John's Home, Milwaukee, Wis., following a prolonged illness.

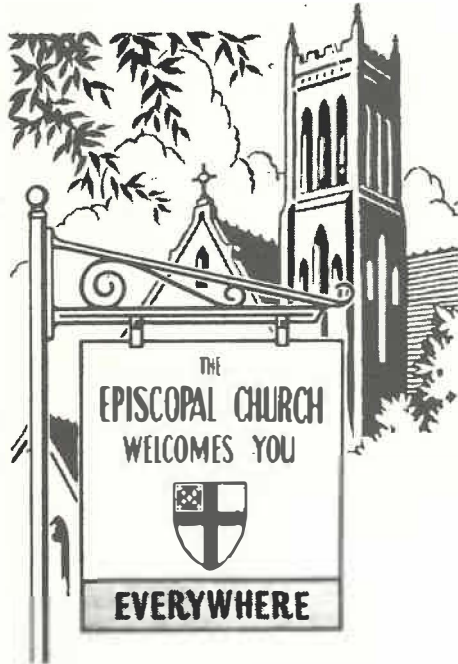
Born Cora Marjorie Pugh, July 28, 1900, in Chicago, Ill., Sr. Mary Bianca was professed October 2,

1922, in St. Mary's Chapel, Kenosha, Wis., and served the Community at St. Mary's Home, Chicago, and St. Katherine's School, Davenport, Iowa. She was Novice Mistress at Kemper Hall from 1935 to 1957 and Sister Superior of DeKoven Foundation for Church Work from 1957 to 1969. Sr. Mary Bianca also served the Community at the convents in Sewanee, Tenn., Kenosha, and Milwaukee, Wis., in an administrative capacity. She is survived by four nieces and one nephew.

Brother **Paul**, SSF, died December 27, 1979, at San Damiano Friary in San Francisco. He was 75. Born William Bartle Kenworthy, Jr., September 4, 1904, at Milford, Pa., he graduated from Lehigh University and Nashotah House and was ordained priest in 1930.

Following service in Baltimore, Md., he taught New Testament at Nashotah House and in 1936, he went to test his vocation with the Order of Saint Francis. In 1942 he was commissioned as an army chaplain and in 1953 obtained a M.Ed. from the University of Florida. He was pastoral counselor at St. Luke's Cathedral, Orlando, Fla., from 1957 to 1960. Brother Paul made his life profession in 1961 and was responsible for the training of novices and in 1967 became the minister provincial. He led the community through the first three years of its amalgamation with the Society of St. Francis. From 1971 until his death he was a member of the friar family at San Damiano Friary.

LENT CHURCH SERVICES



ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. **Wilfred H. Hodgkin, D.D.**, r; the Rev. **Al Price**; the Rev. **Earl E. Smedley**; the Rev. **W. Thomas Power**
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA CLARA, CALIF.

(and West San Jose)
ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. **Canon Ward McCabe**, the Rev. **Jos. Bacigalupo**,
the Rev. **Maurice Campbell**, the Rev. **Richard Leslie**
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER

1300 Washington
HC Mon-Fri 12:10

HARTFORD, CONN.

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

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts and Wisconsin Avenues, N.W. 20016
The Rt. Rev. **John T. Walker**, Bishop of Washington and
Dean of the Cathedral; the Rev. **Canon Charles Austin**
Perry, Provost Telephone: (202) 537-6200
Sun: 8 HC; 9 H Eu; 10 Folk Mass; 11 H Eu; 4 Ev; 5 organ
recital, as anno. Mon-Sat: 7:30 HC; noon Intercessions; 4
Ev or EP. Tours: Wkdys: 10:3-15; Sun 12:15, 1:30 & 2:30.
Special interest tours can be arranged by writing or calling
in advance.

ALL SAINTS'

Chevy Chase Circle
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

ST. PAUL'S

2430 K St., N.W.
The Rev. **James R. Daughtry**, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,
EP 8; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA

ST. DAVID'S-IN-THE-PINES, Wellington
The Rev. **John F. Mangrum**, L.H.D., S.T.D.
Sun 8, 9:30 H Eu. Daily 8 MP, 5 EP. Wed & HD 8 HC

ATLANTA, GA.

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

CHICAGO, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. **Eckford J. de Kay**, dean Near the Capitol
The Rev. **Gus L. Franklin**, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon,
Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed.
Daily office at 12 noon. Cathedral open daily.

ELKHART, IND.

ST. JOHN'S 226 W. Lexington
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Sun Eu 7:30, 9 & 11. Wed 9 & 6
South off Toll Road 3 miles on Rt. 19, downtown

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers. v, vicar; YPF, Young People's Fellowship.

Continued on next page

LENT CHURCH SERVICES

(Continued from previous page)

BALTIMORE, MD.

GRACE & ST. PETER'S Park & Monument St.
The Rev. E.P. Rementer, r; the Rev. F.S. Thomas, ass't
Sun Masses 7:45, 10 (Sol), 3; Mass Mon & Sat 12 noon.
Tues 11:30 & U; Wed 6; Thurs 8; Fri 8:40. Sta & B Fri 6. C Sat
12:30.

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

NORTH ADAMS, MASS.

ST. ANDREW'S CHAPEL, Blackinton 1553 Mass. Ave.
The Rev. Thomas W. Baker, Jr.
Worship & Ch S 9

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol), Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

PATERSON, N.J.

CHURCH OF THE HOLY COMMUNION Box 2153
The Rev. Donald R. Shearer, r
Masses Sun 8, 10 daily except Mon

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wlshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdys: Mon 8;
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL
MUSIC program by announcement.

CHRIST CHURCH 33 Jefferson St.
The Rev. Byron H. Brown, Jr., r
Sun 8 & 10. Daily HC. Thurs 8, Bishop Sherman, speaker

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; Matins & HC 9:30; Lit & Ser 11; Ev 3. Daily Matins
& HC 7; Ev 3:30; Cathedral Choristers 3:30, Tues, Wed,
Thurs. Wed HC & healing 12:15.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Chris-
tian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev
- special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 &
5:15 H Eu Wed. Special preaching services 12:10 Mon thru
Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8
to 6.

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

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

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Sun Eu 1. Chapel open daily 9:30 to 4:30

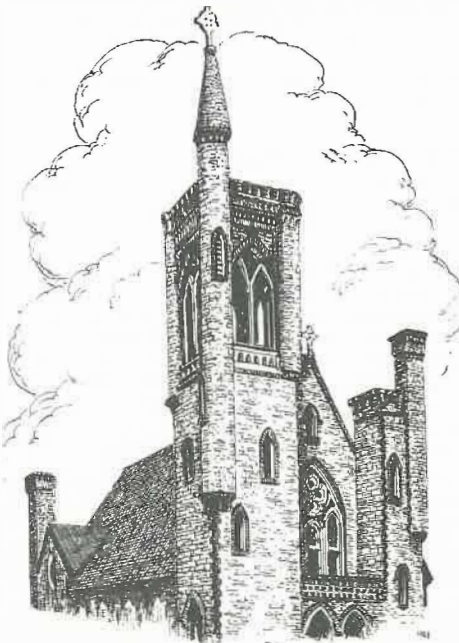
ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6,
Sat 2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Stanley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs hs 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05



St. John's Church, Elkhart, Ind.

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,
d; the Rev. Canon Robert A. Jordan; Donald Ingram,
org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu
12:05; Ev & HD anno

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Ave., Downtown
Sun 8 & 10:30 H Eu (MP 2 & 4). Mon-Fri prayers & sermon
12:10, H Eu 12:35. H Eu Wed 7:30, Sat 11:05

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Hwy 157)
The Rev. Charles E. Jenkins, III, r
Sun Eu 8, 10. Tues Eu 6:30, Wed Eu 10:30, Thurs Eu 7:30.
Daily MP 8:45

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho), Cr S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 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

LANCASTER, TEXAS

ST. MARTIN'S 700 Westridge Ave. at 6th St.
Fr. Victor Hunter
Sun HC 9:30, Ch S 10:50, EYC (1S & 3S) 4:45. Thurs Sta &
HC 7:30

PETERSBURG, VA.

ST. STEPHEN'S 228 Halifax St.
H. Roy Thompson, r
Sun: 8; 11 H Eu; 2S & 4S MP; 9:30 C.E. Wed noon H Eu. C by
appt

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-
Fri Mass 12:10, EP 5:30. Sat Mass 9

ST. PAUL'S E. Knapp & N. Marshall Sts.
The Rev. Murray L. Trelease, r
Sun 8 H Eu, 9 Parish Ed., 10:15 H Eu (1S & 3S), MP (2S & 4S)

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