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Record Group/Collection: George H.W. Bush Presidential Records
Collection/Office of Origin: Speechwriting, White House Office of
Series: Speech File Backup Files
Subseries: Chron File, 1989-1993

OA/ID Number: 13730
Folder ID Number: 13730-004

Folder Title:
Washington National Cathedral Dedication 9/26/90 [OA 8316] [2]

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A DAY OF CELEBRATION
AT WASHINGTON NATIONAL CATHEDRAL,
SEPTEMBER 29, 1907

The occasion marked the beginning of construction of the Cathedral. On the morning of that day, 20,000 people gathered on the Cathedral grounds at Mount St. Alban, to witness the laying of the foundation stone, a block of granite which contained a piece of stone from the field adjoining the Church of the Holy Nativity in Bethlehem.

There had been heavy rains in Washington the previous day, and the weather was uncertain on Sunday morning, September 29. The Washington Evening Star reported: "Carriages of every shape and description, motor cars and big express wagons were pressed into service to carry visitors to the Cathedral close, while the trolley cars, running on the closest schedules possible, transported thousands to and from the scene of the celebration."

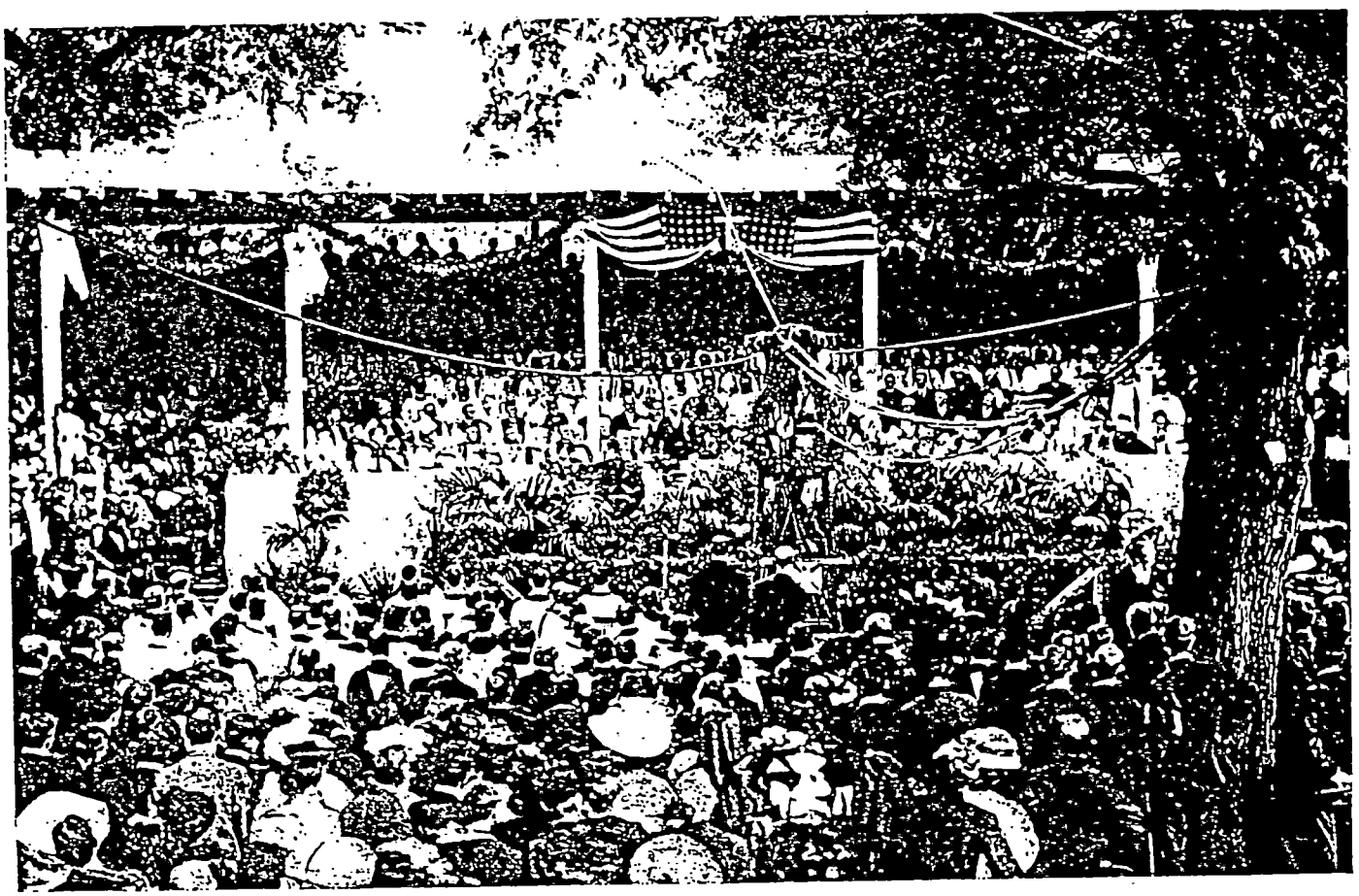
Distinguished guests included: President Theodore Roosevelt, Chief Justice Fuller, cabinet officers, members of Congress, the Bishop of London, and 70 of the 104 bishops of the Episcopal Church.

When the service began at noon, an ominous cloud and a few drops of rain again threatened the ceremony, but as Henry Yates Satterlee, the first Bishop of Washington, prepared to lay the stone, brilliant sunlight fell on the scene. In setting the stone, Bishop Satterlee held the gavel used by President George Washington in setting the cornerstone of the U. S. Capitol.

President Roosevelt addressed the gathering immediately after the foundation stone ceremony. In his remarks the President said:

> I believe so implicitly in the good that will be done by you through this cathedral, Bishop Satterlee, because I know that you and those with you, the people of your church, the people of your kindred churches, to one of which I belong, are growing more and more to realize that they must show by their lives how well they appreciate the truth of the text that they shall be judged by their fruits. More and more we have grown to realize that the worth of the profession of the men of any creed must largely be determined by the conduct of the men making these professions; that conduct is the touchstone by which they must test their character and their services.

By three o'clock that afternoon more than 40,000 people had assembled on the close for choral evensong and dedication of the Canterbury pulpit, carved from stones from the "Bell Harry" tower of Canterbury Cathedral in England.



THE FOUNDATION STONE SERVICE: PRESIDENT ROOSEVELT SPEAKING

The Addresses

The Greeting of the President of the United States

Bishop Satterlee, and you, my friends and fellow countrymen, and you, our guests: I have but one word of greeting to you today and to wish you God-speed in the work begun this noon. The salutation is to be delivered by our guest, the Bishop of London, who has a right to speak to us because he has shown in his life that he treats high office as high office should alone be treated, either in Church or State, and above all, in a democracy such as ours—simply as giving a chance to render service. If office is accepted by any man for its own sake and because of the honor it is felt to confer, he accepts it to his own harm and to the infinite harm of those whom he ought to serve. Its sole value comes in the State, but above all its sole value comes in the Church, if it is seized by the man who holds it as giving the chance to do yet more useful work for the people whom he serves. I greet you here, Bishop Ingram, because you have used your office in the aid of mankind; and because while you have served all, you have realized that the greatest need of service was for those to whom least has been given in this world.

I believe so implicitly in the good that will be done by and through this Cathedral, Bishop Satterlee, because I know that you and those with you, the people of your Church, the people of your kindred Churches, to one of which I belong, are growing more and more to realize that they must show by their lives how well they appreciate the truth of the text that they shall be judged by their fruits. More and more we have grown to realize that the worth of the professions of the men of any creed must largely be determined by the conduct of the men making those professions; that conduct is the touchstone by which we must test their character and their services.

While there is much that is evil in the times, I want to call your attention to the fact that it was a good many centuries ago that the Latin hymn was composed, which said that the world is very evil and that the times were growing late. The times are evil; that is, there is much that is evil in them. It would be to our shame and discredit if we failed to recognize that evil; if we wrapped ourselves in the mantle of a foolish optimism and failed to war with heart and strength against the evil. It would be equally to our discredit if we sank back in sullen pessimism and declined to strive for good because we feared the strength of evil. There is much evil; there is much good, too; and one of the good things is that more and more we must realize that there is such a thing as a real, Christian fellowship among men of different creeds, and that the real field for rivalry among and between the creeds comes in the rivalry of the endeavor to see which can render best service to mankind, which can do the work of the Lord best by doing His work for the people best.

I thank you for giving me a chance to say this word of greeting today.

I look forward to hearing from you soon. In the meanwhile could a White House detail be assigned so that we could go over some of the logistical details in the light of the likelihood of the President's coming?

Faithfully,

Charles A. Perry
Provost

Mr. Antonio Benedi
Deputy Director of Scheduling
Office of the President
The White House
Washington, D.C. 20500

WASHINGTON
NATIONAL
CATHEDRAL

THE VERY REVEREND
CHARLES A. PERRY
PROVOST

July 20, 1990

Dear Mr. Benedi:

Thank you for your call indicating that the participation of the President in the September 29, 1990 setting of the final stone of Washington National Cathedral is "on the fast track." You asked that I confirm several matters.

The raising and setting of the final stone indeed continues to be scheduled for noon on Saturday, September 29, 1990. This is the Feast of St. Michael and All Angels, on which day in 1907 President Theodore Roosevelt participated in setting the foundation stone. Some 30,000 persons around the nation have been invited to attend, the date having been set a long time ago. The news media have indicated the likelihood of live coverage of the entire event.

THE CELEBRATION

The event will be outdoors at the west front of the cathedral with the west facade and towers as the backdrop. It should last less than an hour. The centerpiece of the event will be a speech by the President which will follow brief remarks by the Presiding Bishop of the Episcopal Church. Following the President's address the final stone will be lifted from the ground near the speaker's platform to its destination at the top of the southwest pinnacle of the south tower.

As you know, an inaugural service was held here for President and Mrs. Bush in cooperation with the Republican National Committee. President and Mrs. Bush have participated in many important national events here as well as joining regularly scheduled Sunday worship from time to time. President Wilson is buried in the cathedral and every President from Theodore Roosevelt to Mr. Bush has taken part in its life. No first family has taken a more active part than President and Mrs. Bush.

None of us can imagine this great event taking place without their participation. We trust, therefore, that we can have a final confirmation early in August as you indicated. We need to send the programs to the printer on the first of September. Obviously many actions await final word from the White House.

I am enclosing remarks by President Theodore Roosevelt on September 29, 1907, together with a brief description of the 1907 event. Shortly I will send a copy of an early draft of the September 29, 1990 program.

Massachusetts and
Wisconsin Avenues, N.W.
Washington, D.C. 20016-5098
(202) 537-6221

September 17, 1990

Dear Reverend Perry:

On behalf of the President, I wish to acknowledge and thank you for your letter inviting him to participate in the final stone laying ceremony at the Washington National Cathedral.

The President is pleased to accept. This has been entered on his schedule for September 29, and Mr. John G. Keller, Jr., Deputy Assistant to the President and Director of Advance, will contact you concerning the President's involvement.

The President's acceptance of this invitation should not be announced to anyone until official notification is given by the White House Press Office, and any public announcement of this event must be coordinated with Mr. John Herrick who may be reached at 202/456-2100.

You should be aware that certain physical facility requirements exist for any Presidential appearance. The costs associated with these requirements are generally the responsibility of the host and are summarized on the attached list.

If you wish to alter the current plans for this event in any way, such as changing any part of the format, the location, or the participants, please direct your request for the proposed change to the Office of Presidential Appointments and Scheduling.

With best wishes,

Sincerely,

JOSEPH W. HAGIN II
Deputy Assistant to the President
for Appointments and Scheduling

The Very Reverend Charles A. Perry
Provost
Washington National Cathedral
Massachusetts and Wisconsin Avenues, N.W.
Washington, D.C. 20016-5098

JWH/lhw

THE WHITE HOUSE

WASHINGTON

MEMORANDUM

TO: David Demarest

FROM: JOSEPH W. HAGIN

SUBJECT: APPROVED PRESIDENTIAL ACTIVITY

EVENT: Washington Cathedral Final Stone Laying Ceremony

DATE: September 29, 1990

TIME: 12:00

DURATION: 45 minutes

LOCATION: Washington Cathedral

ATTIRE: Business suit

REMARKS REQUIRED: Yes

MEDIA COVERAGE: Open

FIRST LADY PARTICIPATION: Yes

ADDITIONAL INFORMATION:

CONTACT: _____, _____

TELEPHONE: OFFICE _____ HOME _____

NOTE: PROJECT OFFICER, SEE ATTACHED CHECKLIST

Ed Rogers	Marlin Fitzwater	Ede Holiday
James Cicconi	David Demarest	David Valdez
Fred McClure	Fran Norris	USSS - PPD
Susan Porter Rose	Sig Rogich	Gary Walters
Patty Presock	John Keller	WHCA Audio/Visual
Chriss Winston	Bruce Caughman	WHCA Operations
Laurie Firestone	J. Bonnie Newman	C. Boyden Gray
William Kristol	Paul Bateman	Laura Melillo
Jackie Kennedy	Debra Romash	John Herrick
Deb Anderson	Richard Trefry	

LRF 9/6/90

To Joe Hagin, West Wing

file

THE WHITE HOUSE
WASHINGTON

18, 1990

Joe,

This got buried in a pile of my things, but I think the point he makes is well taken. It would be very helpful to have someone from the advance office go out to the Cathedral now and just have a consultation with them. This is going to be an extraordinary event.

Would you pls. keep me apprised.

Thx,

susan porter rose
x2957

your assistance in making
ion at the White House for
Deans. It was the high
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ntion of the President to
n Saturday, September 29,
will be placed atop
we make too many detailed
f we could be in discussion
m the White House staff.
g up such a meeting? I look
ith you.

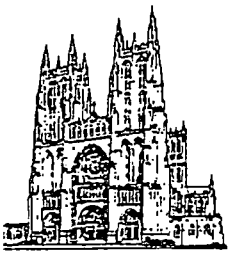
thfully,

rles A. Perry
Provost

7/7/90

Massachusetts and
Wisconsin Avenues, N.W.
Washington, D.C. 20016-5098
(202) 537-6221

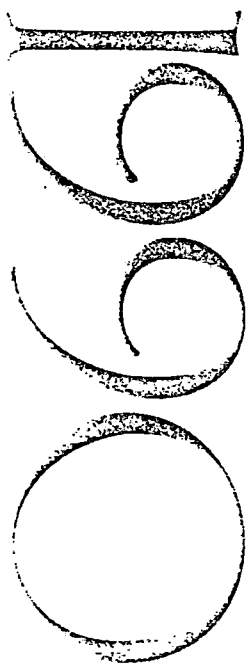
file



WASHINGTON NATIONAL CATHEDRAL

THE VERY REVEREND
CHARLES A. PERRY
PROVOST

THE CELEBRATION



May 18, 1990

Dear Ms. Rose:

Thank you very much for your assistance in making possible the gracious reception at the White House for the North American Cathedral Deans. It was the high point of their visit to Washington.

We spoke about the intention of the President to participate in the service on Saturday, September 29, at which time the last stone will be placed atop Washington Cathedral. Before we make too many detailed plans, it would be helpful if we could be in discussion with some advance person from the White House staff. How might we go about setting up such a meeting? I look forward to further contact with you.

Faithfully,

Charles A. Perry

Charles A. Perry
Provost

Ms. Susan Porter Rose
East Wing
The White House
Washington, D.C. 20500

Massachusetts and
Wisconsin Avenues, N.W.
Washington, D.C. 20016-5098
(202) 537-6221

I
Pres.-E Proc.
9/29/07

Address of President Roosevelt on the occasion of laying the Cornerstone of the Cathedral of the SS. Peter and Paul, Washington, D. C., September 29, 1907.

Bishop Satterlee, and you my Friends and Fellow Countrymen and you our Guests:

I have to say but one word of greeting to you today and to wish you Godspeed in the work begun this noon. The salutation is to be delivered by our guest, the Bishop of London, who has a right to speak to us because he has shown in his life that he treats high office as high office should alone be treated either in church or state, and above all in a democracy such as ours. - simply as giving a chance to render service. If office is accepted by any man for its own sake and because of the honor it is felt to confer, he accepts it to his own harm and to the infinite harm of those whom he ought to serve. Its sole value comes in the state, but above all its sole value comes in the church, if it is seized by the man who holds it as giving the chance to do yet more useful work for the people whom he serves. I greet you here, Bishop Ingram, because you have used your office in the old of mankind; that while you have served all you have realized that the greatest need of service was for those to whom least have been given in this world. I believe so implicitly in the good that will be done by and thru this cathedral, Bishop Satterlee, because I know that you and those with you, the people of your church, the people of your kindred churches to one of which I belong, are growing more and more to realize that they must show by their lives how well they appreciate the truth of the text that they shall be judged by their fruits. More and more we have grown to realize that the worth of the professions of the sons of any creed must largely be determined by the conduct of the men making those professions; that conduct is the touch stone by which we must test their character and their services. While there is much that is evil in the times, I want to call your attention to the fact that it was a good many centuries ago that the Latin hymn was composed which said that the world was very evil and that the times were growing late. The times are evil; that is there is much that is evil in them. It would be to our shame and discredit if we failed to recognize that evil, if we wrapt ourselves in contemplation the

Photo Copy Preservation

mantle of a foolish optimism and failed to war with heart and strength against the evil. It would be equally to our discredit if we sank back in sullen pessimism and declined to strive for good because we feared the strength of evil. There is much evil; there is much good, too; and one of the good things is that more and more we must realize that there is such a thing as a real Christian fellowship among men of different creeds and that the real field for rivalry among and between the creeds comes in the rivalry of the endeavor to see which can render best service to mankind, which can do the work of the Lord best by doing His work for the people best.

I thank you for giving me the chance to say this word of greeting today.

Answered
9/30/07

September 30, 1907.

The President announces the appointment of Bernhard Bettmann to be Collector of Internal Revenue for the First District of Ohio, in place of Herman F. Callarius resigned.

Press
10/1/07

October 22, 1907.

The General Staff Military Band of the Mexican Government, Mr. N. Chavez, Director, played for Mrs. Roosevelt this afternoon in the East Room.

The members of the Mexican Embassy staff, the members of the Cabinet, and a few personal friends were present.

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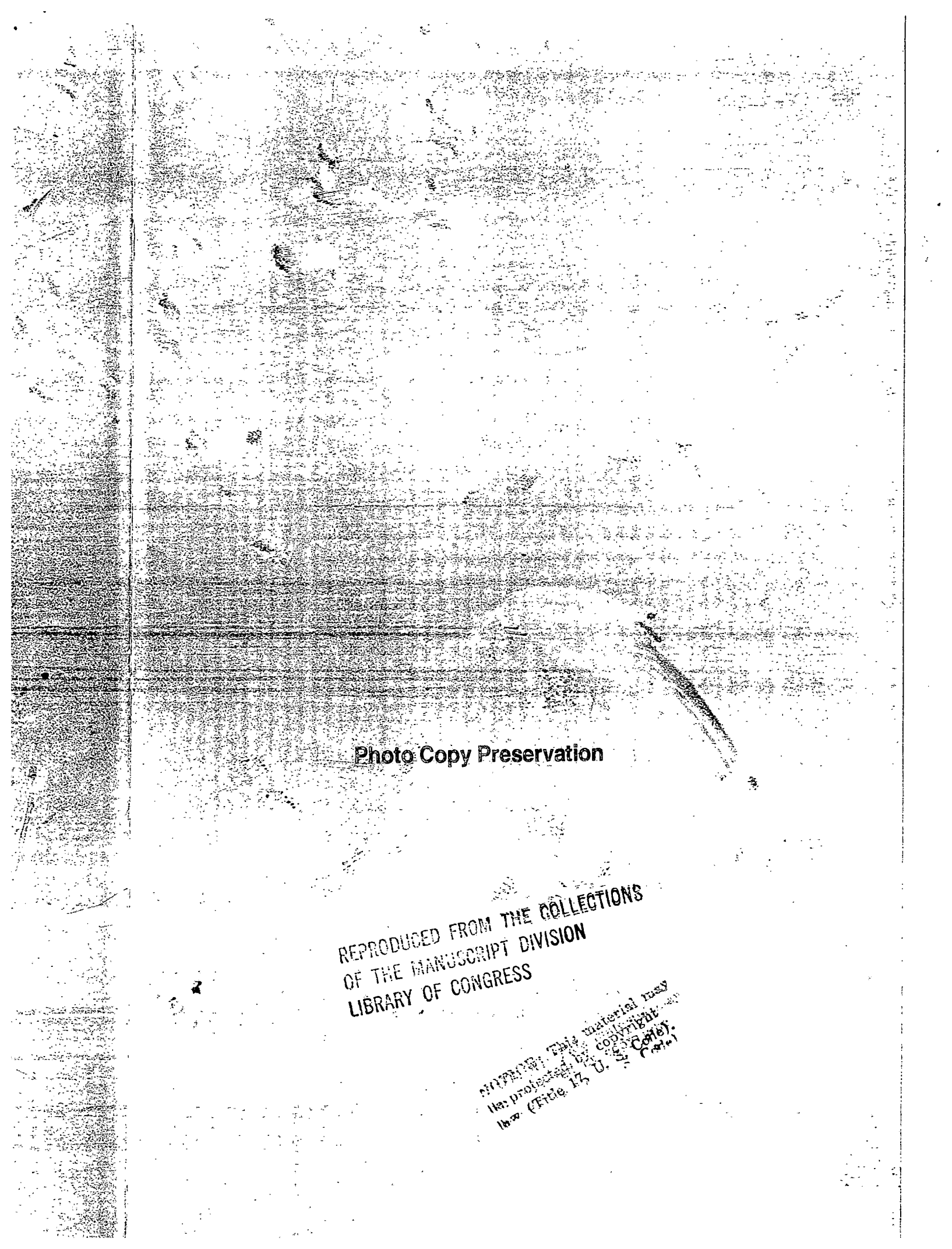

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January 25, 1990

COPY
from ORM

Dear Senator Danforth:

Fred McClure has forwarded for my attention your letter endorsing the invitation of the late Bishop Walker to the President to be the principal speaker at the celebration of the completion of the Washington Cathedral on September 29th, 1990.

This is a wonderful opportunity for the President and I know he would love to participate. Unfortunately, though, it is far too early for us to determine the President's schedule for September. Please be assured that closer to the date the invitation will be seriously considered and we will be back to the Very Reverend Perry as to whether he can accept.

Thank you for your interest in this, which is most appreciated.

With best wishes,

Sincerely,

JOSEPH W. HAGIN II
Deputy Assistant to the President
for Appointments and Scheduling

The Honorable John C. Danforth
United States Senate
Washington, D.C. 20510

JWH/PSH/ba (WP-1JWH)

cc: and incoming to Dawn DeVoe - Room 182 for LRSM in mid-June

THE WHITE HOUSE

WASHINGTON

December 21, 1989

COPY

Dear Jack:

Thank you for your December 12 note concerning the possibility of the President participating in The 1990 Celebration of the Washington National Cathedral. As I indicated during our conversation, I suspect that the President will want to participate.

Following our conversation, I spoke with the President's Director of Scheduling, Mr. Joe Hagin, so that he was aware of the event now scheduled for September 29, 1990. I have forwarded all of the materials you sent me to Joe so that he can get it into the pending file with the late Bishop John Walker's earlier letter to the President. We will keep on top of it.

Too, I understand that you and Ron Kauffman had a good meeting concerning U.S. Attorneys and Marshals in the State of Missouri. Should you need further assistance on my part, do not hesitate to let me know.

Best wishes during this Holiday Season.

With very best regards,

Sincerely,

Frederick D. McClure
Assistant to the President
for Legislative Affairs

The Honorable John C. Danforth
United States Senate
Washington, D.C. 20510

April 3, 1989

Dear Barbara:

In my recent letter of March 28th I told you of the visits of the House of Bishops in September 1990 and the Cathedral Deans and the Archbishop of Canterbury in April 1990. I did not mention the most significant event which is the setting of the final stone marking the completion of Washington Cathedral which takes place on September 29, 1990. I have just written the President about that event. We would be greatly overjoyed if the First Family could attend all three services but I am sure that this is not feasible. If for whatever reasons the participation of the President must be limited, the setting of the final stone on September 29, 1990 takes precedence in my mind.

Faithfully,

John T. Walker
Bishop of Washington

Mrs. Barbara Bush
The White House
Washington, D.C. 20500

I know that I am asking a great deal but I would like to think that we can do at least as well as Queen Elizabeth II, who always hosts an afternoon tea in the Garden of Buckingham Palace during the Lambeth Conference when all Bishops are present.

At this point, the days set aside for both of these conferences are quite open and there are several times when we could schedule a White House visit. I trust that you will favorably consider these possibilities. I would be most appreciative if a member of your staff would contact me about these events.

Please extend my gratitude to the President. We greatly appreciate all that he and you are doing.

Affectionately,

John T. Walker
Bishop of Washington

April 3, 1989

My dear Mr. President:

Washington Cathedral is now making plans for the celebration of the completion of what will have been an eighty-three year endeavor. On September 29, 1907 (which is the Feast of St. Michael and All Angels) President Theodore Roosevelt joined the Bishop of Washington and members of the Supreme Court and Congress to lay the foundation stone of Washington Cathedral. For many years we have celebrated St. Michael and All Angels Day as the cathedral's "birthday." On September 29, 1990 at noon we plan to place the last stone atop the northwest pinnacle of the St. Paul Tower, thus completing the cathedral. We would be greatly honored if you would be the principal speaker on that occasion joining me and the Presiding Bishop. In 1907 over 30,000 people were present to begin this great work and we expect an even larger crowd in 1990.

Before Provost Perry and his staff go much further in the planning of this service, we would like to know if you will be able to participate. We realize that security arrangements for an outdoor event such as this may be complex. With this much lead time we would anticipate that we could work with the Secret Service to design the event to meet their requirements.

I have just written Mrs. Bush to inform her of the visit of the House of Bishops in the middle of September 1990 and Cathedral Deans and the Archbishop of Canterbury at the end of April 1990. In that letter I expressed my hope that you and Mrs. Bush might wish to be present at either or both of these services. I realize that your schedule is pressing and the Secret Service arrangements for such public participation are difficult. In the event that you feel only one such appearance is feasible, the central event in the life of the cathedral is clearly that of the laying of the final stone on September 29, 1990. It would indeed be most significant if President Bush could complete what President Theodore Roosevelt began eighty-three years earlier.

I am enclosing a copy of my recent letter to Mrs. Bush. I look forward to hearing from your office.

Faithfully,

John T. Walker
Bishop of Washington,
Dean, Washington Cathedral

The President
The White House
Washington, D.C. 20500

P.S. I thought you might enjoy the enclosed picture of the 1907 foundation stone laying.

cc: CAP

DIOCESE OF WASHINGTON

MOUNT SAINT ALBAN • WASHINGTON, D.C. 20016
(202) 537-6550

THE RIGHT REVEREND
JOHN T. WALKER
BISHOP OF WASHINGTON

March 28, 1989

Mrs. Barbara Bush
The White House
Washington, DC 20500

Dear Barbara:

As you have doubtlessly become aware we are planning a year of celebration in 1990 as the completion of the Washington Cathedral draws near. There will be many events during the year. Of course, the President and you are always enthusiastically welcome here but we want especially to mention two special events at which we hope you can both be present.

From September 15th to September 20, 1990, the Episcopal House of Bishops, (approximately 125 Bishops) will meet in Washington for their annual meeting and will also be present for a special service of dedication at the Cathedral on Sunday, September 16, 1990. Many of the Bishops will be accompanied by their spouses. Inasmuch as President Theodore Roosevelt was present with the House of Bishops in 1907 for the laying of the Cathedral cornerstone, I would be greatly honored if you both would consider being present for the Sunday morning service on September 16, 1990.

The other special event will be a conference of North American Cathedral Deans which will be held from April 26-30, 1990. The Deans and their wives represent all the cathedrals of the Episcopal Church in the U.S. and the Anglican Church in Canada. The Archbishop of Canterbury will preach at the final service at the Cathedral on Sunday, April 29, at 11:00 a.m. Again, we would be honored to have your presence here.

In connection with these events, I humbly ask if it would be possible for Bishops and wives, and earlier the Deans and their spouses (at least one Dean is a woman) to be greeted by the President and you in the Rose Garden perhaps to be followed by a tour of the White House.

RECEIVED
DEC 28 198
SCHEDULING
OFFICE

gwH 13

December 22, 1989

K S
WW

WASHINGTON
NATIONAL
CATHEDRAL

THE VERY REVEREND
CHARLES A. PERRY
PROVOST

THE CELEBRATION
1990

Dear Mr. Hagin:

On April 3, 1989, the late Bishop John Walker wrote President Bush (a copy of the letter is enclosed) inviting President Bush to be the principal speaker at noon on September 29, 1990, on the occasion of the setting of the last stone on Washington Cathedral. In 1907 on September 29 over 30,000 people were present when President Theodore Roosevelt laid the foundation stone of the cathedral. The occasion next September will mark the completion of the 83 year construction of this great national landmark. President Bush's close relationship to his cathedral has led us all to believe that he would like to participate in this most important national event. As no letter has been received in response to Bishop Walker's letter, we are growing a bit uneasy. I know that it is difficult to schedule so far in advance but I hope you will agree that this is the kind of event which deserves a long term commitment. The September 29 stone setting climaxes a year of celebration which began last September and which has been announced to thousands of cathedral supporters throughout the nation. We are about to begin the design of the September 29, 1990 event and believe that before doing so we should meet with White House advance persons and the Secret Service. Could you help me in knowing how to proceed?

Bishop Walker also wrote Mrs. Bush concerning two other events which will occur during this celebratory year (see enclosed letters of March 28 and April 3, 1989). On April 26 through 30, 1990, the Deans of Episcopal cathedrals from this country and Canada will be present at Washington Cathedral. Bishop Walker asked if it would be possible for the deans and their wives to be greeted by the President and Mrs. Bush at the White House, perhaps to be followed by a tour. The Deans Conference schedule is at the moment open all day Friday, April 27. On Sunday, April 29, the Archbishop of Canterbury will preach at 11:00 am at a service attended by the Deans. The President and Mrs. Bush might wish to be present.

In the period September 15 through September 20, 1990, the Episcopal House of Bishops will meet for their annual meeting. Bishop Walker also asked if the Bishops could be greeted by the First Family during the Bishops conference. At the moment there is flexibility in the Bishops conference as to the scheduling of a

Massachusetts and
Wisconsin Avenues, N.W.
Washington, D.C. 20016-5098
(202) 537-6221

visit to the White House. On Sunday, September 16, the Presiding Bishop of the Episcopal Church will preach at the 11:00 am service attended by all the Bishops. The President and Mrs. Bush might wish to be present.

If it would facilitate matters, I would be happy to sit down with you and discuss the request for a White House visit of the Deans and of the Bishops as well as the request that the President be the principal speaker on the occasion of the final dedication of the cathedral. In addition to the previous letters, I am enclosing a copy of the schedule of major events during the year of celebration of the cathedral so that you may note the context of the final dedication and the other events that I have mentioned. I look forward to hearing from you.

Faithfully,

Charles A. Perry

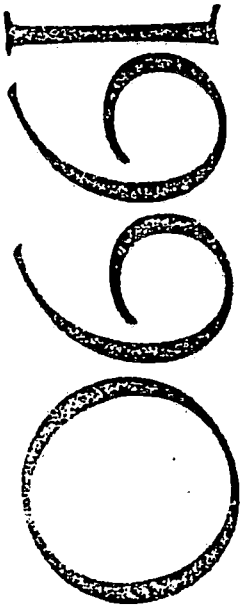
Charles A. Perry
Provost

Mr. Joe Hagin
Director of Scheduling for the President
West Wing
The White House
Washington, D.C. 20500

1989 DEC 7 PM 3:07

THE VERY REVEREND
CHARLES A. PERRY
PROVOST

THE CELEBRATION



December 4, 1989

Dear Jack:

Last April John Walker wrote President Bush inviting him to join us on September 29, 1990 as we place the last stone atop the cathedral. The President was asked to be the principal speaker on the occasion as Theodore Roosevelt had been on September 29, 1907.

I am sure you will agree that the completion of this great effort will be one of the more significant events in the life of the nation's capital. It would be very sad if President Bush were not a participant. There has been no response to John Walker's letter (a copy of which is enclosed). I know that the White House finds it difficult to schedule so far in advance but I hope this is the kind of event which he would feel deserves a long term commitment. Do you have any way of tracking this matter for us? We are beginning to design the September 29th event and it would be wise to think about it together with a White House advance person and the Secret Service.

Thank you for your help in this matter.

Faithfully,

Charles

Charles A. Perry
Provost

The Hon. John C. Danforth
497 Russell Senate Office Building
Washington, D.C. 20510

Massachusetts and
Wisconsin Avenues, N.W.
Washington, D.C. 20016-5098
(202) 537-6221

April 3, 1989

My dear Mr. President:

Washington Cathedral is now making plans for the celebration of the completion of what will have been an eighty-three year endeavor. On September 29, 1907 (which is the Feast of St. Michael and All Angels) President Theodore Roosevelt joined the Bishop of Washington and members of the Supreme Court and Congress to lay the foundation stone of Washington Cathedral. For many years we have celebrated St. Michael and All Angels Day as the cathedral's "birthday." On September 29, 1990 at noon we plan to place the last stone atop the northwest pinnacle of the St. Paul Tower, thus completing the cathedral. We would be greatly honored if you would be the principal speaker on that occasion joining me and the Presiding Bishop. In 1907 over 30,000 people were present to begin this great work and we expect an even larger crowd in 1990.

Before Provost Perry and his staff go much further in the planning of this service, we would like to know if you will be able to participate. We realize that security arrangements for an outdoor event such as this may be complex. With this much lead time we would anticipate that we could work with the Secret Service to design the event to meet their requirements.

I have just written Mrs. Bush to inform her of the visit of the House of Bishops in the middle of September 1990 and Cathedral Deans and the Archbishop of Canterbury at the end of April 1990. In that letter I expressed my hope that you and Mrs. Bush might wish to be present at either or both of these services. I realize that your schedule is pressing and the Secret Service arrangements for such public participation are difficult. In the event that you feel only one such appearance is feasible, the central event in the life of the cathedral is clearly that of the laying of the final stone on September 29, 1990. It would indeed be most significant if President Bush could complete what President Theodore Roosevelt began eighty-three years earlier.

I am enclosing a copy of my recent letter to Mrs. Bush. I look forward to hearing from your office.

Faithfully,

John T. Walker
Bishop of Washington,
Dean, Washington Cathedral

The President
The White House
Washington, D.C. 20500

P.S. I thought you might enjoy the enclosed picture of the 1907 foundation stone laying.

WASHINGTON NATIONAL CATHEDRAL

FAX NUMBER: (202) 364-6600

Faxsimile Transmission Sheet

Date: 9/21/90

To: Fax number 456 6218

JENNIFER GROSSMAN

From: CHARLES PERRY

THE CELEBRATION 1990

Re: SPEECH

NOTES/INSTRUCTIONS:

PKG COMING VIA MICHAEL'S MESSENGER SERVICE 469-3333 SHOULD ARRIVE ABOUT 1½ HRS

If you have difficulties in receiving this transmission, please call ~~SUE BOTH~~ at ~~537-6271~~.

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Washington, D.C. 20016
(202) 537-6200

TEL No. Sep 21,90 17:04 P.01

WASHINGTON NATIONAL CATHEDRAL

THE VERY REVEREND
CHARLES A. PERRY
PROVOST

would it be crass in reference to this meeting to mention s.t. about the retreat plan?

THE CELEBRATION

1990

September 21, 1990

Dear Ms. Grossman:

In response to your phone call and Gordon James earlier request, I am happy to provide some background information to you which might be helpful in preparing the speech for Saturday, September 29th. Information was sent earlier on the event in 1907 in which Theodore Roosevelt spoke at the setting of the cathedral foundation stone. There are two facts which the President may wish to know.

First, his friend the late Episcopal Bishop of Washington, John T. Walker, died last year on September 30, 1989. The President and Mrs. Bush attended his funeral. Were John Walker alive this stone setting would be the high point of his career.

Second, a human interest item. There will be present on September 29th several, perhaps as many as ten, persons who were present at the 1907 laying of the foundation stone. Their ages range from 86 from 98. They will be seated in the front row right beneath the rostrum and visible to one of the cameras. With the President's interest in older Americans he may wish to refer to their presence. If he does, we will alert the television crew.

A copy of the Commemorative issue of Cathedral Age is being sent to you under separate cover as well as the final draft of the bulletin for the September 29th event. The Cathedral Age should give you further background on the event.

If you need any further information, please don't hesitate to call on me.

Faithfully,

Charles A. Perry

Charles A. Perry
Provost

Ms. Jennifer Grossman
111-1/2 Old Executive Office Building
Corner 17th Street and
Pennsylvania Avenue, N.W.
Washington, D.C. 20500

Massachusetts and
Wisconsin Avenues, N.W.
Washington, D.C. 20016-5098
(202) 537-6221

Sep 21,'90 17:04 P.02
TEL No.

Bush corner

096063
ME002

October 26, 1989

COPY
from ORM

I am delighted to offer my warmest greetings to all those gathered in our Nation's Capital to celebrate the ministry of the College of Preachers during the year-long observance of the completion of Washington National Cathedral.

Our great Republic was built upon the rock of religious faith. It was a firm belief in our Creator that inspired the Founding Fathers to affirm the rights and dignity of every individual, and it was courageous missionaries who helped lead the way to the taming of the frontier.

Since 1924, the College of Preachers has not only continued to carry the Word across the country but also helped other members of the clergy to become more effective messengers of the Good News. Your ministry has enriched the spiritual lives of countless men and women, and, in so doing, has helped strengthen the moral character of our entire Nation.

All of you gathered for this special celebration have demonstrated a genuine commitment to your work. Through your compassion, generosity, and diligent pursuit of spiritual enlightenment, you have set a fine example for all Americans. I commend you for your dedication and hard work.

GEORGE BUSH

Bill Codus for pickup, 485-7223

GB:DM:TD:SMG:lsd LSD4
cc: D.MacKinnon/Pres.Msgs.Rm.18/CF
EVENT: OCT 29
DUE: OCT 26
Preachers

Shirley,
I'm not sure about this - only a church service - not a big celebration. I'd regret -- but Bill Codus is calling to check status - should we ??

College of Preachers

WASHINGTON CATHEDRAL

Doug Mead
Oct 29 Doug
Assign D. Mac 10/2
Draft submitted

September 14, 1989

The Honorable George H.W. Bush and Mrs. Bush
The White House
1600 Pennsylvania Avenue
Washington, DC 20500

Dear Mr. President and Mrs. Bush,

This is to cordially invite you to attend the 11:00 a.m. service at Washington National Cathedral on Sunday, October 29, and to a brunch at the College of Preachers following.

As part of the Washington Cathedral family and as a participant in the year-long celebration of the Cathedral's completion, the College of Preachers' unique ministry will be observed at this Cathedral service. The 101st Archbishop of Canterbury, the Most Rev. and Rt. Honorable F. Donald Coggan, and the Bishop of Washington, the Rt. Rev. John T. Walker, will be concelebrants and the Rt. Rev. Richard F. Grein, the Bishop of New York, will be the preacher at the service. Invited

The College of Preachers is the only institution of its kind in the world and its quiet, effective ministry has greatly influenced the preaching and ministries of clergy from across denominational lines for over 60 years. You would do us a great honor by attending the service and the brunch following.

If you feel moved to do so, we would be most grateful for a letter from you commemorating this special occasion. I have enclosed a suggested draft to assist you should you wish to use it.

This comes with my warm and cordial best wishes and the hope you will be able to join us on October 29!

Sincerely yours,

Charles J. Minifie, The Rev. Canon
President

Enclosure

3510 WOODLEY ROAD NW
WASHINGTON, DC 20016
(202) 537-6360

Clear Gerald with OPL

Nash National Cathedral

Saturday

- clear lines & defined shadows
- vaulted ceiling
- GW Bay, Abraham Lincoln Bay
- Window: impressionistic view of the creation of America
- idea of national church goes way back in history Pierre L'Enfant believed there should be a national church

- Columns of stone bound together, rising up then springing into a vaulted ceiling

WEST ROSE WINDOW

- Taking up the theme of the W. Front: Creation
- Non-representational view of creation

- NO structural steel in colums, stone on top of stone w/thrust & counterthrust to keep the structure standing
- Built all in old medieval tradition

-Grandchildren have been baptized there

-Canon ~~Hooten~~ MARTIN has baptized

-MRS. BUSH HAS READ THE CHRISTMAS STORY ~~Lyndon~~ when was V.P.

- OPENED FLOWER MART

-HAVE WORSHIPPED THERE AT ST. OCCASIONS & PRIVATELY

- ~~Bishop Martin~~ Dr. of JOHN WALKER'S DEATH Pres & Mrs Bush went to that.

-MRS BUSH has been in the pulpit & Mrs. Reppert's funeral.

Human Interest Element

→ 8 to 10 in the audience immediately visible who were there in 1907

- 2 have been interviewed on GMA which will air Friday

= Attend 8 AM on Sunday morning, Cannon Martin gives it

Space Window

- depicts space & space flight
- 1974 astronauts came back
  - put a piece of ~~stone~~ moon rock in it

- Round Bosses to tie together the structural ribbing, there is one to every man first steps on the moon

- Tomb of Pres Wilson ← only pres buried at the
- Seals of the 3 insts he headed
  - N.J.
  - U.S.
  - Princeton
  } 3 seals

Window about it:

WAR & PEACE: artists
Center depiction that
mankind will end & embrace
peace

Ceiling of Nave: roughly 100 ft

Traditional Latin Cross
Center of cross: thicker
columns cuz they're holding
up bell towers

On national holidays:
full peals

On dedication full ring

North Rose Window:
the last creation, the
last judgement

Canterbury pulpit:
carved from blocks of
stone from Canterbury
- people that have
spoken from it:

- Tutu
- Billy Graham
- Martin Luther King
gave his last sermon
from it

WAR MEMORIAL CHAPEL

- Kneelers done by ~~[illegible]~~

CHILDREN'S CHAPEL

- all done to scale of children
- only example of [illegible]
- ~~[illegible]~~

~~[illegible]~~ ST. JOHN'S CHAPEL

Kneelers all have embroidery depicting names of famous Americans

- pale stone
- scenes carved in place

Stairs: Indiana limestone
very powerful, takes 5
yrs to dry

CHANCEL

- Jerusalem altar
- steps for Mt. Sinai
- Creamy colored limestone from France to contrast w/the white limestone from Indiana

ST. MARY'S Chapel
- Flemish tapestries, almost 400 yrs old. tells the story of David & Goliath

5th) CHAPEL OF THE HOLY SPIRIT

- where private prayer is encouraged
- Pt given by father of Andrew Wyeth

This ~~Chapel~~ cathedral as a metaphor for our country: diversity yet unity of the 5 chapels

Bethlehem Chapel:

where the ~~funeral~~ of Co. Wilkes 1924 was held in

1912 - 1st chapel opened in Cathedral

- Stained glass: let less light through the modern windows
- style governed in late Victorian period

- Adm. George Dewey buried here, warlord

Pleiades of great Americans present this attended at every funeral

- Bishops of Wash buried here

- Chapels holding those can to worship & ponder the greatness of oneness

St. Josephs Chapel

- Helen Keller buried in back of this Chapel w/ her 2 teachers

BILL EATON 656-1700

Cathedral Arts < magazine put out by

- Swirling sculptures
- Symmetry of old & new

357
1300
Smithsonian

→ final version of the service

only one other person speaks
- presiding Bishop of the Episcopal Church

Edmund Browning
- briefly
- they know one another

6 or 7 mins speaking

→ spoke w/ Gordon James
- W.H. spoke about: 9 mins

→ then, lifting of stone

- people are standing 7,000
600 peop seated

→ BISHOP
→ PRESIDENT
→ STONE
- Final Hymn

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LEVEL 1 - 1 OF 8 STORIES

The Associated Press

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July 16, 1990, Monday, BC cycle

ADVANCED-DATE: July 29, 1990, Sunday, BC cycle

SECTION: Washington Dateline

LENGTH: 128 words

HEADLINE: From AP Newsfeatures

DATELINE: WASHINGTON

KEYWORD: APN--Cathedral-Milestones

BODY:

Here are some milestones in the history of Washington National

The Associated Press, July 16, 1990

Cathedral:

- Construction, which began in 1907, was halted during the two world wars.

- Work on the choir began in 1921, the year the Lincoln Memorial was completed.

- The chancel was opened for public worship on Easter Sunday in 1932.

- The Wilson Bay, to which the President Woodrow Wilson's remains were moved from Bethlehem Chapel, was dedicated in 1956.

- Beginning in March 1979, prayers for the American hostages in Iran were said in the cathedral daily for the 444 days of their incarceration.

- For three days in November 1982, when the Vietnam memorial was dedicated, the 57,939 names listed on it were read in the War Memorial Chapel during the day and in Bethlehem Chapel at night.

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LEVEL 1 - 2 OF 8 STORIES

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May 11, 1990, Friday, Final Edition

SECTION: WEEKEND; PAGE N68

LENGTH: 357 words

HEADLINE: Cathedral Treasures

SERIES: Occasional

BYLINE: Hank Burchard

BODY:

TO CELEBRATE Washington's imminent elevation to the ranks of the world's cathedraled cities, the Folger Library has opened a display of treasures from great cathedrals of some of our mother countries.

Our cathedral has graced Washington's skyline for so long that we tend to think of it as a done deal, but in fact the final stone won't be laid until Sept. 29. That will end more than 80 years of construction of the "great

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church for national purposes" envisioned in Pierre L'Enfant's 1791 plan for the nation's capital.

If that seems like foot-dragging, it amounts to slap-dash construction compared to Germany's vast and brooding Cathedral of Cologne, commenced in 1248 and completed just 632 years later, in 1880. These things take time.

Considered by all right-minded people to be the highest and best expression of architecture, the great Gothic cathedrals have always been much more than mighty fortresses of our gods, the exhibit reminds us. In that time during which European life centered around religion, the cathedral was the focus of the community.

Sometimes things got out of hand, as in the case of Old St. Paul's in London, whose nave the vulgar used as a promenade and marketplace even during services. The church did ban indoor ball-playing in 1358, and in 1554 the city council forbade tradesmen to lead their horse and mules through the cathedral or to trundle beer casks and baskets of fish and fruit therein.

Along with such nuggets of history the Folger exhibit displays gem-encrusted processional and reliquary crosses and literary delights from its collection and that of the Washington National Cathedral. Altogether the

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show considers more than a score of cathedrals in England, Spain, the Netherlands, Italy, Ireland, Wales, Scotland, France, Germany and Austria. It's another engaging example of the Folger's dedication to sharing its riches with the public as well as with scholars.

THE CATHEDRAL: FAITH IN STONE -- Through Oct. 12 at the Folger Library, 201 E. Capitol St. SE. 544-5077. Open 10 to 4 Monday through Saturday; closed Sundays and holidays. Metro: Capital South. Fair wheelchair access.

GRAPHIC: PHOTO, AN ENGRAVING OF THE ORIGINAL ST. PAUL'S CATHEDRAL IN LONDON.

TYPE:
REVIEW

SUBJECT:
EXHIBITS, TOURS, ETC.

how about:
Peter, Paul & Michael? (← 5th day Sept 29)

The Associated Press, July 16, 1990

BODY:

Washington National Cathedral is only one of several names by which the building on Washington's Mount St. Alban has been known.

Officially, it is the Cathedral Church of St. Peter and St. Paul, the name chosen by the cathedral chapter after the Episcopal Diocese of Washington was carved out of the Maryland diocese in the 1890s.

As the building slowly rose, and became the site of national observances, people took to calling it National Cathedral.

The late Bishop William Creighton, who took office in 1969, is said to have thought this presumptuous, so the name used on cathedral stationery and publicity was "Washington Cathedral."

One of the three schools on the 57-acre cathedral grounds is called the National Cathedral School for Girls.

A few months before his death in 1989, Bishop John Thomas Walker approved the use of the name "Washington National Cathedral."

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The Rev. Canon John Frizell objected to the change in a guest editorial in the diocesan newspaper, saying, "It does not do honor to other faith communities in this pluralistic country when we arrogate to ourselves a title which is illusory, misleading and potentially divisive."

The Rev. Canon Leonard Freeman, director of communications for the cathedral, however, described the new name as a compromise.

National Cathedral "has long been kind of the other name of the place," Freeman said, noting that the Washington Metro System uses it on bus schedules. He said he always called the building National Cathedral himself before he came to Washington.

By any name, the cathedral receives no financial support from the U.S. government or the national Episcopal Church. It is the official seat of the presiding bishop of the church, but his office is in New York.

Over the years many Washington churches have come to call themselves national. There are National Presbyterian Church, National City Christian Church, National Baptist Memorial Church and the National Shrine of the Immaculate Conception, among others.

LEVEL 1 - 4 OF 16 STORIES

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April 15, 1990, Sunday, Final Edition

SECTION: WASHINGTON POST MAGAZINE; PAGE W10

LENGTH: 5102 words

HEADLINE: Splendor in LIGHT and STONE

SERIES: Occasional

BYLINE: Benjamin Forgey

BODY:

One can imagine it: The sun early on a clear morning striking the golden crown of Christ in Majesty, twice life-size in the lancet window centered high in the apse of Washington National Cathedral. The marvel would last but a minute or so, but the crown would shine with preternatural brilliance for that spellbinding moment.

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A custodian, preparing to clean the sanctuary's patterned marble floor, or perhaps to polish a heavy wooden finial or the fabulous carved armrests of the choir pews -- Saint George and the dragon, the Magi and their camels, the infant Moses discovered among the bulrushes -- would be the solitary witness to the startling, life-affirming spectacle of light being played out above the sanctuary. Or perchance an organist, in early for practice.

Visitors or worshipers in the great nave, arriving later in the morning and throughout the day, could well imagine the first moment of light. Such revelatory sights, each unique, are repeated in cadence until the last orange ember of the fabled west rose window, promising dawn, flickers out when day is done. Little wonder then that the Cathedral Church of Sts. Peter and Paul has become such an integral part of the religious, cultural and even, up to a point, political life of the capital city. It is not simply that this Episcopal church stands nobly on a commanding hill in the Northwest quadrant, sharing the Washington skyline with the prominent adornments of the democracy -- the Capitol on its commanding hill in the east and the indelible shaft of the Washington Monument.

More important, it delivers upon this architectural promise, delivers miracles of light hundreds of times daily to anyone wishing to receive them. And also, one can justly surmise, to the idly curious visitor who has no such

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intention. Such is the power of Gothic architecture, the combination of soaring stone with color and light, that, once inside the towering nave, anyone can be taken unaware.

European visitors often are bemused by this cathedral. Like much in our country to those who grew up with ancient stones, it must seem apparitional, at once out of place and out of time. And there is a certain poignancy to the newness here, to the crisp edges of clustered column stones cut, as it were, only yesterday, and to frankly 20th-century windows and such. But in its way this building is as authentic a piece of New World architecture as the great Sears Tower in Chicago, and every bit as astonishing.

"A near miracle is occurring on Mount St. Alban," writes Canon Richard T. Feller, chief chronicler of the cathedral's construction and clerk of the works since 1953. It is a sentiment all can share.

Certainly, it seems nearly miraculous that the building of the cathedral is almost complete. Full lives have been lived here during its construction, including those of individuals who spent almost all of their adult years working on and for the building -- clerics, architects, masons, carvers, artists. People who moved to Washington during this century could and often did pinpoint the time of their arrival to critical stages in the decidedly intermittent

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building process.

Those who came in the 1920s, for instance, would remember the odd, dramatic sight of the rising apse, its buttresses like towering limbs akimbo. The first service inside the choir and sanctuary took place on May 5, 1932, Ascension Day, but a child sledding on the cathedral close in the 1930s might recall the haunting presence of the incomplete north porch, its great traceried rose window dark and empty, lacking glass. The great crossing -- where the lateral arms of the north and south transepts connect with the nave -- would remain covered by a succession of temporary roofs for many years, as construction inched upward on the transepts and westward on the lower portions of the nave. But the splendid central tower was at last dedicated on Ascension Day 1964, when for an audience exceeding 10,000 the amplified voice of Basil Rathbone intoned, "Lift the tower heavenward high above our capital city, for it is a sign of God's eternal glory, His watchful providence."

So, for much of the century, the cathedral has seemed eternally incomplete, a romantic ruin almost, except that if a year or two slipped by without close attention, it would have grown, sometimes epochally. In recent years the cathedral's governing body organized a west front completion so rapid that it has taken practically everybody by surprise.

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Not much more than a decade ago the happy ending was in grave doubt. The frantic push to enclose the nave by the bicentennial year of 1976 had left the cathedral -- and its new bishop (and dean), John T. Walker -- in a serious bind: An institution that for years had operated on a strict pay-as-you-go basis had borrowed a lot more money than it could easily repay. Somehow, with the help of a talented group of lay leaders, Walker and Provost Charles Perry were able to turn things around, with the results we see today. The unfortunate irony is that Walker was to die after heart surgery on September 30, 1989, the very day of the celebration marking the beginning of the final year of construction.

As Richard Feller likes to say, "It is a myth that cathedrals are never finished." Week by week the scaffolding around the front north tower gets closer to the ground, as master mason Joseph Alonzo and his crew go about the final cleaning and pointing of the massive blocks of Indiana limestone. Though the Linden crane with its blue steel struts still hovers above the south tower, it too is awaiting its final task. On September 29 of this year, the Feast of Michaelmas, exactly 83 years to the day after the laying of the cornerstone, the crane will hoist the last prodigious stone finial, weighing 1,008 pounds, into place atop the south tower's southwestern pinnacle.

If pattern holds, President Bush will attend the celebratory event this fall, presidential visits having become something of a cathedral tradition.

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Presidents Wilson, Coolidge, Truman, Eisenhower, Carter and Reagan have lent the weight of the office to important episodes in the cathedral's history. Wilson is entombed in the nave. President Theodore Roosevelt was on hand in 1907 with a large crowd for the laying of the cornerstone. He wished the builders "Godspeed in the work begun this noon."

PRESIDENTIAL ASPECT

Earlier, on October 23, 1898, President William McKinley had been present for the dedication of a Cross of Peace on the wooded hilltop, an event that signaled to the world at large the intention to build a cathedral there. Bishop Henry Yates Satterlee recorded in his diary, "I drove the President home . . . and when I landed him on the steps of the White House safely, without accident, a mingled feeling of thankfulness and relief came to me . . . The presence of the President of the United States and of our General Convention had nationalized the Cathedral of Washington. Henceforth it could not fail!"

Satterlee, elected the first Episcopal bishop of Washington in 1895, was to become a prime mover in the cathedral's construction, its philosophical formation as a church with a pronounced ecumenical bent, the selection of its site and the choice of architectural style. But the idea for the cathedral predated his arrival by some years -- by more than a century, if one takes to heart the following account in the general cathedral guidebook:

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BEGINNING

"There is a story, apocryphal perhaps," it says, "that when President George Washington and Major Pierre L'Enfant were planning the capital city for the new republic, they rode out from the thriving port of Georgetown one day to visit their friend Joseph Nourse, secretary of the treasury of the fledgling nation. Nourse's home commanded the highest spot in the area, then called the Federal District . . . According to the legend, Nourse told the President and the city planner of his dream that one day a church would rise on what were then his acres."

MUST USE QUOTE!!

This story understandably is treasured by an institution that values its presidential connections -- in a way it is memorialized in stone in the Washington Bay in the nave. Similarly valued is the thought that L'Enfant's proposal of a great church for "national purposes . . . equally open to all" -- it would have been located on a square on Pennsylvania Avenue -- is somehow tied to that supposed visit.

The documented tale is somewhat more prosaic, although, given the irrefutable fact that a great church actually did rise on Mount St. Alban, it does possess its own urgency. In the mid-19th century, a parish church, St. Alban's, was constructed on Nourse's lands, stimulated, according to Feller, by a bequest of 40 gold dollars from Nourse's great-granddaughter "for a free church on Alban Hill." (A "free" church was one in which parishioners did not have to pay "pew

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rent," a practice that would continue in some Episcopal churches until the 1950s.) "These gold pieces were the first legacy for the vast structure on Mount St. Alban today," write Feller and co-author Marshall W. Fishwick in the 1965 cathedral history, For Thy Great Glory.

A crucial event in the cathedral's early life occurred on December 9, 1891, when the banker Charles Carroll Glover called a group of well-heeled and high-minded Episcopalians to a meeting at his house on Lafayette Square, then one of the city's most prestigious addresses. One of the more extraordinary patrician leaders in the history of the city, Glover was having a very successful decade in the good works department. One astounding result of another, earlier meeting at his house was the congressional law authorizing purchase of the Rock Creek valley for use as a national park. Still to come were East and West Potomac parks, the fruits of his tireless campaign to keep the railroads from building on the city's riverside marshes.

The intention of this December 9 meeting was simple if bold -- to erect a cathedral -- and the results were almost immediately effective. On January 6, 1893, Congress granted a charter incorporating the Protestant Episcopal Cathedral Foundation "to establish and maintain within the District of Columbia a cathedral and institutions of learning for the promotion of religion and education and charity."

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Among the important, long-term effects of this gathering was a tradition of potent lay leadership at the cathedral, which to this day accounts for the Waspy social tone of the place and for the oft-tested reputation for fund-raising prowess. None of the $ 130 million or so it is said to have cost -- the official figure of $ 65 million is recognized as silly by all -- has come from the national Episcopal Church. Though the cathedral has three cathedras, or bishops' seats, it is not a national headquarters, and with but five clergy in its full-time employ, it is perhaps the least clerical cathedral in history.

"The Glover people," as Feller calls them, were strongly ecumenical. Like many Episcopalians of the time, they shared a vision of a united Christian church. As stated in a church document, the intention was to seek "the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass."

It was a "wonderfully naive" moment in the history of the Anglican Church, as characterized by Provost Perry, "a point of time when Anglicans thought that in a hundred years or so there would be one church -- the Episcopal Church, of course." But naive or not, the sentiment had a lasting impact on the cathedral's sense of itself as a house of prayer for all people and as a sort of interfaith national shrine.

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Any of the nearly 200 volunteers who take turns leading tours of the cathedral -- more than 400,000 tourists visit annually, in addition to more than 200,000 worshipers -- can and usually do recount at least a partial list of non-Episcopalian users: Lutherans, the Polish National Catholic Church, the Greek and Serbian Orthodox churches and two synagogues, including Temple Sinai of Washington, which utilized the cathedral for a dozen years while awaiting the completion of its own building. With the help of the Egyptian Embassy, a courageous Islamic muezzin was found for the service memorializing Anwar Sadat in 1981. "It was tough," Perry recalls. "The Islamic fundamentalists were at the height of their power."

In order to build a cathedral in Washington it was thought necessary to create a new diocese, separate from that of Maryland. Glover and his friends eliminated this potential obstacle with seemingly a minimum of fuss -- in Feller's opinion, the then Bishop of Maryland was so bowled over by Glover's "indomitable personality" and the audacity of the enterprise that he was willing "to retreat to Baltimore" simply "to get out from under it." The next step was to find a cleric with the imagination and will to get the job started: Satterlee.

Born in New York City in 1843, Henry Satterlee had become known for his "missionary zeal." During his 14 years as rector of Calvary Church in New York

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he had engaged the church in what today would be termed "outreach" work among the urban poor. He was an ecumenist, true to the leanings of the Glover cadre, and he clearly was stimulated by the challenge of Washington. Though he wrote with obvious sincerity that "the least part of the work of a cathedral is that which is directly connected with the cathedral building itself," he was to devote much, perhaps most, of his remaining energy to laying the financial, and finally the literal, foundation for the building. The first major task was to acquire a site; the second was to pay for it.

Satterlee turned down a six-acre tract near Dupont Circle as too expensive and rejected a proffered site near Chevy Chase Circle as "utterly unfit for a Cathedral." But he very much liked the prospect of such a building on Mount St. Alban when 30 acres became available there, for a price of $ 245,000.

Although he was able to call upon some of the nation's wealthiest families to raise the money -- Morgan, Vanderbilt and Hearst are among the names on the original list of donors -- he still came up short. In his diary entry for September 4, 1898, Satterlee recounts a walk in the woods "with the feeling that this was the last Sunday I should be free for many years, and that next Sunday my life would be practically mortgaged for $ 145,000." Though no records of the transaction have been found, one can presume that Glover, president of Riggs Bank, helped to arrange the loan. It would be seven years before the cathedral

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cleared the debt. In the interim, two parcels of land had been added, making the total cost $ 291,427 and bringing the total area to 57 acres -- "surely," Feller writes, "one of the best cathedral sites in the world."

The choice of architect followed the all-important choice of style, which remained very much a matter of debate in 1905, when the land debt was paid off. On the one hand it was a time of triumphant classicism in architecture and city planning -- the famed McMillan plan, returning to principles enunciated by L'Enfant and responsible for monumental Washington as we know it today, had been unveiled in 1901. The capital city, like many others, was embarking upon a wave of public and private building in styles influenced by Greece, Rome, the Italian Renaissance and the 19th-century French Ecole des Beaux-Arts.

A domed, Renaissance-style design for the still-siteless cathedral by Ernest Flagg of New York, architect of the wonderful Corcoran Gallery building, had been published on the cover of Harper's New Monthly Magazine in 1895. Furthermore, Daniel Burnham of Chicago and Charles Follen McKim of New York, probably the most famous architects in America and the driving intellects behind the McMillan plan, were members of a five-person committee assembled to advise the cathedral on architecture.

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On the other hand, it was a time of resurgent Gothic revival architecture, especially for college and religious structures. Ralph Adams Cram, the country's preeminent Gothicist, had embarked upon his "college Gothic" building plans for the U.S. Military Academy at West Point and had taken command of the design of the Cathedral of St. John the Divine in New York. (The change in style from Romanesque to Gothic is still apparent in the crossing of this impressive, still unfinished edifice.) Even skyscrapers -- Cass Gilbert's Woolworth tower in New York being the prime example -- were soon to be sheathed in Gothic dress.

In relation to the cathedral, the critical bias was Satterlee's. Steeped in the Anglican reform movement that had stimulated much of the Gothic revival in 19th-century England, Satterlee all along believed, in Provost Perry's judgment, "that Gothic and God were inextricable." Burnham and McKim were outvoted 3 to 2 in the advisory committee; the trustees followed with a unanimous vote for Gothic.

"Determined to avoid wrangling again," Feller writes, Satterlee went to England to consult churchmen on the best available architect. Their choice and his was George Frederick Bodley, "an ardent and able Gothicist" and an elderly man. He was to work with an American counterpart, Henry Vaughan of Boston, who had been trained by Bodley in England. Bodley visited the site in the fall of 1906 and returned home to work on the design, which was presented by Vaughan

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to the cathedral governing body and approved the following June.

Neither Bodley nor Satterlee outlived the laying of the foundation stone by long -- Bodley died in England on October 12, 1907, Satterlee in Washington on February 22, 1908. Vaughan was to die in 1917, with only the Bethlehem Chapel complete and the apse and sanctuary under construction.

Both Bodley and Vaughan had worked almost exclusively on smaller churches in the Gothic idiom, but clearly they grasped the dimensions of the Washington enterprise -- at 493 feet long, 132 feet wide at the nave and 130 feet high at the roof ridge, the building they envisioned came fairly close to the cathedral as built. (The comparable dimensions of the completed building are 514, 135 and 150 feet, respectively.) Similarly, the basic intentions for the siting and style remained in force: a cathedral based on 14th-century English precedent, laid out from east to west according to tradition, cruciform in plan, with a curved apse, a two-aisled nave, a high tower above the crossing and a tripartite west front with two towers.

But if Bodley had had more to do with its realization, the cathedral would have turned out very different. He came out of a Ruskinesque tradition emphasizing color and surface ornament, and, accordingly, he recommended a church constructed of a "good light red stone." It should "by no means be

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brown," read the report, "but of a good, soft-looking, rosy tint . . . With a red stone a church has a warmth of colour, and a look of the absence of newness, that is very satisfactory." (With this in mind, perhaps, an English critic later was to write that the cathedral had the look of "white confectioners' sugar.")

The associate architect signed the report but could hardly have agreed with this important particular. Vaughan's churches in New England, Feller observes, are quite severe, and his biography appropriately is titled The Almighty Wall. When the time did come, in 1910, to choose the principal stone, Vaughan no doubt agreed with the building committee recommendation of Indiana oolitic limestone -- a durable but relatively soft material -- in a grade known as Select Buff for the walls, and Statuary Buff for the figures and ornamental carvings.

In 1914, an unheralded 27-year-old architect named Philip Hubert Frohman visited Vaughan's Bethlehem Chapel. "Here indeed," he would recall, after he had been awarded the commission to continue where Vaughan left off, "was a more beautiful crypt than I had seen abroad and the most inspiring and satisfying example of church architecture in America." While walking the grounds during the same visit, he wrote, "I could see in my mind's eye a vision of the cathedral completed -- the same cathedral shown in the original design, but glorified and perfected."

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A prodigy, Frohman had been commissioned to design a house at age 14. And he was mad about Gothic buildings. He wrote that at 11 he had begun "a serious and methodical study of medieval cathedral architecture," and he had followed the Washington Cathedral story from the publication in Harper's of Flagg's Renaissance design, which, predictably, he detested. After Vaughan's death, he sought out two slightly more experienced architects -- E. Donald Robb and Harry B. Little of Boston, both of whom had worked with Ralph Adams Cram -- to join him in competing for the Washington commission.

The decision in 1921 to hire this little firm was a gutsy one. Prominent architects (including the great classicist John Russell Pope) were interested in such a job. Frohman's certitude and erudite passion and Robb's skillful drawings probably carried the day, although the board did hedge its bets by hiring Cram as a consulting architect. As far as historian Feller has been able to determine, however, Cram never won a dispute with Frohman -- the building committee backed its man to the detail -- and the services of the famous architect were dispensed with after what must have been, for both men, an unpleasant decade. Frohman took up residence in Washington and prepared to spend the rest of his life working on the cathedral, which he did, designing an occasional parish church (including several in the Washington area) along the way. He outlived both Robb (who continued on page 28 CATHEDRAL continued from page 17 died in 1942) and Little (1944), the partners who remained in Boston,

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and while they lived he won most of his disputes with them too. A devout Catholic (who is nonetheless buried beneath the cathedral crypt), Frohman was an architectural loner who worried the details. In his account Completing the Washington Cathedral, Feller tells of the time when a bishop, anxious to speed up the flow of blueprints, suggested that Frohman hire more draftsmen. "In response," Feller writes, "Frohman asked the bishop if he would be able to compose his sermons faster if he hired two more clergy canons. When the bishop replied, 'No,' the architect said the same thing applied to him."

In his later years Frohman concentrated his energies on detailing the great west front, although he was certain he would not live to see it built (he didn't -- in 1972 he was run over by a car on a street near the cathedral). During the final push to complete the west front in the last decade, Washington architects Anthony J. Segreti and Robert C. Smith have been largely responsible for overseeing the execution of Frohman's plans.

A favorite story about Frohman's quiet authority concerns the great tower above the crossing. In the early 1960s, as the south transept neared completion, an internal debate developed as to the next step: to continue toward the west, along the nave, and thereby provide more space for worship, or to proceed with the central tower, and thereby establish once and for all the building's presence on the Washington skyline. The bishop at the time favored the former;

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Frohman and Dean Francis B. Sayre Jr. the latter. At a critical point during the meeting of the building committee, Frohman was asked his opinion. "Build the tower next," he said simply. As usual, the vote went his way.

Though he adhered to Bodley's basic armature, Frohman made many major changes to "glorify and perfect" the design, and the magnificent Gothic edifice nearing completion today is primarily to his credit. The biggest change was in the west front -- Frohman kept the tripartite vertical division of the facade, but he enlarged and completely redesigned Bodley's narrow, constricted, fussy affair into a weighty, wonderfully counterbalanced face fully in keeping with the towering spaces behind it.

Among other major changes introduced by Frohman were the widening of both the north and south transepts, giving each a west as well as an east aisle; the elimination of picturesque little outcroppings so typical of the English tradition (an unfinished buttress tucked away on the north side of the apse testifies to a sudden alteration of Bodley's plan); the enlargement and harmonious detailing of the central tower (Feller recalls a walk high on the scaffolding when the architect decided he had to increase the width of a horizontal molding by one-sixteenth of an inch); the slight skewing of the nave's central axis, in relation to that of the choir, in order to reduce the visual tunneling effect; the elaboration of the vaulting in the nave side

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aisles, mak- ing them much richer and more intimate; the glorious detailing of balconies and triforium arcades in the transepts, each of which is now a study of Gothic asymmetry kept in harness by the overall symmetry of the plan. And of course there are intriguing details too numerous to count -- the Wilson Bay being but one outstanding example. Designed in a highly articulated and, archaeologically speaking, slightly later English style, the bay is an accent, like a fine but slightly curious jewel. The Gothic cathedral is an armature like none other for the display of related arts -- for glorious and glorifying objects in wood, metal, stone and glass. Such display -- "with all inner purity and all outward splendor," wrote the Abbot Suger in the 12th century -- was from the beginning a motivating force for Gothic architecture, and it is, of course, integral to the Washington example.

Here, as elsewhere, the balance favors the armature itself -- the dramatic flying buttresses on the outside, the mass of the towers, the peak of the roofs, and on the inside the clustered columns soaring to fan-like completion in the ribbed vaults above. But it is a splendid balance -- each work of art, no matter how small or how high, contributes something to the iconographical and textural richness of the whole. For instance, each rib intersection in the ceilings of the nave and choir is marked by a deeply and beautifully carved boss -- there are more bosses in Washington National Cathedral than in any other in the world. One needs binoculars to "read" these wonderful objects, but not to appreciate

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the rhythm at once fanciful and stately that they establish on the great ceilings, more than 100 feet up.

Which came first -- the "chicken" of medieval technology, permitting walls with so much space for windows, or the "egg" of stained-glass windows, reflecting a profound religious need of the medieval soul -- remains a much debated question among scholars. The architecture and the light are truly inseparable -- "Bright is the noble edifice which is pervaded by the new light," wrote the Abbot Suger -- and no one can help but be affected by the rare combination. "Like song, stained glass can communicate ideas, can teach," writes Rowan LeCompte in the cathedral guidebook, "Jewels of Light." "But like music, its core is aesthetic and emotional . . . Like music it can lift the heart, it can enchant."

The cathedral definitely is fortunate in LeCompte. No mere guidebook writer, he is the stained-glass artist whose presence commands the nave, the master who created all of the large windows in the south clerestory of the nave, and who is completing all of those in the north clerestory -- huge windows, with expressive, ample figures of the saints and prophets, generous in pattern, rich in color, reaching in emotion. His west rose window, an abstraction based upon the theme of creation, sprinkled with faceted glass to catch the setting sun, is the cathedral's most fitting jewel. It's also one of the century's triumphant

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works of art.

Despite its longevity, the cathedral received almost no substantive architectural criticism, pro or con, after the conflicts of the early years. Perhaps its very size and weight -- Frohman once estimated that the completed masonry above the foundations would weigh 150,000 tons -- rendered critics hesitant. Or the sheer quality of the materials and craft, which, just as in medieval days, makes almost everything else look flimsy, conditional.

Even so, there has been a strong undercurrent of intellectual nervousness about the cathedral. More than once this found expression during the intermittent cessations of construction due to lack of funds, when lay leaders proposed the abandonment of the Gothic in favor of a contemporary style. Such jitters are caused by the widespread idea that in our time a Gothic cathedral is automatically anachronistic, and the related notion that no 20th-century architect could properly do the job of a medieval master mason, that the cathedral was, in effect, an archaeological enterprise.

In 1990, the very existence of the cathedral is a counter to both ideas: The building is there, was conceived in what still can be called our time and constructed completely within our century, and was built precisely according to the constructive principles of the medieval monuments. The use of steel

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reinforcing in its masonry walls and concrete floors makes no difference. The flying buttresses here behave exactly as the ancient ones do -- that is, they counter the outward thrust of the vaulting and, con- sequently, hold up the walls and make possible those glorious openings for light.

And it is by now self-evident that though Bodley, Vaughan, Frohman and company obviously understood the principles of the Gothic style, they weren't copying anybody or any particular thing. Architectural historians can go through a long list of English or French cathedrals for resemblances of one part or another, but in its details and its entirety, Washington National Cathedral is unique.

What the criticisms really say is that we should not be building Gothic churches in the 20th century, that our buildings should reflect our time of steel and speed and nuclear physics, and so on. The second part of the equation is a value judg- ment that has its place. But it isn't likely to arouse much sympathy from a person spending a few quiet moments in the cathedral close, or a chance viewer of the great tower from afar, or an afternoon visitor who witnesses the sprays of colored light on the limestone walls of the nave, or one who patiently observes the sun's final burst as magnified and celebrated through the great west rose. ?

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Benjamin Forgey is the architecture critic for The Washington Post.

GRAPHIC: PHOTO, CHRIST IN MAJESTY IS DEPICTED IN THE CENTRAL LANCET WINDOW IN THE APSE. BELOW IT, THE CARVED STONE REREDOS IS VISIBLE THROUGH THE CHOIR SCREEN. KIT WALLING

TYPE:
FEATURE

SUBJECT:
CHURCHES; RENOVATION AND RESTORATION; DISTRICT OF COLUMBIA

ORGANIZATION:
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LEVEL 1 - 5 OF 16 STORIES

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January 14, 1990, Sunday, Late Edition - Final

SECTION: Section 1; Part 1, Page 18, Column 3; National Desk

LENGTH: 940 words

HEADLINE: For the Capital Cathedral, a Slow Finishing Touch

BYLINE: By ARI L. GOLDMAN, Special to The New York Times

DATELINE: WASHINGTON, Jan. 10

BODY:

Symbolism and symmetry mean a lot in this city of monuments, memorials, diplomats and politicians.

And so it comes as little surprise that the Washington National Cathedral -which, by most accounts, could be completed with a few finishing touches in a matter of days - will not be officially completed until much later this year.

(c) 1990 The New York Times, January 14, 1990

In religion, as in politics, picking the right moment is sometimes crucial.

For the cathedral, the right moment is Sept. 29. On that day President Bush is expected to be on hand as the final four-foot-tall carved stone is raised 235 feet above the ground to the top of the South Tower. That will be 83 years from the day in 1907 when President Theodore Roosevelt spoke at the dedication of the foundation stone.

''God speed the work begun this noon!'' Roosevelt said.

Visions of the Site

Presidents are important to the cathedral, which sprang from George Washington's hope for ''a great church for national purposes.'' Maj. Pierre L'Enfant, commissioned by Washington to design an overall plan for the future seat of government, envisioned a church built on a site near the Capitol. Proponents of church-state separation wisely found another place, on top of Mount St. Alban, the hightest point in the city.

The cathedral is Episcopal, the Christian denomination that has been the faith of more Presidents than any other. Washington, Madison, Monroe, William Henry Harrison, Tyler, Taylor, Pierce, Chester A. Arthur, Franklin Delano

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Roosevelt, Gerald R. Ford and Ronald Reagan were Episcopalians, as is President Bush. Theodore Roosevelt was a member of the Dutch Reformed Church. Woodrow Wilson, although a Presbyterian, is buried in a tomb just off the nave.

Still, the Washington National Cathedral receives no Federal funds and plays no official role in American life. The Episcopal Church likes to emphasize that the cathedral is ''a house of prayer for all people,'' and often gives space for worship to other Christian denominations or to Jews and Muslims.

Out of Private Pockets

The cathedral, whose great cross shape is one-tenth of a mile long, was built in the style of 14th century Gothic and is being paid for by private contributions from around the world. Dozens of artists and sculptors and stone masons have spent a lifetime working on the cathedral's intricate arches, buttresses, gargoyles, finials and pinnacles.

According to Richard T. Feller, Canon Clerk of the Works and thus for more than 30 years the man in charge of its construction, ''This is the only great Gothic cathedral to be completed in the 20th century and also the last.''

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The other great American cathedral under construction is that of St. John the Divine in New York City, which has little hope of completion in this millenium, he said.

Mr. Feller, interviewed in an office amid gargoyles and hardhats, said that in 1960, he went to Europe, rented a car and visited 43 Gothic cathedrals in England and France, ''I was a structural engineer but had not studied Gothic,'' he said. ''Actually, nobody taught Gothic, so I had to learn it myself.''

An Obsession to Finish

Since then Mr. Feller's obsession has been to finish. Construction on the National Cathedral had stopped three times before he took over, during the two World Wars and during the Depression, and it stopped again in 1977 when the construction project ran into serious debt.

''After our problems in the 70's, no one expected to see it completed in their lifetime,'' he said. After a three-year hiatus, however, construction resumed in 1980, along with a new fund-raising effort, settlement of a $10 million debt and a pay-as-you-go construction policy.

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Bishop John Thomas Walker was largely credited with getting construction under way again, but he will not see the completion. After 13 years as bishop, he died last year at the age of 64, a few days after triple bypass surgery and on the very afternoon the last grand finial, or decorative, stone was raised to a pinnacle on the cathedral's St. Peter tower.

Mr. Feller said that he has mixed feelings about being just one stone away from completion. ''For the cathedral, it's exhilarating and thrilling,'' he said. ''But on a personal level, it's very sad. I love this work and it's sad to think I won't be building a cathedral any more. I can't envision getting up in the morning and not going to build a cathedral.''

Religious and Social Activity

Mr. Feller, who declined to give his age but did say he has been married for 47 years, will retire soon after the Sept. 29 ceremony.

The Provost of the cathedral, the Rev. Charles A. Perry, 62, was considerably more upbeat about the post-construction era. Aware that completion is coming, he said, the cathedral's administrators decided six years ago to start increasing spending on religious and social programs with no connection to bricks and mortar.

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''Simultaneous with finishing, we are increasing our outreach and our ministry,'' Mr. Perry said. The budget for these programs has tripled to $1.8 million since 1983, he said.

Reaching Out to the Poor

In recent years, the cathedral, situated in a well-to-do section where embassies and mansions are common, has reached out to the District of Columbia's poor with free educational programs on the cathedral grounds and by sending out volunteers to work with runaways, drug addicts, AIDS patients and battered women.

While parts of the cathedral are, of course, brand new, other parts date back almost 83 years. And so the cathedral has embarked on a new fund-raising drive. It is called: ''Beyond Construction: Conserving a Great Cathedral.''

GRAPHIC: Photos: A view from the main tower of the Washington National Cathedral. The two towers are to be finished with the building itself on Sept. 29. (NYT/paul Hosefros); The final four-foot-tall carved stone, which will be raised the 235 feet to the top of the south tower to complete the Washington National Cathedral on Sept. 29 (NYT)

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LEVEL 1 - 6 OF 16 STORIES

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August 4, 1987 Tuesday

SECTION: Zee Pg.; Pg. 14

LENGTH: 1381 words

HEADLINE: Artists on a limestone canvas

BYLINE: Hattie Clark, Staff writer of The Christian Science Monitor

DATELINE: Ellettsville, Ind.

HIGHLIGHT:

From tablets of Indiana bedrock, cutters and carvers sculpt the pillars, cornices, and facades of some of the nation's most famous buildings

BODY:

JOYCE HARMON is a mom and grandma who, when day is done, looks as if she'd tumbled into a flour bin. But she has no tarts or cakes to show for her work.

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Instead, she has a spectacular piece of limestone carving.

Each workday, Mrs. Harmon's pneumatic gouge scatters showers of limestone snow as she carves scrolls and rosettes on slabs of stone, and by quitting time, all five feet of her is powdered white.

Among her recent sculpting credits are five restoration pieces for the nation's Capitol in Washington, D.C. - an example of the rising restoration consciousness that has blessed the limestone business with a renaissance.

Harmon is employed at the Bybee Stone Company of Ellettsville, Ind., situated along one of the richest and most accessible limestone lodes in the world. Hers is a job usually reserved for men; not because the work is too strenuous for women, but because inhabitants of this farm and quarry country generally follow the traditional male-female job divisions. If Harmon chose to stick strictly to that code, she'd know only the dust scared up by a broom.

But that's no longer the calling for this mother, who did her share of homemaking when she raised six children in Texas. Now she works with Bybee's carving crew. From the carvers' quarters, she can look out into the cavernous mill, where limestone is stacked like a titan's toy blocks.

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Using giant saws, cutters slice the 10- to 20-ton blocks to architects' specifications. Those to be embellished are carted to the carvers. Those left plain are transported nationwide to predetermined projects.

Cutters and carvers aren't the same, although now and then a body with brawn and artistic talent can walk a bridge between the two jobs. In short, cutters tailor the limestone, while carvers add the froufrou. Popularized by the 1979 movie ''Breaking Away,'' cutters are a culture unto themselves: craftsmen who need a steady hand and a keen eye to accomplish the straight and geometric cutting. Competition often stirs within these skilled ranks to see who can cut the most, the best.

It's the carving aspect, however, that demands the creative touch. And Harmon, a 10th-grade dropout, had no idea until 11 years ago that she harbored this artistic bent. Her switch from home to career began when ''one day, I just hopped on a bicycle and went down and took the GED,'' she says, referring to the General Educational Development exam, equivalent to a high school diploma.

From there, it was a short step to San Jacinto college in Pasedena, Tex., where she took sculpture, working in marble, unaware that before long she'd be carving marble's kin, limestone, and earning a living at it. (When limestone undergoes extreme heat and pressure in the earth's interior, it's transformed

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into marble, a metamorphic rock that's more compact and crystalline.) Harmon apprenticed in limestone carving at a Texas mill and graduated cum laude from the University of Houston in 1980.

Harmon labels limestone carving ''a new lifetime adventure.'' And so it is. At home, she's working on seven panels, four feet tall, that will form a wall depicting in relief the Bible's book of Revelation. Fortunately, her husband, Ben Harmon, knows how to help with the heavy work on the panels, because he's been around stone mills all his life. He now operates an overhead crane at Bybee.

On warm spring days the Bybee carvers' quarters stay cool, and the mill's dogs nap, oblivious to the saws that sing with a bzzzz and brrrr. Harmon, working from a blueprint, transfers a pattern onto her limestone block, which rests squarely on sawhorses. Down the way, Bybee's youngest carver, 25-year-old Jeff Leisz, stops to watch.

''The pattern just gets it on the limestone. The variance comes in detail and depth,'' says Mr. Leisz, explaining that there's much room for interpretation in carving.

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''You take the leaves, for instance,'' he says. ''Now Henry (Morris), he likes his leaves to roll real deep, like a spoon.'' So how does Leisz like his leaves? ''Well, I like 'em just the way Henry likes 'em,'' he says, laughing - because Henry Morris is a master carver and head carver at Bybee. And an exacting boss, says Leisz.

Leisz started as a cutter right out of high school, then was given a try at carving when the workload on the fancy side of the business got extra heavy. He had the knack.

So under Morris's tutelege, Leisz has become a full-fledged carver. He's one of the few who can swing back and forth between cutter and carver - the former he terms ''more of a sport,'' and the latter, ''more of an art.''

Clarence Hayes is well-acquainted with this art. At 78, he's Bybee's eldest carver, having apprenticed years ago with an Italian master craftsman. ''When I was a little kid, carvers were still using wooden mallets and chisels,'' recalls Mr. Hayes, whose hands are webbed with white, where limestone is embedded in wrinkles and cracks. Looking back, he remembers working on the general run of brackets and leaves, but also angels and a 25-foot-tall figure of Jesus that adorned a church doorway.

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''And I carved the last piece - six feet long - for the Capitol building,'' he says, with a pride similar to showing off a grandson.

Bybee Stone completed its job on the nation's Capitol last February. The $3 million contract called for replacing crumbling sandstone with Indiana limestone along 700 feet of entablature on the Capitol's West Front, plus the cornice on top of the building.

Three types of sandstone were used in the Capitol's original construction, with the softest going into the carved entablature, according to Wilbur Bybee, who owns and operates both the Bybee mill and the adjacent quarry along with his four sons.

''George Washington's family owned the quarry that sold the sandstone for the Capitol,'' he says. The entablature was simply ''melting away'' after more than 160 years of wear. ''There were 28 coats of paint on it. That's what was holding it together,'' he explains.

As of late, the Bybee mill has been humming. Whenever you take a trip to Washington, D.C., browse through the Smithsonian Institution's new African and Oriental pavilions: Those interior walls are right out of the Bybee quarry. So are the towers - still in process - on Washington's National Cathedral.

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In Des Moines, the Iowa State Capitol Building of sandstone is getting a limestone lift from both Bybee cutters and carvers. And Bybee has brought bygone elegance back to Louisville's Seelbach Hotel.

Closer to home, the stone company is matching the original carving on Indiana University's chemistry building.

Indiana's piece of the rock

Indiana's limestone had its beginnings about 330 million years ago, when marine organisms lived in shallow waters similar to the Great Bahama Bank of today. The small creatures' skeletons, shattered and scattered by current, gradually piled up in layers on the sea floor, fossilizing in to the Salem limestone formation.

''There are few deposits like it in the world,'' says Donald Carr, professor of geology at Indiana University and branch chief of mineral resources with the Indiana Geological Survey. ''What makes it so unique is it can be brought out in large monolithic blocks,'' he says, explaining that few beds of impurities intrude into the limestone; intrusions can cause splits and breaks.

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The portion of the limestone belt that's suitable as building material meanders over rolling plain for about 40 miles, basically in Monroe, Lawrence, and Owen Counties. Because of this belt, Indiana has a piece of itself in some of the nation's most prestigious spots.

Its limestone was used to build the Empire State Building, Grand Central Terminal, and the Metropolitan Museum of Art, in New York, and the Pentagon and interior of the Lincoln Memorial in Washington. Chicago's massive Merchandise Mart and the city's Tribune Tower also owe their construction to Indiana's quarries, to say nothing of the gaping holes left in Hoosierland when limestone was extracted for multiple universities, county courthouses, and state buildings across the United States.

In fact, Indiana limestone has had a hand in so much historic building that the sign welcoming outsiders to Bybee's location says, ''Ellettsville - Builders of American History.''

GRAPHIC: Picture 1, Carver Joyce Harmon at work - at home, she's working on a four-foot wall depicting the book of Revelation, PETER MAIN - STAFF; Picture 2, Air chisels are used to carve details, PETER MAIN - STAFF; Picture 3, Cutters handle the heavy work, PETER MAIN - STAFF; Picture 4, Bybee quarry yields up monoliths of limestone.; Map, Indiana, pinpointing Ellettsville

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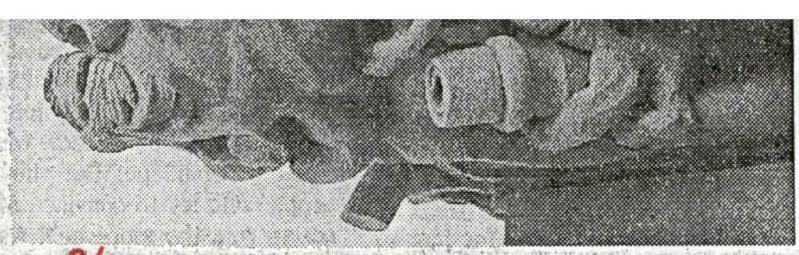


consider the place a part of yourself. I know nothing else."
— VINCENT PALUMBO

9/15 WASH POST

The Lonely Carver

Cathedral Stonecutter Is Nearing the End of a 30-Year Job

By Kathleen Kennedy Manzo
Washington Post Staff Writer

Vincent Palumbo is lonely in his workshop these days. For years the simple three-room structure on the grounds of the Washington Cathedral held up to a dozen stone carvers chiseling away at limestone blocks to create timeless stone carvings using beautifully sculptured clay models.

After nearly 30 years, Palumbo is alone, the cathedral's master and only carver.

At a dedication ceremony Sept. 29, the Grand Finial, a 1,008-pound ornamental stone carved by Palumbo, will be placed atop St. Paul's Tower, and the cathedral will be declared finished, exactly 83 years after the foundation stone was set in place.

The ceremony will mark the end of an era for Palumbo, 54, though he will continue to work at the cathedral as a consultant. He hopes to finish out his career there, one he began as an ambitious 9-year-old who helped his father and grandfather in the family shop in Molfetta, Italy. He is continuing a craft that has been in his family for five generations.

"So that I wouldn't bother him, my father would give me a hammer and chisel to make me think I was doing something important," Palumbo said. "I would watch them and play around with the stone. This would go on for weeks, months and years until one day I find out it's not for play anymore."

When he arrived in the United States in 1961, Palumbo had a few short assignments, including restoring a statue at Dupont Circle and carving inscriptions at the Shrine of the Immaculate Conception. Then he went to the cathedral, where for more than five years he worked side by side with his father, Paul.

The two were working on an elaborately carved stone, or boss, inside the cathedral, more than 280 feet above the ground, when Vincent Palumbo learned a valuable lesson.

The biblical scene involved the carving of intricate flowers, which the Palumbos needed to finish quickly. Vincent asked his father for help chiseling the tiny stamens and petals, but Paul told his son that he would not always be there to help him and that he must learn to do such things for himself. It was the last project they worked on together. Paul Palumbo died shortly after.

"Of five generations, my father was the one who reached the highest plateau," Vincent Palumbo said. "He was a sculptor, real artistic. My grandfather was more of an architect. I combined both skills. They were my school, and learned two trades in one."

Sculptors, who carve the original design, are considered the artists and the carvers, following the sculptors' models, are craftsmen.

The Creation, a three-part sculpture by Frederick Hart, was carved by Palumbo over the three doorways of the cathedral's main entrance. Hart is famous for his statue of three soldiers at the Vietnam Memorial. ← Am Sculptor

Although the sculptors have designed most of the ornamentation inside the cathedral, the carvers were given considerable freedom outside, a tradition going back to European cathedrals.

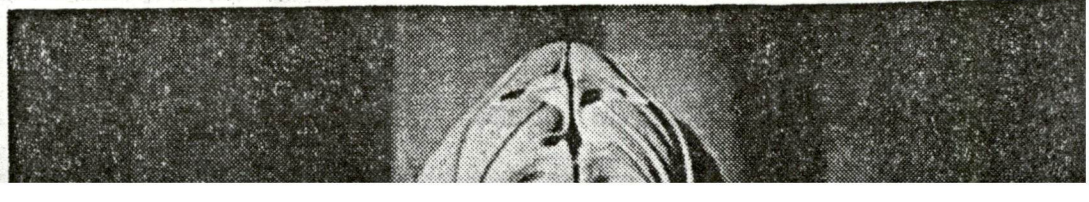
Many sculptures of beasts and fanciful distortions of people and animals were created solely by the carvers. Early in Palumbo's career, for example, another carver noticed Palumbo turning away from his work to whistle at passersby. The friend chided Palumbo about the trouble Palumbo would face if the cathedral dean saw his actions. The friend did a carving of Palumbo turning his head and puckering to whistle, which now sits next to a carving of a horrified dean adorned with angel's wings.

"You start to consider the place a part of yourself," Palumbo said. "I know nothing else . . . . They claim the cathedral is finished, but there is a lot more to be done."

Palumbo says three or four dozen more statues and sculptures need to be commissioned.

Palumbo has become popular since he was featured in a 1985 documentary, "The Stone Carvers." Produced locally by Marjorie Hunt and Paul Wagner, the film, which chronicled the work of several carvers at the cathedral, won an Academy Award.

"It was my job and now it is almost over. There were eight carvers in here six months ago working, and now it is empty. It is depressing sometimes, but it makes me happy because just look at what we've done."



35 cabres

Name	Office	Phone
Nancy Anders	USSS/WFO	634-5100
Canon Leonard Freeman	Cathedral Communications	537-6249
Simon Jackson	Verger	537-6217
John Kraus	" "	" "
Virginie Kilgour	WNC Events Manager	537-6228
Jennifer Faircloth	WNC Arrangements Office	" "
SKIP LACEY	USSS/PPD	395-4011
BILL SIMS	" "	" "
DOUG BURKE	USSS/WFO	634-5100
David Umansky	Burson-Marsteller	833-4238
Jerry Ray	↓	↓
WAYNE DIRKSEN	PRECEPTOR	537-6228
WIL SHERIK	GENERAL MANAGER	537-6224 547 4536
CAPT. SCOLA / LT COLEY	CATHEDRAL POLICE	537 6271
RICHARD JACOBS	CATH. DIR OF ENG	537-6288
BILL COSMAS	EXEC. PRODUCER WJLA-TV	364-7850
BRUCE TAGAWO	USSS/TSD	395-4004
Mark Huffman	WNC Sound Engineer	537-6219
Steve Broadbent	WH Advance - Lead	566-5841
Spencer Gleissinger	WH Advance Office	456-7565
Barby Jobe	WH Advance Office	456-7565
Linda Miller	WH Advance - Press	897-9804
LARRY SPERL	USSS/PPD	395-4112
JENNIFER GROSSMAN	WH SPEECHWRITING	456-7750
Greg Fitch	WH Office of Public Liaison	456-7142
FRANK Brewery	WJLA-TV	364-7827
Helen Mobley	WH-OPL	456-7900

Anne's Reader Exchange

Old or young, we all want our voices to be heard, our concerns addressed, needs met. Of all the worthy special interest groups competing for legislative action, older women and the world's children are two that deserve particular attention.

OWL, the Older Women's League, is a grassroots advocacy group active nationwide and focused on the issues concerning midlife and older women. With a motto of "Organize, Don't Agonize," OWL representatives testify on Capitol Hill and local legislatures on health care, pension equity, long-term care and Social Security. To keep expenses down and maintain the low annual dues at $10, volunteers staff the national office. People are needed to work regular office hours, once or twice a week, doing research, answering the phones, recruiting members, writing funding proposals and developing marketing plans. Prospective volunteers are encouraged to call and discuss their skills and interests to find the right volunteer job slot. Call 783-6686.

As part of a worldwide effort to focus attention on the world's children and the World Summit for Children at the United Nations at the end of the month, there will be a rally and candelight procession tomorrow. Marian Wright Edelman, Jesse Jackson, Lou Gossett Jr.and Valerie Harper are among the speakers at the 4 p.m. rally at the Sylvan Amphitheater on the grounds of the Washington Monument. The candelight procession starts at 7:30 and participants may bring their own candles or purchase on site. For information about the summit Sept. 29-30, call Paula Jennings, 546-1900. For information about the rally and procession, call 828-8376.

Cathedral Volunteers

Soon to be formally completed after more than 80 years of construction, the Washington National Cathedral serves the community and visitors from around the world as a cultural, spiritual and historical resource. Community outreach programs such as literacy tutoring will expand in coming months and volunteers are being recruited now. Other volunteer opportunities include the Medieval Workshop leading hands-on programs for children, school outreach volunteers, tour guides, office helpers, and sales staff for the gift shops. Call Barbara Dewey, coordinator of volunteers, 537-8990.

Book Signing

Meet Judy Mann, columnist for the Washington Post and author of recently released "Mann for All Seasons," at a reception sponsored by the Women's Center. Half the proceeds from the sale of the book will be donated to the Women's Center. The reception is Sept. 29, 11 a.m. to 2 p.m. at 133 Park St. NE, Vienna, Va. Call 281-2657.

Symphony Volunteers

The National Symphony Orchestra sponsors a program to educate students for Young People's Concerts. Docents go to area schools and lead discussions about the role of the conductor, concert etiquette, and classical music programs. Volunteers with a background in music and teaching experience are especially welcome. Training will be at the Kennedy Center, Oct. 3, at 10:30 a.m. Call 416-8800.

Literacy

People considering becoming literacy tutors are encouraged to attend classes offered by the Washington chapter of Literacy Volunteers of America. After training, volunteers meet with non-readers and begin individual instruction. Classes for literacy tutors are Mondays, Oct. 15 and 22, 6:30 to 9 p.m.; Saturdays, Oct. 20 and 27, 9 a.m. to 1 p.m., at the YMCA, 1625 Massachusetts Ave. NW, Suite 700. Call 387-1772.

Designer from Moscow

Olga Biryukova's first U.S. showing of her fashion collection will be Saturday, Oct. 6, at 7 p.m. at the International Center of Youth for Understanding in Cleveland Park. The benefit includes a Russian buffet dinner and proceeds from the $35 tickets go to the preservation of Rosedale, the 18th century farmhouse on the grounds of Youth For Understanding. Call 895-1180.

Office Volunteers

Berkshire Elementary School in Forestville needs typing volunteers. Classroom helpers to read aloud to students or tell stories are also welcome. Call Karen Lynn or Rita Robinson, 735-1896.

Volunteer Opportunities

Learn about the Navy's history and prepare to lead school groups and other visitors through the exhibits at the Navy Museums's training program for new volunteers Oct. 4. No teaching experience is necessary, but prospective volunteers should have an interest in history and be able to communicate to visitors of all ages. Call Susan Silverstein, director of education, 433-4882.

Kennedy Center seeks volunteers as tour guides or gift shop staff. Friends of the Kennedy Center also has behind-the-scenes jobs in the office or library. The two-day training session is Oct. 13 and 20. Call 416-8300.

Basket Workshop

Pleasant Springs Farm, a working sheep farm in Boyds, Md. presents a gather-your-own grapevine basket-making workshop Saturday, Sept. 29, 9 a.m. to 3 p.m. The fee is $30 and includes all materials. Bring a lunch; herbal beverages will be served. Today, 10 a.m. to 5 p.m., the farm is holding a natural dye workshop and the fee is $35. Call Margaret Coleman, 301/-972-3452.

Earthwatch

If you've ever yearned to be part of a scientific expedition, Earthwatch may be the answer. The nonprofit organization supports field research around the world and volunteers pay to participate. "An Evening of Expeditions" will be held at Sumner School, 1201 17th St. NW, Tuesday at 6:30 p.m. and includes presentations on Tibet and the Bahamas. A $3 donation is requested. Call 229-1212.

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THE WHITE HOUSE

WASHINGTON

September 18, 1990

MEMORANDUM FOR DRUCIE SCALING

FROM: LUCY MUCKERMAN LM

SUBJECT: WALK-THRU'S

EVENT:	Fundraising Breakfast for Turner for Mayor
DATE:	Monday, September 24, 1990
LOCATION:	Mayflower Hotel
WALK-THRU:	Thursday, September 20, 1990 Departing West Basement at 10:00 am
TRIP COORDINATOR:	Lucy Muckerman
LEAD ADVANCE:	Peggy Hazelrigg
PRESS ADVANCE:	TBD

Cowboy

EVENT:	World Bank/IMF Meeting
DATE:	Tuesday, September 25, 1990
LOCATION:	Sheraton Washington Hotel
WALK-THRU:	Thursday, September 20, 1990 Departing West Basement at 2:30 pm
TRIP COORDINATOR:	Patty Conrad
LEAD ADVANCE:	Kelly Walker
PRESS ADVANCE:	TBD

Simon

EVENT:	President's Club Dinner
DATE:	Tuesday, September 25, 1990
LOCATION:	Omni Shoreham Hotel
WALK-THRU:	Friday, September 21, 1990 Departing West Basement at 10:00 am
TRIP COORDINATOR:	Kris Goodwin
LEAD ADVANCE:	Grey Terry
PRESS ADVANCE:	TBD

Barney

EVENT:	Washington National Cathedral Final Stone Laying Ceremony
DATE:	Saturday, September 29, 1990
LOCATION:	Washington National Cathedral
WALK-THRU:	Monday, September 24, 1990 Departing West Basement at 10:00 am
TRIP COORDINATOR:	Barby Jobe
LEAD ADVANCE:	Steve Broadbent
PRESS ADVANCE:	Linda Miller

Grossman

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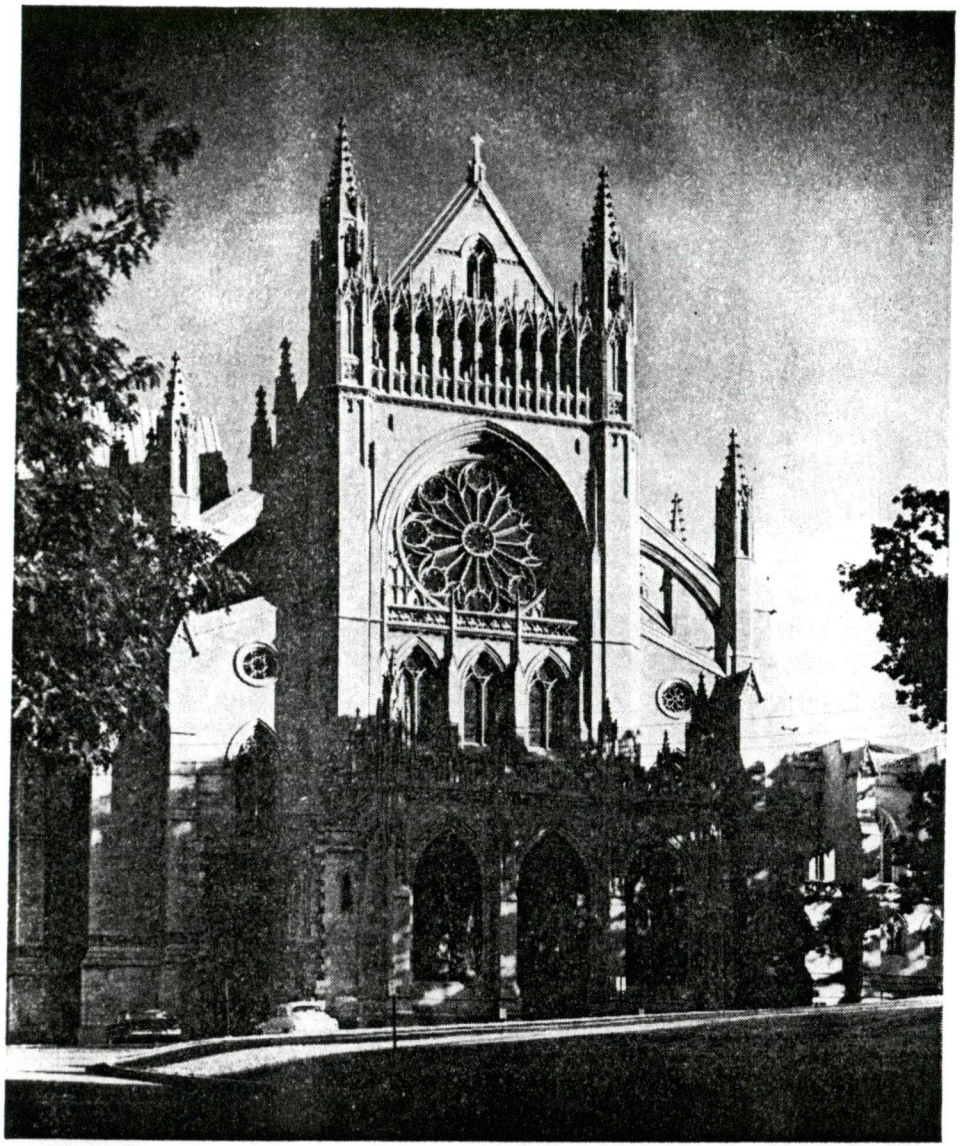
Churches of the Presidents in Washington

OLGA JONES



Washington Cathedral : Where there is the tomb of President Wilson

". . . and, lo, I am with you alway, even unto the end of the world. Amen."—St. Matthew 28:20

EPILOGUE

The Resurrection Window

IN WASHINGTON'S great Cathedral, where, since its beginning in 1907, sixty-five persons have taken their solitary berths, there is the Resurrection Window. Facing this gloriously blended—gold, and blue, and red—window at the Way of Peace entrance to these silent crypts, one sees the angel at the tomb, the women bearing the spices, the figures of the cherubim. And one reads: "He is not here. He is risen. Because I live, ye shall live also."

Going on down that solemn, searching Way of Peace, one nears the many crypts. Among them are distinguished and remembered names. Here rests the body of the heroic Admiral Dewey. Not far away is the tomb of a brave and young American soldier, Charles Burton. Charles was a choirboy, then a Marine. He was killed at faraway bloody Iwo Jima.

As one follows up the winding stair and through hallowed halls, one comes upon the tomb of the only President of the United States who is buried in the national capital. Here on the main level of this unspeakably beautiful Cathedral, in the Woodrow Wilson Memorial Bay, is the sarcophagus flanked by two large flags, the United States flag and the flag of Princeton. Carved in stone, these words one reads from the tomb:

WOODROW WILSON
1856 1924

And looking to the left wall, one reads the last published words of President Wilson:

The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can

> be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.

Amidst the unwanted turmoil of a world at a loss to find its way, these words from a great leader who has gone on seem as fitting today as yesterday.

Unknown and known, all who have gone on beyond our physical vision abide with us wherever we are. Immeasurably they influence our lives, and the lives of the generations to come. It has been thus throughout time. And throughout time, out of yesterday comes today; out of today comes tomorrow. The past, the present, the future, fit together somehow as life and death are joined. Only the Creator fully understands the eternal pattern. But faith can ever lead us on.

To the multitudes that pass through this magnificent Cathedral, the Resurrection Window at the Way of Peace speaks, and faith embraces the words of the Master:

Because I live, ye shall live also.

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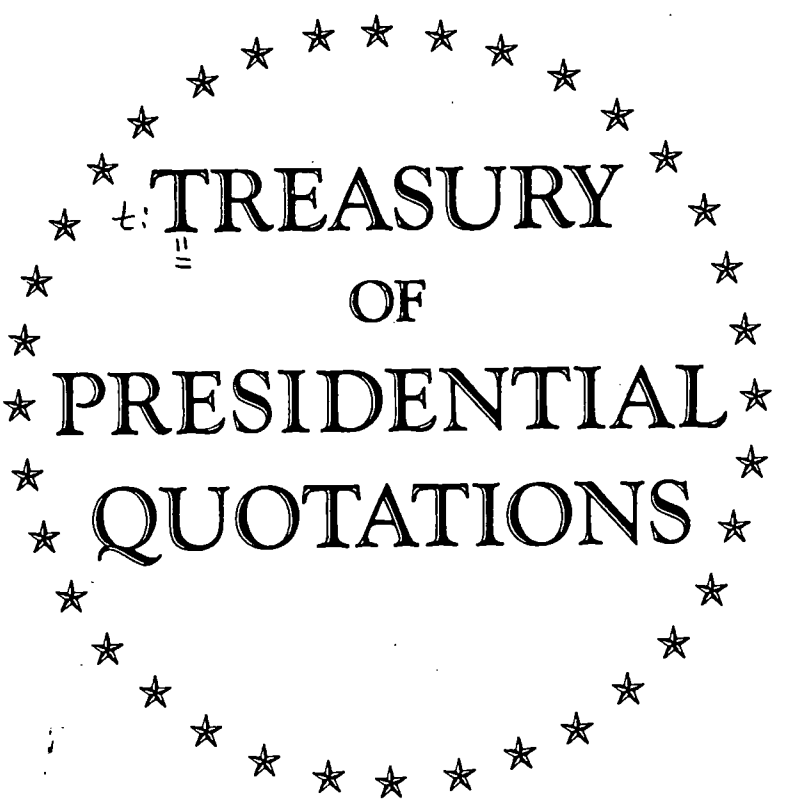

TREASURY OF PRESIDENTIAL QUOTATIONS

Compiled and edited by
CAROLINE THOMAS HARNSBERGER

FOLLETT PUBLISHING COMPANY
CHICAGO

1964

That is not a goal which can be achieved in one night or by one idea or even by one policy. But it is a goal which is attainable if America assumes not just the political and military but the moral leadership which should be ours.

LYNDON B. JOHNSON
Address to American Society of Newspaper Editors, Washington, D.C., Apr. 16, 1959; *Vital Speeches, June 1, 1959, p. 504*

4. Our ultimate goal is a world without war. A world made safe for diversity, in which all men, goods and ideas can freely move across every border and every boundary.

LYNDON B. JOHNSON
State of the Union Address, Jan. 8, 1964; *Ibid., Jan. 15, 1964, p. 196*

See also Convictions, Peace 84, United States 6, Wealth 6

God

1. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. . . . [Results] can not be compared with the means by which most Governments have been established without some return of pious gratitude, along with an humble anticipation of the future blessings which the past seems to presage.

GEORGE WASHINGTON
First Inaugural Address, Apr. 30, 1789

2. A German ambassador once told me, "he could not bear St. Paul, he was so severe against fornication." On the same principle these philosophers cannot bear a God, because he is just.

JOHN ADAMS
To F. A. Vanderkemp, Mar. 3, 1804; *Works, IX, 588*

3. God has infinite wisdom, goodness, and power; he created the universe; his duration is eternal. . . . His presence is as extensive as space. What is space? An infinite spherical *vacuum*.

JOHN ADAMS
To Thomas Jefferson, Sept. 14, 1813; *Ibid., X, 67*

4. I cannot conceive such a Being could make such a Species as the human, merely to live and die on this earth.

JOHN ADAMS
To Thomas Jefferson, Dec. 8, 1818; *Ibid., 363*

5. The God who gave us life, gave us liberty at the same time.

THOMAS JEFFERSON
To Virginia delegates to Congress, August, 1774; *Writings, I, 211*

The ENCYCLOPEDIA *of* RELIGIOUS QUOTATIONS

Edited and Compiled by

Frank S. Mead

FLEMING H. REVELL COMPANY
WESTWOOD · NEW JERSEY

A

ADVERSITY

Prosperity is the blessing of the Old Testament; adversity of the New, which carrieth the greater benediction and the clearer revelation of God's favor. Prosperity is not without many fears and distastes; adversity not without many comforts and hopes.

Sir Francis Bacon: *Of Adversity*

Rightly conceived, time is the friend of all who are in any way in adversity, for its mazy road winds in and out of the shadows sooner or later into sunshine, and when one is at its darkest point one can be certain that presently it will grow brighter.

Arthur Bryant: *Illustrated London News*

The brightest crowns that are worn in heaven have been tried, and smelted, and polished, and glorified through the furnace of tribulation.

Edwin Hubbell Chapin

He that can heroically endure adversity will bear prosperity with equal greatness of soul; for the mind that cannot be dejected by the former is not likely to be transported with the latter.

Henry Fielding

Adversities do not make the man either weak or strong, but they reveal what he is.

Faith Forsyte: *Tit-Bits*

And these vicissitudes come best in youth;
For when they happen at a riper age,
People are apt to blame the Fates, forsooth,
And wonder Providence is not more sage.
Adversity is the first path to truth.

George Gordon, Lord Byron: *Don Juan,* Canto XII, st. 50

Adversity is the diamond dust Heaven polishes its jewels with.

Robert Leighton

The long, dull, monotonous years of middle-aged prosperity or middle-aged adversity are excellent campaigning weather (for the Devil).

C. S. Lewis: *The Screwtape Letters,* XXVIII

Adversity reminds men of religion.

Livy: *Annales,* V, 51

Different people must contend with different trials, but adversities in some shape or other come to everyone. Life is a procession of people bearing crosses and when one carries his awkwardly he interferes with his fellow-marchers.

R. C. McCarthy: *Safeguarding Mental Health*

A friend loveth at all times, and a brother is born for adversity.

Old Testament: Proverbs 17: 17

If thou faint in the day of adversity, thy strength is small.

Old Testament: Proverbs 24: 10

Though the Lord give you the bread of adversity, and the water of affliction.

Old Testament: Isaiah 30: 20

We ought as much to pray for a blessing upon our daily rod as upon our daily bread.

John Owen

I never met with a single instance of adversity which I have not in the end seen was for

my good.—I have never heard of a Christian on his deathbed complaining of his afflictions.

Alexander M. Proudfit

Behold a worthy sight, to which the God . . . may direct his gaze. Behold a thing worthy of a God, a brave man matched in conflict with adversity.

Seneca: *De Providentia,* IV

Gold is tried in fire, and acceptable men in the furnace of adversity.

Seneca: *De Providentia,* V

A wise man struggling with adversity is said by some heathen writer to be a spectacle on which the gods might look down with pleasure.

Sydney Smith: *Sermon on the Duties of the Queen*

For a man to rejoice in adversity is not grievous to him who loves; for so to joy is to joy in the cross of Christ.

Thomas à Kempis: *The Imitation of Christ*

AFFLICTION

Come then, affliction, if my Father wills, and be my frowning friend. A friend that frowns is better than a smiling enemy.

Anonymous

Afflicted, or distressed, in mind, body or estate.

Book of Common Prayer: A Prayer for All Conditions of Men

Now let us thank th' eternal power, convinc'd
That Heaven but tries our virtue by affliction:

That oft the cloud which wraps the present hour,
Serves but to brighten all our future days!

John Brown: *Barbarossa,* Act V, sc. 3

God measures out affliction to our need.

St. John Chrysostom: *Homily* IV

Afflictions sent by providence melt the constancy of the noble minded, but confirm the obduracy of the vile, as the same furnace that liquifies the gold, hardens the clay.

Charles Caleb Colton

The only way to meet affliction is to pass through it solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall, on the right side and on the left, until the gulf narrows before our eyes, and we land safe on the opposite shore.

Dinah Maria Mulock Craik

Count each affliction, whether light or grave,
God's messenger sent down to thee.

Aubrey Thomas De Vere: *Sorrow*

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—Sanctified afflictions are spiritual promotions.

Matthew Henry

Pulpits and Sundays, sorrow dogging sin,
Afflictions sorted, anguish of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises.

George Herbert: *The Temple*

God ne'er afflicts us more than our desert,
Though He may seem to over-act His part:
Sometimes He strikes us more than flesh can bear;
But yet still less than grace can suffer here.

Robert Herrick: *Noble Numbers*

Let us be patient! These severe afflictions
Not from the ground arise,

)o not resist the
y, "Never offer
is to say, "Never
'ary to love."
Tolstoy: *On Life*

rful evils: lust,

ĩ Dās: *Rāmāyan*

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F

FAITH

Without faith, we are as stained glass windows in the dark.

Anonymous

There are no miracles to men who do not believe in them.

Anonymous

It is not faith and works; it is not faith or works; it is faith that works.

Anonymous

Faith is the heart of the mind.

Anonymous

It is never a question with any of us of faith or no faith; the question always is, "In what or in whom do we put our faith?"

Anonymous

He who is small in faith will never be great in anything but failure.

Anonymous

Faith is the wire that connects you to grace, and over which grace comes streaming from God.

Anonymous

We need abounding faith that will cut all the t's off all the "Can'ts" and make them into "Cans."

Anonymous

Faith is, in the spiritual realm, what money is in the commercial realm.

Anonymous

The faith of the head is the faith that is dead;
The faith of the heart is better in part;
But the faith of the hand is the faith that will stand,
For the faith that will do must include the first two.

Anonymous

The great believers have been the unwearied waiters.

Anonymous

Faith never yet outstripped the bounty of the Lord.

Anonymous

Faith is believing what you know ain't so.

Anonymous

I need wide spaces in my heart
Where Faith and I can go apart
And grow serene.
Life gets so choked by busy living,
Kindness so lost in fussy giving
That Love slips by unseen.

Anonymous

It takes more than a soft pillow to insure sound sleep.

Anonymous

Faith is not merely praying
Upon our knees at night;
Faith is not merely straying
Through darkness into light;
Faith is not merely waiting
For glory that may be.
Faith is the brave endeavor,
The splendid enterprise,
The strength to serve, whatever
Conditions may arise.

Anonymous

Faith is kept alive in us, and gathers strength, more from practise than from speculations.

Joseph Addison: *The Spectator*

The cruse of oil and the barrel of meal overflow because the widow has firm faith.

Agathias Scholasticus: *On the Widow Who Fed Elijah*

Men can be attracted but not forced to the faith. You may drive people to baptism, (but) you won't move them one step further in religion.

Alcuin

Without faith a man can do nothing. But faith can stifle all science.

Henri Frédéric Amiel: *Journal*

Faith is a certitude without proofs. . . . Faith is a sentiment, for it is a hope; it is an instinct, for it precedes all outward instruction.

Ibid.

Faith has to do with things that are not seen, and hope with things that are not in hand.

St. Thomas Aquinas: *Summa theologica*

Faith is to believe, on the word of God, what we do not see, and its reward is to see and enjoy what we believe.

St. Augustine

For what is faith unless it is to believe what you do not see?

St. Augustine

Man must be arched and buttressed from within, else the temple wavers to the dust.

Marcus Aurelius

There never was found in any age of the world, either philosopher or sect, or law, or discipline which did so highly exalt the public good as the Christian faith.

Sir Francis Bacon

Give to faith the things which belong to faith.

Sir Francis Bacon: *Advancement of Learning*

Faith is a higher faculty than reason.

Philip James Bailey: *Festus*

I believe in the incomprehensibility of God.

Honoré de Balzac

They never fail who light
Their lamp of faith at the unwavering flame
Burnt for the altar service of the Race
Since the beginning.

Elsa Barker: *The Frozen Grail*

On the whole, more people are cheated by believing nothing than by believing too much.

P. T. Barnum

Inflexible in faith, invincible in arms.

James Beattie: *The Minstrel*

Faith and works are like the light and heat of a candle; they cannot be separated.

Faith without works is like a bird without wings; though she may hop about on earth, she will never fly to heaven.—But when both are joined together, then doth the soul mount up to her eternal rest.

Joseph Beaumont

If it weren't for faith, there would be no living in this world; we couldn't even eat hash.

Josh Billings

Live by faith until you have faith.

Peter Boehler to John Wesley

Christian faith is nothing else but the soul's venture. It ventures to Christ, in opposition to all legal terrors. It ventures on Christ in opposition to our guiltiness. It ventures for Christ, in opposition to all difficulties and discouragements.

William Bridges

Man is not naturally a cynic; he wants pitifully to believe, in himself, in his future, in his community and in the nation in which he is a part.

Louis Bromfield

If your faith in God is stronger for every humble task in which you need and get His aid, then that humble task is necessary to the fulness of your faith in God. It will make the music of your life more firm and solid.

Phillips Brooks

To believe only possibilities is not Faith, but mere Philosophy.

Sir Thomas Browne: *Religio Medici*

A little faith all undisproved.

Elizabeth Barrett Browning: *The Sleep*

'Tis well averred,
A scientific faith's absurd.

Robert Browning: *Easter Day*

Orthodoxy can be learned from others; living faith must be a matter of personal experience.

J. W. Buchsel

You can do very little with faith, but you can do nothing without it.

Samuel Butler the Younger: *Note-Books*

Faith is a knowledge of the benevolence of God toward us, and a certain persuasion of His veracity.

John Calvin: *Institutes of the Christian Religion*

Faith makes all evil good to us, and all good better; unbelief makes all good evil, and all evil worse. Faith laughs at the shaking of the spear; unbelief trembles at the shaking of a leaf, unbelief starves the soul; faith finds food in famine, and a table in the wilderness. In the greatest danger, faith says, "I have a great God." When outward strength is broken, faith rests on the promises. In the midst of sorrow, faith draws the sting out of every trouble, and takes out the bitterness from every affliction.

Robert Cecil

Skepticism has not founded empires, established principles, or changed the world's heart. The great doers of history have always been men of faith.

Edwin Hubbell Chapin

faith & leadership

All the strength and force of man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede great actions.

James Freeman Clarke

Faith is the daring of the soul to go farther than it can see.

William Newton Clarke

Faith is the ear of the soul.

Clement of Alexandria

Never yet did there exist a full faith in the divine word which did not expand the intellect while it purified the heart; which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions.

Samuel Taylor Coleridge

Faith makes the discords of the present the harmonies of the future.

Robert Collyer: *Things New and Old*

Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our life as men; for faith is the soul of religion, and works, the body.

Arthur W. Colton

"Take courage, soul!
Hold not thy strength in vain!
With faith o'ercome the steeps
Thy God hath set for thee.
Beyond the Alpine summits of great pain
Lieth thine Italy."

Rose Terry Cooke: *Beyond*

Faith on a full stomach may be simply contentment—but if you have it when you're hungry, it's genuine.

Reprinted from *The Country Parson,* by Frank A. Clark, by permission of the Register-Tribune Syndicate

Faith needs her daily bread.

Dinah Maria Mulock Craik: *Fortune's Marriage*

I prefer a firm religious faith to every other blessing.—For it makes life a discipline of

goodness; creates new hopes, when those of the world vanish; throws over the decay of life the most gorgeous of all lights; and awakens life even in death.

Sir Humphrey Davy

About 999 in 1000 believe everything; the other one believes nothing—except that it is a good thing for human society that the 999 believe everything.

Michael J. Dee: *Conclusions*

Faith is dead to doubt, dumb to discouragement, blind to impossibilities.

The Defender

No longer by implicit faith we err,
Whilst every man's his own interpreter.

Sir John Denham: *Progress of Human Learning*

To me, faith means not worrying.

John Dewey

Faith is a fine invention
For gentlemen who see;
But Microscopes are prudent
In an emergency.

Emily Dickinson: *Poems, Second Series*

Reason is our soul's left hand, Faith her right,
By these we reach divinity.

John Donne: *To the Countess of Bedford*

To take up half on trust, and half to try,
Name it not faith, but bungling bigotry.

John Dryden: *The Hind and the Panther*

Reason saw not, till Faith sprung the light.

John Dryden: *Religio Laici*

Who breaks his faith, no faith is held with him.

Guillaume de Salluste Du Bartas: *Devine Weekes and Workes*

Faith is a crusade—no weaklings need apply. No, I take that back. For we have here a regimen that makes weak men strong and cowards brave.

Henry M. Edmonds

Science has sometimes been said to be opposed to faith, and inconsistent with it. —But all science, in fact, rests on a basis of faith, for it assumes the permanence and uniformity of natural laws—a thing which can never be demonstrated.

Tryon Edwards

All I have seen teaches me to trust the Creator for all I have not seen.

Ralph Waldo Emerson

They can conquer who believe they can.

Ralph Waldo Emerson

The faith that stands on authority is not faith. The reliance on authority measures the decline of religion.

Ralph Waldo Emerson: *The Over-Soul*

Faith and love are apt to be spasmodic in the best minds. Men live on the brink of mysteries and harmonies into which they never enter, and with their hand on the door-latch they die outside.

Ralph Waldo Emerson: *Letter to Thomas Carlyle,* March 12, 1835

Religion is a life. Faith is only the fuse.

Et Cetera

Faith is not a sense, nor sight, nor reason, but taking God at His Word.

Arthur Benoni Evans

It is faith among men that holds the moral elements of society together, as it is faith in God that binds the world to his throne.

William Maxwell Evarts

Faith of our fathers, holy faith,
We will be true to thee till death.

Frederick William Faber: *Faith of Our Fathers*

There are three acts of faith; assent, acceptance, and assurance.

John Flavel

Unless there is within us that which is above us, we shall soon yield to that which is about us.

Peter Taylor Forsyth

Man cannot live without faith because the prime requisite in life's adventure is courage, and the sustenance of courage is faith.

Harry Emerson Fosdick

It is cynicism and fear that freeze life; it is faith that thaws it out, releases it, sets it free.

Harry Emerson Fosdick

In the affairs of this World, Men are saved, not by Faith, but by the want of it

Benjamin Franklin: *Poor Richard*

We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.

James Anthony Froude

Faith sees by the ears.

Thomas Fuller: *Gnomologia*

Doubters invert the metaphor and insist that they need faith as big as a mountain in order to move a mustard seed.

Webb B. Garrison

We lean on Faith; and some less wise have cried,
"Behold the butterfly, the seed that's cast!"
Vain hopes that fall like flowers before the blast!

Richard Watson Gilder: *Love and Death,* Houghton Mifflin Company

Epochs of faith, are epochs of fruitfulness; but epochs of unbelief, however glittering are barren of all permanent good.

Johann Wolfgang von Goethe

Faith in order, which is the basis of science, cannot reasonably be separated from faith in an ordainer, which is the basis of religion.

Asa Gray

Drop to your knees beside the wide road,
And pick up a stone to turn in your hand.
Now make one like it—seed of the earth—
Then if you succeed, tell me there's no God.
Take clay and dust, and fashion a child
With wistful brown eyes and breath in its lungs;
Make flesh-warm lips, a brain, and red blood—
Then, if you succeed, tell me there's no God.

Carrie Esther Hammill, in *Denver Post*

When false things are brought low,
And swift things have grown slow,
Feigning like froth shall go,
Faith be aye for aye.

Thomas Hardy: *Between Us Now*

Faith is not a stained-glass word reserved only for religious use, though it is essential to religion because it is essential to life. It is not something we can see on every street-corner, but we dare not cross the street without it. . . . If faith were removed for one day, our whole way of life would collapse.

V. Carney Hargroves, in *Quote*

Christian faith is a grand cathedral, with divinely pictured windows.—Standing without, you can see no glory, nor can imagine any, but standing within every ray of light reveals a harmony of unspeakable splendors.

Nathaniel Hawthorne

Love asks faith and faith, firmness.

George Herbert: *Jacula Prudentum*

Faith is a thing that's four-square; let it fall this way or that, it not declines at all.

Robert Herrick: *Hesperides*

What here we hope for, we shall once inherit;
By Faith we walk here, not by the Spirit.

Robert Herrick: *Faith*

Faith is a gift of God which man can neither give nor take away by promise of rewards or menaces of torture.

Thomas Hobbes: *Leviathan*

Faith must have adequate evidence, else it is mere superstition.

Archibald Alexander Hodge

Faith, as an intellectual state, is self-reliance.

Oliver Wendell Holmes, Sr.: *The Professor at the Breakfast Table*

Wake in our breast the living fires,
The holy faith that warmed our sires.

Oliver Wendell Holmes: *Army Hymn*

Workless faith God never regards,
Faithless work God never rewards.

D. L. Hood

When men cease to be faithful to their God, he who expects to find them so to each other will be much disappointed.

George Horne

While reason is puzzling herself about the mystery, faith is turning it into her daily bread and feeding on it thankfully in her heart of hearts.

Frederic D. Huntington

Faith is an act of self-consecration, in which the will, the intellect, and the affections all have their place.

William R. Inge, in Marchant's *Wit and Wisdom of Dean Inge*, Longmans, Green & Co., Ltd., London

Faith is an act of rational choice which determines us to act as if certain things were true and in the confident expectation that they will prove to be true.

William R. Inge: *Labels and Libels*, p. 46, Harper & Row, Publishers, Inc.

It is not reason makes faith hard, but life.

Jean Ingelow: *A Pastor's Letter to a Young Poet*

Fear knocked at the door. Faith answered. No one was there.

Inscription at Hind's Head Inn, Bray, England

There is a limit where the intellect fails and breaks down, and this limit is where the questions concerning God, and freewill, and immortality arise.

Immanuel Kant

A simple, childlike faith in a Divine Friend solves all the problems that come to us by land or sea.

Helen Keller, Doubleday & Company, Inc.

And we shall be made truly wise if we be made content; content, too, not only with what we can understand, but content with what we do not understand—the habit of mind which theologians call—and rightly—faith in God.

Charles Kingsley: *Health and Education: On Bio-Geology*

Faith without works is nothing worth,
As dead as door-nail unless deeds follow.

William Langland: *Piers Plowman*

Defender of the Faith.

A Latin phrase, medieval, now used in title of English kings

Faith is the sister of justice.

Latin Proverb

Let us have faith that right makes might, and in that faith, let us to the end, dare to do our duty, as we understand it.

Abraham Lincoln: Speech in New York

The only faith that wears well and holds its color in all weathers, is that which is woven of conviction and set with sharp mordant of experience.

James Russell Lowell: *My Study Windows: Abraham Lincoln*

Yes, faith is a goodly anchor;
When skies are sweet as a psalm,

ith answered.

ad Inn, Bray,
England

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manuel Kant

Divine Friend
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well: *My Study*
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psalm,

At the bows it lolls so stalwart
In its bluff, broad-shouldered calm . . .

But, after the shipwreck, tell me
What help in its iron thews,
Still true to the broken hawser,
Deep down among sea-weed and ooze?

James Russell Lowell: *After the Burial*

A capuchin says: wear a grey coat and a hood, a rope round thy body, and sandals on thy feet. A cordelier says: put on a black hood. An ordinary papist says: do this or that work, hear mass, pray, fast, give alms, etc. But a true Christian says: I am justified and saved only by faith in Christ, without any works or merits of my own. Compare these together, and judge which is the true righteousness.

Martin Luther: *Table Talk*

A perfect faith would lift us absolutely above fear.

George Macdonald: *Sir Gibbie*

The principal part of faith is patience.

George Macdonald: *Weighed and Wanting*

The Calvinistic people of Scotland, Switzerland, Holland, and New England, have been more moral than the same classes among other nations. Those who preached faith, or in other words a pure mind, have always produced more popular virtue than those who preached good acts, or the mere regulation of outward works.

Sir James Mackintosh

O welcome pure-eyed Faith, white-handed Hope,
Thou hovering angel, girt with golden wings!

John Milton: *Comus*

The faith that will shut the mouths of lions must be more than a pious hope that they will not bite.

Missionary Tidings

A little faith will bring your soul to heaven, but a lot of faith will bring heaven to your soul.

Dwight L. Moody

If faith produce no works, I see
That faith is not a living tree.
Thus faith and works together grow;
No separate life they e'er can know:
They're soul and body, hand and heart:
What God hath joined, let no man part.

Hannah More: *Dan and Jane*

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.

George Müller: *Signs of the Times*

The experience of life nearly always works towards the confirmation of faith.—It is the total significance of life that it reveals God to man; and life only can do this; neither thought, nor demonstration, nor miracle, but only life, weaving its threads of daily toil and trial and joy into a pattern on which, at last, is inscribed the name of "God."

Theodore T. Munger

Faith marches at the head of the army of progress.—It is found beside the most refined life, the freest government, the profoundest philosophy, the noblest poetry, the purest humanity.

Theodore T. Munger

All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith.

Napoleon Bonaparte

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

New Testament: Matthew 17: 20

Blessed are they that have not seen, and yet have believed.

New Testament: John 20: 29

The just shall live by faith.

New Testament: Romans 1: 17

We walk by faith, not by sight.

New Testament: II Corinthians 5: 7

Fight the good fight of faith.

New Testament: I Timothy 6: 12

I have fought a good fight, I have finished my course, I have kept the faith.

New Testament: II Timothy 4: 7

Faith is the substance of things hoped for, the evidence of things not seen.

New Testament: Hebrews 11: 1

For as the body without the spirit is dead, so faith without works is dead also.

New Testament: James 2: 26

I . . . exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

New Testament: Jude 1: 3

Belief is a truth held in the mind; faith is a fire in the heart.

Joseph Fort Newton

If a man have a strong faith he can indulge in the luxury of scepticism.

Frederich Wilhelm Nietzsche

I know that my redeemer liveth.

Old Testament: Job 19: 25

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!

Ray Palmer: *Hymn, The Lamb of God*

The truly religious man does everything as if everything depended upon himself, and then leaves everything as if everything depended on God.

Joseph Parker

But give me, Lord, eyes to behold the truth;
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest truth;
A manly faith that makes all darkness light.

Theodore Parker: *The Higher Good*

Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.

Charles Henry Parkhurst: *Sermons: Walking by Faith*

Faith affirms what the senses do not affirm, but not the contrary of what they perceive. It is above, and not contrary to.

Blaise Pascal: *Pensées*

In Faith and Hope the world will disagree.

Alexander Pope: *Essay on Man*

He that has lost faith, what has he left to live on?

Publilius Syrus: *Sententiae*

Lack of faith in God is the source of most of society's troubles.

Albert E. Ribourg

Faith will beget in us three things: Vision, Venture, Victory.

George W. Ridout: *The Wesleyan Methodist*

Faith is saying "Amen" to God.

Merv Rosell

Faith is like a lily, lifted high and white.

Christina Georgina Rossetti: *Hope*

The errors of faith are better than the best thoughts of unbelief.

Thomas Russell

They live no longer in the faith of reason.

Johann Christoph Friedrich von Schiller: *Wallenstein's Death*

In actual life every great enterprise begins with and takes its first forward step in faith.

August Wilhelm von Schlegel

Faith is like love: It cannot be forced.

Arthur Schopenhauer: *Parerga und Paralipomena*

Reason is the triumph of the intellect, faith of the heart.

James Schouler: *History of the United States*

All work that is worth anything is done in faith.

Albert Schweitzer: *Out of My Life and Thought,* Holt, Rinehart & Winston, Inc.

He wears his faith but as the fashion of his hat; it ever changes with the next block.

William Shakespeare: *Much Ado About Nothing,* Act I, sc. 1, l. 75

There are no tricks in plain and simple faith.

William Shakespeare: *Julius Caesar,* Act IV, sc. 2, l. 22

We believe the task ahead of us is never as great as the Power behind us.

Sign on a Church Bulletin Board

The saddest thing that can befall a soul
Is when it loses faith in God and woman.

Alexander Smith: *A Life Drama*

Faith is the subtle chain
Which binds us to the infinite; the voice
Of a deep life within, that will remain
Until we crowd it thence.

Elizabeth Oakes Smith: *Faith*

To believe in something not yet proved and to underwrite it with our lives: it is the only way we can keep the future open. Man, surrounded by facts, permitting himself no surprise, no intuitive flash, no great hypothesis, no risk, is in a locked cell. Ignorance cannot seal the mind and imagination more securely.

Lillian Smith: *The Journey,* The Cresset Press

It is always right that a man should be able to render a reason for the faith that is within him.

Sydney Smith, in Lady Holland's *Memoir*

Faith is blended with the baby's first food.

Ralph W. Sockman: *Sabbath Recorder*

Thy path is plain and straight,—that light is given:
Onward in faith,—and leave the rest to Heaven.

Robert Southey: *The Retrospect*

Faith goes up the stairs that love has made and looks out of the windows which hope has opened.

Charles Haddon Spurgeon

At the summit of every noble human endeavor, you will find a steeple pointing toward God.

Mack Stokes: *The Argonaut*

Faith does nothing alone—nothing of itself, but everything under God, by God, through God.

William Stoughton

Faith separate from love is not faith, but mere science, which in itself is void of spiritual life.

Emanuel Swedenborg: *Heaven and Hell*

Christian, what of the night?—
I cannot tell; I am blind.
I halt and hearken behind
If haply the hours will go back
And return to the dear dead light,
To the watchfires and stars that of old
Shone where the sky now is black,
Glowed where the earth now is cold.

Algernon Charles Swinburne: *A Watch in the Night*

Faith is a certain image of eternity. All things are present to it—things past, and things to come; it converses with angels, and antedates the hymns of glory. Every man that hath this grace is as certain there are glories for him, if he perseveres in duty, as if he had heard and sung the thanksgiving song for the blessed sentence of doomsday.

Jeremy Taylor

Faith is the root of all blessings. Believe, and you shall be saved; believe, and you must needs be satisfied; believe, and you cannot but be comforted and happy.

Jeremy Taylor

What can be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of science is not able to make an oyster.

Jeremy Taylor

And cling to Faith beyond the forms of Faith!

Alfred, Lord Tennyson: *The Ancient Sage*

To persecute
Makes a faith hated, and is furthermore
No perfect witness of a perfect faith
In him who persecutes.

Alfred, Lord Tennyson: *Queen Mary*

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

Alfred, Lord Tennyson: *In Memoriam*

We have but faith: we cannot know,
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow.

Ibid.

Faith and unfaith can ne'er be equal powers;
Unfaith in aught is want of faith in all.

Alfred, Lord Tennyson: *Idylls of the King: Merlin and Vivien*

The night is long and pain weighs heavily,
But God will hold His world above despair;
Look to the East, where up the lucid sky
The morning climbs! The day shall yet be fair.

Celia Laighton Thaxter: *Faith*

Faith is required of thee, and a sincere life, not loftiness of intellect, nor deepness in the mysteries of God.

Thomas à Kempis: *Imitation of Christ*

The mason asks but a narrow shelf to spring his brick from; man requires only an infinitely narrower one to spring his arch of faith from.

Henry David Thoreau: *Journal*

Despotism may govern without faith, but Liberty cannot.

Alexis de Tocqueville

Faith is the force of life.

Leo Tolstoy: *My Confessions*

An empty, meaningless faith may be worse than none.

D. Elton Trueblood

To believe that this terrible machine world is really from God, in God and unto God, and that through it and in spite of its blind fatality all works for good—that is faith in long trousers.

George Tyrrell

Under the influence of the blessed Spirit, faith produces holiness, and holiness strengthens faith. Faith, like a fruitful parent, is plenteous in all good works; and good works, like dutiful children, confirm and add to the support of faith.

Juan Valera

Faith in an all-seeing and personal God, elevates the soul, purifies the emotions, sustains human dignity, and lends poetry, nobility, and holiness to the commonest state, condition, and manner of life.

Juan Valera

Man needs faith in something he can trust to mend his troubles. For some it is the love of a good woman; for others, scotch tape.

Bill Vaughan: *Kansas City Star*

For they conquer who believe they can.

Virgil

Shew me thy faith by thy workes; if I have all faith and not luve, I am as sounding brass, or as a tinckling cymball; if faith workes, it workes by luve.

William Walwyn

Faith is raising the sail of our little boat until it is caught up in the soft winds above and picks up speed, not from anything within itself, but from the vast resources of the universe around us.

Ralph W. Ward, Jr.: "Faith and the Third Dimension," in *Think,* April, 1955

Faith, mighty faith the promise sees
And rests on that alone:
Laughs at impossibilities,
And says it shall be done.

Charles Wesley: *Hymns,* no. 360

A string of opinions is no more Christian faith, than a string of beads is Christian practice.

John Wesley

As the flower is before the fruit, so is faith before good works.

Richard Whately

Faith is the antiseptic of the soul.

Walt Whitman: *Leaves of Grass,* Preface

Through this dark and stormy night
Faith beholds a feeble light
Up the blackness streaking;
Knowing God's own time is best,
In a patient hope I rest
For the full day-breaking!

John Greenleaf Whittier: *Barclay of Ury*

A bending staff I would not break,
A feeble faith I would not shake,
Nor even rashly pluck away
The error which some truth may stay,
Whose loss might leave the soul without
A shield against the shafts of doubt.

John Greenleaf Whittier: *Questions of Life*

We live by Faith; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.

John Greenleaf Whittier: *Requirement*

FAITH

Nothing before, nothing behind;
The steps of faith
Fall on the seeming void, and find
The rock beneath.

John Greenleaf Whittier: *My Soul and I*

Faith is the root of works. A root that produceth nothing is dead.

Thomas Wilson: *Maxims of Piety and of Christianity*

To believe on Christ is initial faith; to receive Him is appropriating faith; to understand Him is intelligent faith; to assimilate Him is active faith.

Cornelius Woelfkin

Faith is the eye that sees Him, the hand that clings to Him, the receiving power that appropriates Him.

Frederick James Woodbridge

'Tis hers to pluck the amaranthine flower
Of Faith, and round the sufferer's temples bind
Wreaths that endure afflictions heaviest shower,
And do not shrink from sorrow's keenest wind.

William Wordsworth: *Weak is the Will of Man*

Through love, through hope, and faith's transcendent dower,
We feel that we are greater than we know.

William Wordsworth: *The River Duddon*

The man without faith is a walking corpse.

Pope Xystus I: *The Ring*

Faith is not reason's labor, but repose.

Edward Young

Man is not made to question, but adore.

Edward Young

Faith is not only a means of obeying, but a principal act of obedience; not only an altar on which to sacrifice, but a sacrifice itself, and perhaps, of all, the greatest. It is a submission of our understandings; an oblation

of our idolized reason to God, which he requires so indispensably, that our whole will and affections, though seemingly a larger sacrifice, will not, without it, be received at his hands.

Edward Young

Some wish they did, but no man disbelieves.

Edward Young

Faith lights us through the dark to Deity; faith builds a bridge across the gulf of death, to break the shock that nature cannot shun, and lands thought smoothly on the farther shore.

Edward Young

FAMILY

Civilization varies with the family, and the family with civilization.—Its highest and most complete realization is found where enlightened Christianity prevails; where woman is exalted to her true and lofty place as equal with the man; where husband and wife are one in honor, influence, and affection, and where children are a common bond of care and love.—This is the idea of a perfect family.

William Aikman

It is a reverent thing to see an ancient castle or building not in decay: or to see a fair timber tree sound and perfect. How much more to behold an ancient and noble family which hath stood against the waves and weathers of time.

Sir Francis Bacon: *Essays*

A happy family is but an earlier heaven.

Sir John Bowring

A house without a roof would scarcely be a more different home, than a family unsheltered by God's friendship, and the sense of being always rested in His providential care and guidance.

Horace Bushnell

The ties of family and of country were never intended to circumscribe the soul. If allowed to become exclusive, engrossing, clannish, so as to shut out the general claims of the human race, the highest end of Providence is frustrated, and home, instead of being the nursery, becomes the grave of the heart.

William Ellery Channing

The family was ordained of God that children might be trained up for himself; it was before the church, or rather the first form of the church on earth.

Pope Leo XIII

A holy family, that make
Each meal a Supper of the Lord.

Henry Wadsworth Longfellow: *The Golden Legend,* Pt. I

The Christian home is the Master's workshop where the processes of character molding are silently, lovingly, faithfully and successfully carried on.

Richard Monckton Milnes

The son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

Old Testament: Micah 7: 6

The family is more sacred than the state, and men are begotten not for the earth and for time, but for Heaven and eternity.

Pope Pius XI: *Casti Connubii*

The three stages of modern family life are matrimony, acrimony, and alimony.

Virginian-Pilot

FASTING

When I am at Rome, I fast on a Saturday: when I am at Milan, I do not. Do the same. Follow the custom of the church where you are.

St. Ambrose

There is nothing so advantageous to a man as a forgiving disposition.

Terence: *Adelphi,* V

Know all and you will pardon all.

Thomas à Kempis: *Imitation of Christ*

It is easier for the generous to forgive, than for the offender to ask forgiveness.

James Thomson

To be able to bear provocation is an argument of great reason, and to forgive it of a great mind.

John Tillotson

Forgiveness is the fragrance the violet sheds on the heel that has crushed it.

Mark Twain

Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

John Greenleaf Whittier

The best of what we do and are,
Just God, forgive!

William Wordsworth: *Thoughts Suggested on the Banks of Nith*

FREEDOM

Before God, there is neither Greek nor barbarian, neither rich nor poor, and the slave is as good as his master, for by birth all men are free; they are citizens of the universal commonwealth which embraces all the world, brethren of one family, and children of God.

Lord Acton: *The History of Freedom in Antiquity*

Oh, Lord, I want to be free, want to be free;
Rainbow round my shoulder, wings on my feet.

American Negro Song, quoted by Howard W. Odum: *Wings on My Feet,* IX

So long as Faith with Freedom reigns,
And loyal Hope survives,
And gracious Charity remains
To leaven lowly lives;
While there is one untrodden tract
For intellect or will,
And men are free to think and act,
Life is worth living still.

Alfred Austin: *Is Life Worth Living?*

Freedom can be best understood ultimately as the freedom of the person who belongs wholly to no social group, who is a citizen of two cities, who is responsible to God. Christian faith provides not only the most adequate grounding for what is true in the common morality but also the motives for obedience which in the long run are most dependable.

John C. Bennett: *Christians and the State,* Charles Scribner's Sons

God has laid upon man the duty of being free, of safeguarding freedom of spirit, no matter how difficult that may be, or how much sacrifice and suffering it may require.

Nicholai Berdyaev

The cause of freedom is the cause of God.

William Lisle Bowles: *To Edmund Burke*

Freedom—no word was ever spoken that has held out greater hope, demanded greater sacrifice, needed more to be nurtured, blessed more the giver . . . or came closer to being God's will on earth.

Omar N. Bradley

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah hath triumphed—his people are free.

George Gordon, Lord Byron: *Sacred Songs. Sound the Loud Timbrel*

Freedom is a need of the soul, and nothing else. It is in striving toward God that the soul strives continually after a condition of freedom. God alone is the inciter and

guarantor of freedom. He is the only guarantor.

Whittaker Chambers: *Witness,* Random House, Inc.

But what is Freedom? Rightly understood,
A universal license to be good.

Hartley Coleridge: *Liberty*

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

Constitution of the United States, Amendment I

To die for the truth is not to die merely for one's faith, or one's country; it is to die for the world.

Their blood is shed in confirmation of the noblest claim—the claim to feed upon immortal truth, to walk with God, and be divinely free.

William Cowper

The greatest gift which God in His bounty bestowed in creating, and the most conformed to His own goodness, and that which He prizes the most, was the freedom of the will, with which the creatures that have intelligence, they all and they alone, were and are endowed.

Alighieri Dante: *Divine Comedy, Paradiso,* Canto V, l. 19

Man is really free only in God, the source of his freedom.

Sherwood Eddy

If the truth be mighty, and God all-powerful, His children need not fear that disaster will follow freedom of thought.

François de Salignac de La Mothe Fénelon

The bulk of mankind by dint of feeling free become spiritually unemployed.

From *On Love: Aspects of a Single Theme,* by José Ortega y Gasset, translated by Tony Talbot; Meridian Books, The World Publishing Co., Cleveland and New York; copyright 1957 by The World Publishing Co. Used by permission

If we grant freedom to man, there is an end to the omniscience of God, for if the Divinity knows how I shall act, I must act so perforce.

Johann Wolfgang von Goethe: *Goethe to Eckerman*

Freedom, as we understand it in America, is not an economic discovery. It is not . . . even a political discovery. Freedom, in the last analysis, is a religious discovery.

William J. Grede, Board president, National Association of Manufacturers

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last
Shut thee from heaven with a dome more vast,
'Till thou at length are free,
Leaving thine outgrown shell by life's unresting sea!

Oliver Wendell Holmes, Sr.: *The Chambered Nautilus*

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
While God is marching on.

Julia Ward Howe: *Battle Hymn of the Republic*

If some great Power would agree to make me think always what is true and do what is right on condition of being turned into a sort of clock, I would instantly close with the bargain. The only freedom I care about is the freedom to do right; the freedom to do wrong I am ready to part with.

Thomas Henry Huxley

The spirit of truth and the spirit of freedom —they are the pillars of society.

Henrik Ibsen: *Pillars of Society,* Act IV

Freedom of religion, freedom of the press, and freedom of person under the protection

of the habeas corpus, these are principles that have guided our steps through an age of revolution and reformation.

Thomas Jefferson

Freedom has only the meaning with which men endow it. It is not enough to pay lip service to the concept of religious liberty. We must pay heart service to it, as well, else it remains an empty phrase instead of a living reality.

Kenneth B. Keating: *These Times*

There will be no true freedom without virtue, no true science without religion, no true industry without the fear of God and love to your fellow-citizens. Workers of England, be wise, and then you *must* be free, for you will be *fit* to be free.

Charles Kingsley: *Placard*

We reject the idea that any American is a "common man." No man is "common" and no man is "average" in the sight of God. This is the faith on which we base our . . . mission for human freedom.

Arthur B. Langlie

No person now or at any time hereafter living in this province who shall confess and acknowledge one Almighty God to be the Creator, Upholder and Ruler of the World, and who professes him or herself obliged in conscience to live peaceably and quietly under the civil government, shall in any case be molested or prejudiced for his or her conscientious persuasion or practise.

Law of Pennsylvania, December 10, 1682

The church is a revolutionary power, but the Christian revolution is not a revolt of violence; it is an inevitable and righteous revolution which demands that things be changed and man made free.

Charles T. Leber

. . . That this nation, under God, shall have a new birth of freedom.

Abraham Lincoln: *Gettysburg Address*

Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it.

Abraham Lincoln: *Letter to H. L. Pierce*

If I have freedom in my love,
And in my soul am free,
Angels alone, that soar above;
Enjoy such liberty.

Richard Lovelace: *To Althea from Prison*

We on this continent should never forget that men first crossed the Atlantic not to find soil for their ploughs but to secure liberty for their souls.

Robert J. McCracken

No man who knows aught can be so stupid to deny that all men naturally were born free, being the image and resemblance of God Himself, and were, by privilege above all the creatures, born to command, and not to obey.

John Milton: *The Tenure of Kings and Magistrates*

If the Son therefore shall make you free, ye shall be free indeed.

New Testament: John 8: 36

With a great sum obtained I this freedom.

New Testament: Acts 22: 28

Paul said, But I was free born.

Ibid.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

New Testament: Galatians 3: 28

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

New Testament: Galatians 5: 1

As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

New Testament: I Peter 2: 16

Not a man exists who talks bravely against the Church, but does not owe it to the Church that he can talk at all.

Cardinal John Henry Newman: *Historical Sketches*

The final contribution of religious faith to the whole problem of freedom is the freedom to confess our sins; the freedom to admit that we all stand under the ultimate judgment of God.

Ursula W. Niebuhr: *Man's Freedom Under God*

The union of faith and freedom is the essential genius of Protestantism.

Justin Wroe Nixon: *Advance* (Congregational)

God Almighty . . . has given to all men a natural right to be free, and they have it ordinarily in their power to make themselves so, if they please.

James Otis: *The Rights of the British Colonies Asserted and Proved*

Heaven knows how to put a proper price upon its goods; and it would be strange indeed, if so celestial an article as *Freedom* should not be highly rated.

Thomas Paine: *The American Crisis,* no. 1

. . . The American idea . . . a democracy, —that is, a government of all the people, by all the people, for all the people; of course, a government of the principles of eternal justice, the unchanging law of God: for shortness sake, I will call it the idea of Freedom.

Theodore Parker: *Speech,* Boston, May 20, 1850

In the Bible, and particularly in Jesus' spiritual concepts of God and man, all men can find the key to victory, not only one evil system, but in the greater crusade against all falsehood. Mankind, however, appears to come slowly to the realization that Freedom is not won and held solely by material means.

Admiral Arthur Radford: "Battle for Freedom," *Vital Speeches*

Oh, only a free soul will never grow old!

Jean Paul Richter: *Titan, Zykel*

We find freedom when we find God; we lose it when we lose Him.

Paul E. Scherer

Man is created free, and is free, even though born in chains.

Johann Christoph Friedrich von Schiller: *Die Worte des Glaubens,* st. 2

No man is free who is a slave to the flesh.

Seneca: *Epistolae Ad Lucilium,* XCII

Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

Samuel Francis Smith: *America*

Freedom is never a gift. It is the "pearl of great price" in anguish won.

The Theological Concept of Freedom

Every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

George Washington: *Letter to the United Baptist Chamber of Virginia*

God grants liberty only to those who love it, and are always ready to guard it.

Daniel Webster

FREE WILL

Only two possibilities exist: either one must believe in determinism and regard free will as a subjective illusion, or one must become a mystic and regard the discovery of natural laws as a meaningless intellectual game. Metaphysicians of the old schools have proclaimed one or the other of these doctrines, but ordinary people have always accepted the dual nature of the world.

Max Born: *Bulletin of the Atomic Scientists,* June, 1957

M

MAN

Do you know what makes man the most suffering of all creatures? It is that he has one foot in the finite and the other in the infinite, and that he is torn between two worlds.

Anonymous

God sleeps in the tree, dreams in the animal, and wakes in the man.

Anonymous

Man is an able creature, but he has made 32,600,000 laws and hasn't yet improved on the Ten Commandments.

Anonymous

Man, woman, and devil, are the three degrees of comparison.

Anonymous

We need not worry so much about what man descends from—it's what he descends to that shames the human race.

Anonymous

I realize with intensity that man in all he does that is great and noble is only the organ of something or someone higher than himself.

Henri Frédéric Amiel

The test of every religious, political, or educational system is the man that it forms.

Henri Frédéric Amiel

Man is either a beast or a god.

Aristotle: *Politics,* Bk. I, ch. 1

Be neither saint nor sophist led, but be a man.

Matthew Arnold: *Empedocles on Etna*

An earthly animal, but worthy of Heaven.

St. Augustine: *The City of God,* XXII

God made man to be somebody—not just to have things.

Brotherhood Journal

After all our wanderings through the labyrinths of science, religion is the haven and Sabbath of man's contemplation.

Sir Francis Bacon

Let each man think himself an act of God,
His mind a thought, his life a breath of God.

Philip James Bailey: *Festus: Proëm,* l. 163

Man is the nobler growth our realms supply
And souls are ripened in our northern sky.

Anna Letitia Barbauld: *The Invitation*

God in making man intended by him to reduce all His Works back again to Himself.

Matthew Barker: *Natural Theology,* p. 85

Man is his own star; and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.

Francis Beaumont and John Fletcher: *The Honest Man's Fortune: Epilogue*

Man is God's creation. Everything else is the nursery and nurse of man.

Henry Ward Beecher

Man is nothing else than . . . a sack of dung, the food of worms.

St. Bernard of Clairvaux: *Meditationes piissimae*

All sorts and conditions of men.

Book of Common Prayer: Prayer for all Conditions of Men

Indisputably a great good, handsome man is the first of created things.

Charlotte Brontë

Nature tells me I am the image of God, as well as Scripture. He that understands not thus much hath not his introduction or first lesson, and is yet to begin the alphabet of man.

Sir Thomas Browne: *Religio Medici*

Bad as you please,
You've felt they were God's men and women still.

Robert Browning: *A Blot on the 'Scutcheon,* Act II

The not-incurious in God's handiwork
(This man's-flesh he hath admirably made,
Blown like a bubble, kneaded like a paste,
To coop up and keep down on earth a space
That puff of vapour from his mouth, man's soul).

Robert Browning: *An Epistle: Karshish,* l. 2

Men are not angels, neither are they brutes.

Robert Browning: *Bishop Blougram's Apology*

Strike from mankind the principle of faith, and men would have no more history than a flock of sheep.

John Bulwer

From God he's a backslider;
Of ways, he loves the wider;
With wickedness a sider;
More venom than a spider;
In sin he's a confider;
A make-bate and divider;
Blind reason is his guider;
The Devil is his rider.

John Bunyan: *A Book for Boys and Girls*

Good Lord, what is man? for as simple as he looks,

Do but try to develop his hooks and his crooks!
With his depths and his shallows, his good and his evil:
All in all he's a problem must puzzle the devil.

Robert Burns: *Inscribed to the Hon. C. J. Fox*

Are we a piece of machinery that, like the Aeolian harp, passive, takes the impression of the passing accident? Or do these workings argue something within us above the trodden clod.

Robert Burns: *Letter to Mrs. Dunlop*

And Man, whose heav'n-erected face
The smiles of love adorn—
Man's inhumanity to man
Makes countless thousands mourn.

Robert Burns: *Man Was Made to Mourn,* st. 7

Do what thy manhood bids thee do, from none but self expect applause; he noblest lives and noblest dies who makes and keeps his self-made laws. All other Life is living Death, a world where none but Phantoms dwell, a breath, a wind, a sound, a voice, a tinkling of the camel-bell.

Sir Richard Francis Burton

A man alone is either a saint or a devil.

Robert Burton: *The Anatomy of Melancholy,* I

We are an inferior part of the creation of God. There are natural appearances of our being in a state of degradation.

Joseph Butler: *The Analogy of Religion*

Man is God's highest present development,
He is the latest thing in God.

Samuel Butler

Lord of himself;—that heritage of woe!

George Gordon, Lord Byron: *Lara,* Canto I, st. 2

Half dust, half deity, alike unfit to sink or soar.

George Gordon, Lord Byron: *Manfred,* I

He is of the earth, but his thoughts are with the stars. Mean and petty his wants and desires; yet they serve a soul exalted with grand, glorious aims,—with immortal longings,—with thoughts which sweep the heavens, and wander through eternity. A pigmy standing on the outward crest of this small planet, his far-reaching spirit stretches outward to the infinite, and there alone finds rest.

Thomas Carlyle

The older I grow, and I now stand on the bring of eternity—the more comes back to me that sentence in the Catechism I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man? To glorify God and enjoy him forever."

Thomas Carlyle

There are depths in man that go to the lowest hell, and heights that reach the highest heaven, for are not both heaven and hell made out of him, ever-lasting miracle and mystery that he is.

Thomas Carlyle

We are the miracles, the great inscrutable mystery of God.

Thomas Carlyle

Every man is as God made him, ay, and often worse.

Miguel de Cervantes: *Don Quixote,* Pt. II, ch. 4

The old Latin saw "I am a man, and nothing human is alien to me," may be applied to God himself: "I am God, and nothing—no field of man's interest, no area of his study —is alien to me."

The Christian Century

A self-made man? Yes—and worships his creator.

Henry Clapp. Said also by John Bright of Disraeli

MAN

Men are not angels.

John Clarke: *Paraemiologia Anglo-Latina*

Dark fluxion, all unfixable by thought,
A phantom dim of past and future wrought,
Vain sister of the worm—life, death, soul, clod—
Ignore thyself, and strive to know thy God!

Samuel Taylor Coleridge: *Self-Knowledge*

If a man is not rising upwards to be an angel, depend upon it, he is sinking downward to be a devil. He cannot stop at the beast. The most savage of men are not beasts; they are worse, a great deal worse.

Samuel Taylor Coleridge: *Table-Talk*

To have known one good old man—one man who, through the chances and mischances of a long life, has carried his heart in his hand, like a palm branch, waving all discords into peace—helps our faith in God, in ourselves, and in each other, more than many sermons.

George William Curtis

O mortal men, be wary how ye judge.

Alighieri Dante

There is a saying in Russia that man used to be a body and soul; Communists abolished the soul, and man now consists of a body and passport.

Elmer Davis: *Harper's Bazaar*

A sacred spark created by his breath,
The immortal mind of man his image bears;
A spirit living 'midst the forms of death,
Oppressed, but not subdued, by mortal cares.

Sir Humphry Davy: *Written After Recovery from a Dangerous Illness*

There is practically nothing that men do not prefer to God. A tiresome detail of business, an occupation utterly pernicious to health, the employment of time in ways one does not dare to mention. Anything rather than God.

François de Salignac de La Mothe Fénelon

If God is lacking, nothing a man does is of more consequence than the acts of a mouse.

José Luis Martin Descalzo: *God's Frontier*

'Twas much, that man was made like God before,
But, that God should be made like man, much more.

John Donne: *Holy Sonnets,* no. 15

His tribe were God Almighty's gentlemen.

John Dryden: *Absalom and Achitophel,* Pt. I, l. 645

Surely, if all the world was made for man, then man was made for more than the world.

Pierre Alexandre Duplessis

Man is not matter: he is not made up of brain, blood, bones and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness.

Mary Baker Eddy: *Science and Health, with Key to the Scriptures,* p. 475: 6–10

A little, wretched, despicable creature; a worm, a mere nothing, and less than nothing; a vile insect that has risen up in contempt against the majesty of Heaven and earth.

Jonathan Edwards: *The Justice of God in the Damnation of Sinners*

Every man is a divinity in disguise, a god playing the fool.

Ralph Waldo Emerson

God defend me from ever looking at a man as an animal.

Ralph Waldo Emerson

Man is a god in ruins.

Ralph Waldo Emerson: *Nature*

Man is a little soul carrying around a corpse.

Epictetus: *Fragments*

The history of the world suggests that without a love of God there is a little likelihood of a love for man that does not become corrupt. For it is only in ways one does not dare to mention. Anything rather than God.

François de Salignac de La Mothe Fénelon

The birth of every new baby is God's vote of confidence in the future of man.

Imogene Fey

Man is his own star, and the soul that can
Render an honest and a perfect man,
Commands all light.

John Fletcher: *Upon an Honest Man's Fortune,* l. 33

The man down in nature occupies himself in guarding, in feeding, in warming and multiplying his body, and as long as he knows no more, we justify him; but presently a mystic change is wrought, a new perception opens, and he is made a citizen of the world of souls; he feels what is called duty; he is aware that he owes a higher allegiance to do and live as a good member of this universe.

James Anthony Froude

Man is Creation's masterpiece. But who says so? Man!

Gavarni: *Apothegms*

Man is an animal; but he is an animal plus something else. He is a mythic earth-tree, whose roots are in the ground, but whose topmost branches may blossom in the heavens.

Henry George

Man is greater than a world—than systems of worlds; there is more mystery in the union of soul with body than in the creation of a universe.

Henry Giles

God send us men whose aim will be
Not to defend some ancient creed,
But to live out the laws of Right
In every thought, and word and deed.

F. J. Gillman

Man himself is the crowning wonder of creation; the study of his nature the noblest study the world affords.

William Ewart Gladstone

Man is sin.

Robert Greene: *The Penitent Palmer's Ode*

An evil man is clay to God, and wax to the devil; a good man is God's wax, and Satan's clay.

Joseph Hall

The proud man hath no God; the envious man hath no neighbor; the angry man hath not himself. What good then, in being a man, if one has neither himself nor a neighbor nor God.

Joseph Hall

Though every prospect pleases,
And only man is vile.

Reginald Heber: *From Greenland's Icy Mountains*

Whoever considers the study of anatomy, I believe will never be an atheist; the frame of man's body, and coherence of his parts, being so strange and paradoxical, that I hold it to be the greatest miracle of nature.

Edward Herbert, Lord of Cherbury

Man is God's image; but a poor man is Christ's stamp to boot.

George Herbert: *The Church-Porch,* st. 64

God give us men. A time like this demands
Strong minds, great hearts, true faith and ready hands!
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy,
Men who possess opinions and a will,
Men who love honor, men who cannot lie.

Josiah Gilbert Holland: *Wanted*

The sense of being lost does not make a man a Christian. It only proves he is a man.

From *Christian Roots of Democracy* by Arthur E. Holt. Missionary Education Movement, N. Y. Used by permission. Now out of print

We all know that man had advanced to a very creditable stage from a low beginning, but to hear sentimentalists talk, one would think man began as an angel and ended up as a savage.

Edgar Watson Howe

When God measures a man, He puts the tape around the heart instead of the head.

Indiana *Freemason*

I can make a lord, but only the Almighty can make a gentleman.

James I

Man is dearer to the gods than he is to himself.

Juvenal: *Satires,* Sat. X, l. 350

Let us try to follow the Savior's steps; let us remember all day long what it is to be *men*; that it is to have everyone whom we meet for our brother in the sight of God; that it is this, never to meet any one, however bad he may be, for whom we cannot say, "Christ died for that man, and Christ cares for him still. He is precious in God's eyes, and he shall be precious in mine also."

Charles Kingsley

Bounded in his nature, infinite in his desires, man is a fallen god a recollection of heaven.

Alphonse de Lamartine: *Nouvelles Meditations Poetique*

We believe in men not merely as production units, but as the children of God. We believe that the purpose of our society is not primarily to assure the "safety of the State" but to safeguard human dignity and the freedom of the individual.

David E. Lilienthal

We are, after all, like lumps of clay.
There are brittle pieces, hard pieces.
We have little shape or beauty.
But we need not despair.
If we are clay, let us remember there is a Potter, and His wheel.

Peter Marshall: *Mr. Jones, Meet the Master*

A spirit, zealous, as he seem'd, to know
More of th' Almighty's works, and chiefly Man,
God's latest image.

John Milton: *Paradise Lost,* Bk. IV, l. 565

Man sees himself lodged here in the mud and filth of the world, nailed and fastened to the most lifeless and stagnant part of the universe, in the lowest story of the house, at the furthest distance from the vault of Heaven, with the vilest animals; and yet in his imagination, he places himself above the circle of the moon, and brings Heaven under his feet.

Michel Eyquem de Montaigne: *Essays II*

A pilgrim panting for the rest to come;
An exile, anxious for his native home;
A drop dissevered from the boundless sea;
A moment parted from eternity.

Hannah More: *Reflections of King Hezekiah*

O man, strange composite of Heaven and earth!
Majesty dwarf'd to baseness! fragrant flower
Running to poisonous seed! and seeming worth
Cloaking corruption! weakness mastering power!

Cardinal John Henry Newman: *The Dream of Gerontius*

The last state of that man is worse than the first.

New Testament: Matthew 12: 45

What manner of man is this?

New Testament: Luke 4: 41

I am made all things to all men.

New Testament: I Corinthians 9: 22

The man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.

New Testament: I Corinthians 11: 89

The first man is of the earth, earthy.

New Testament: I Corinthians 15: 47

Whatsoever a man soweth, that shall he also reap.

New Testament: Galatians 6: 7

So God created man in his own image, in the image of God created he him; male and female created he them.

Old Testament: Genesis 1: 27

The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Old Testament: Genesis 2: 7

Man doth not live by bread only.

Old Testament: Deuteronomy 8: 3

A man after his own heart.

Old Testament: I Samuel 13: 14

And Nathan said to David, Thou art the man.

Old Testament: II Samuel 12: 7

Shall a man be more pure than his maker?

Old Testament: Job 4: 17

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not.

Old Testament: Job 14: 1, 2

What is man, that thou art mindful of him?

Psalms 8: 4

Thou hast made him a little lower than the angels.

Old Testament: Psalms 8: 5

Man being in honor abideth not: he is like the beasts that perish.

Old Testament: Psalms 49: 12, 20

As for man, his days are as grass: as a flower of the field, so he flourisheth.

Old Testament: Psalms 103: 15

I am fearfully and wonderfully made.

Old Testament: Psalms 139: 14

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

Old Testament: Proverbs 26: 12

God hath made man upright; but they have sought out many inventions.

Old Testament: Ecclesiastes 7: 29

We are the clay, and thou [Lord] our potter.

Old Testament: Isaiah 64: 8

Thus saith the Lord; Cursed be the man that trusteth in man.

Old Testament: Jeremiah 17: 5

We are none other than a moving row
of magic Shadow-Shapes that come and go
Round with the Sun-Illuminated Lantern held
In midnight by the Master of the Show.

Omar Khayyám: *Rubáiyát*

God gave man an upright countenance to survey the heavens, and to look upward to the stars.

Ovid: *Metamorphoses,* l. 85

Man is a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements; and so he is their quintessence.

Paracelsus: *Archidoxies,* I

What a chimera is man! what a confused chaos! what a subject of contradiction! A professed judge of all things, and yet a feeble worm of the earth! the great depositary and guardian of truth, and yet a mere huddle of uncertainty! the glory and the scandal of the universe!

Blaise Pascal

Man was made by the Gods for them to toy and play withal.

Plato

Man only,—rash, refined, presumptuous Man—
Starts from his rank, and mars Creation's plan!
Born the free heir of nature's wide domain,
To art's strict limits bounds his narrow'd reign;

Resigns his native rights for meaner things,
For Faith and Fetters, Laws and Priests and Kings.

Poetry of the Anti-Jacobin, The Progress of Man, l. 55

Laugh where we must, be candid where we can,
But vindicate the ways of God to man.

Alexander Pope: *Essay on Man,* Epis. I

Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled;
The glory, jest and riddle of the world!

Alexander Pope: *Essay on Man,* Epis. II

An honest man's the noblest work of God.

Alexander Pope: *Essay on Man,* Epis. IV

Man has been placed in the world in order that he may develop and expand his talents and capacities to their fullest extent. If he is to do so, he needs four things—knowledge, art, technical skill, morality and religion; for truth must be known, beauty fashioned, good practiced and God feared and loved.

Ottokar Prohaszka: *Meditations on the Gospels*

Man is Heaven's masterpiece.

Francis Quarles: *Emblems,* Bk. II, emb. 6

Man is man's A, B, C. There's none that can
Read God aright, unless he first spell man.

Francis Quarles: *Hieroglyphics of the Life of Man*

In these two things the greatness of man consists, to have God so dwelling in us as to impart his character to us, and to have him dwelling in us, that we recognize his presence, and know that we are his, and he is ours.—The one is salvation; the other, the assurance of it.

Frederick William Robertson

God made man a little lower than the angels, and he has been getting a little lower ever since.

Will Rogers

I never could believe that Providence had sent a few men into the world, ready booted and spurred to ride, and millions ready saddled and bridled to be ridden.

Richard Rumbold

What a piece of work is man!
How noble in reason!
How infinite in faculty!
In form and moving
How express and admirable!
In action how like an angel!
In apprehension how like a god!

William Shakespeare: *Hamlet,* Act II, sc. 2, l. 313

God made him, and therefore let him pass for a man.

William Shakespeare: *The Merchant of Venice,* Act I, sc. 2, l. 60

We are such stuff
As dreams are made on.

William Shakespeare: *The Tempest,* Act IV, sc. 1, l. 156

A man without God is not like a cake without raisins; he is like the cake without the flour and milk; he lacks the essential ingredients of happiness.

Bishop Fulton J. Sheen

Nature gives man corn but he must grind it; God gives man a will, but he must make the right choices.

Bishop Fulton J. Sheen

Man is of soul and body, formed for deeds
Of high resolve; on fancy's boldest wing.

Percy Bysshe Shelley: *Queen Mab,* Canto IV, l. 160

God made man to be somebody—not just to have things.

Brotherhood Journal

A Christian is the gentlest of men; but then *he is a man.*

Charles Haddon Spurgeon

Before the beginning of years,
There came to the making of man
Time, with a gift of tears;
Grief, with a glass that ran;
Pleasure, with pain for leaven;
Summer, with flowers that fell;
Remembrance fallen from Heaven,
And madness risen from Hell;
Strength without hands to smite;
Love that endures for a breath;
Night, the shadow of light,
And life, the shadow of death.

Algernon Charles Swinburne: *Atalanta in Calydon*

Man is born with his hands clenched, but his hands are open in death, because on entering the world he desires to grasp everything, but on leaving, he takes nothing away.

The Talmud

For a man is not as God,
But then most Godlike being most a man.

Alfred, Lord Tennyson: *Love and Duty,* l. 30

Not for this
Was common clay ta'en from the common earth.
Moulded by God, and temper'd with the tears
Of angels to the perfect shape of man.

Alfred, Lord Tennyson: *The Palace of Art: Introduction*

God never deceives; but man is deceived whenever he puts too much trust in himself. Man proposes, but God disposes.

Thomas à Kempis

The noble man is only God's image.

Ludwig Tieck: *Genoveva*

What a dreadful thing it is for such a wicked little creature as man to have absolute power.

Horace Walpole

Silver is the king's stamp; man God's stamp, and a woman is man's stamp; we are not current till we pass from one man to another.

John Webster: *Northward Hoe,* l. 186

Part mortal clay, and part etheral fire,
Too proud to creep, too humble to aspire.

Richard West: *Ad Amicos*

In thy lone and long night-watches, sky above and sea below,
Thou didst learn a higher wisdom than the babbling schoolmen know;
God's stars and silence taught thee, as His angels only can,
That the one sole sacred thing beneath the cope of Heaven is Man!

John Greenleaf Whittier: *The Branded Hand,* st. 9

When faith is lost, when honor dies,
The man is dead!

John Greenleaf Whittier: *Ichabod,* st. 8

I sometimes think that God in creating man somewhat overestimated his ability.

Oscar Wilde

Man is the favorite animal on earth.

John Wise: *A Vindication of the Government of New England Churches,* II

Man is too noble to serve anyone but God.

Cardinal Wyszynski

Man is more precious in the sight of God than the angels.

Pope Xystus I: *The Ring*

Though man sits still and takes his ease,
God is at work on man;
No means, no method unemploy'd
To bless him, if he can.

Edward Young: *Resignation,* Pt. I, st. 119

How poor, how rich, how abject, how august how complicate, how wonderful is man! distinguished link in being's endless chain! midway from nothing to the Deity! dim miniature of greatness absolute! an heir of glory! a frail child of dust! helpless immortal! insect infinite! a worm! a God!

Edward Young

MARRIAGE

If a child of God marries a child of the devil, said child of God is sure to have some trouble with his father-in-law.

Anonymous

He that hath a wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief.

Sir Francis Bacon: *Essays: Of Marriage and Single Life*

One should believe in marriage as in the immortality of the soul.

Honoré de Balzac

The Christian religion, by confining marriage to pairs, and rendering the relation indissoluble, has by these two things done more toward the peace, happiness, settlement, and civilization of the world, than by any other part in this whole scheme of divine wisdom.

Edmund Burke

Marriage and hanging go by destiny; matches are made in heaven.

Robert Burton: *Anatomy of Melancholy*

The ever-living Christ is here to bless you. The nearer you keep him, the nearer you will be to one another.

Geoffrey Francis Fisher, Archbishop of Canterbury, at the wedding of Princess Elizabeth

Marriages may be made in heaven, but man is responsible for the maintenance work.

Changing Times: from "Notes on these changing times"

Thus grief still treads upon the heels of pleasure,
Marry'd in haste, we may repent at leisure.

William Congreve: *The Old Bachelor,* Act V, sc. 1

PATRIOTISM

These gentry are invariably saying all they can in dispraise of their native land; and it is my opinion, grounded upon experience, that an individual who is capable of such baseness would not hesitate at the perpetration of any villainy, for next to the love of God, the love of country is the best preventive of crime.

George Borrow: *The Bible in Spain,* ch. 4

Patriotism consists not in waving the flag, but in striving that our country shall be righteous as well as strong.

James Bryce

Standing as I do in view of God and eternity, I realize that patriotism is not enough, I must have no hatred or bitterness towards anyone. They have all been very kind to me here.

Edith Cavell. To the English chaplain at Brussels the night before her execution

Who loves his country cannot hate mankind.

Charles Churchill

Sincere Christianity and true patriotism have much in common. Our finest patriotic hymn, "My Country 'Tis of Thee," was written in 1832 by a Baptist clergyman, Samuel Francis Smith; and the pledge of allegiance to the flag was written in 1892 by another Baptist minister, Francis Bellamy.

Ernest K. Emurian

My country is the world; my countrymen are mankind.

William Lloyd Garrison

Strike—for your altars and your fires;
Strike—for the green graves of your sires;
God—and your native land!

Fitz-Greene Halleck: *Marco Bozzaris*

Indeed, I tremble for my country when I reflect that God is just.

Thomas Jefferson: *Notes on Virginia; Manners*

And how can men die better
Than facing fearful odds,
For the ashes of his fathers
And the temples of his gods?

Thomas Babington Macaulay: *Horatius,* st. 27

Patriotism is a kind of religion; it is the egg from which wars are hatched.

Guy de Maupassant: *My Uncle Sosthenes*

Brave men and worthy patriots, dear to God, and famous to all ages.

John Milton: *Tractate of Education*

Blessed is the nation whose God is the Lord.

Old Testament: Psalms 33: 12

Righteousness exalteth a nation.

Old Testament: Proverbs 14: 34

My country is the world, and my religion is to do good.

Thomas Paine: *Rights of Man,* ch. 5

I do love
My country's good with a respect more tender,
More holy and profound, than my own life.

William Shakespeare: *Coriolanus,* Act III, sc. 3, l. 112

Be just and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's and truth's.

William Shakespeare: *Henry VIII,* Act III, sc. 2, l. 446

After what I owe to God, nothing should be more dear or more sacred to me than the love and respect I owe to my country.

Jacques Auguste de Thou

Whatever makes men good Christians makes them good citizens.

Daniel Webster

America is the crucible of God. It is the melting pot where all races are fusing and reforming . . . these are the fires of God you've come to . . . into the crucible with you all. God is making the American.

Israel Zangwill: *The Melting Pot*

PEACE

Peace—good will effectively asserted against greed.

Anonymous

With every recurring Christmas morning the prospects of the world's peace grow brighter, and the practice of universal brotherhood comes a little nearer to the door.

Anonymous

Thou hast touched me and I have been translated into thy peace.

St. Augustine: *Confessions,* Bk. X, ch. 27

Peace is our final good.

St. Augustine: *The City of God,* XV

That peace which the world cannot give.

Book of Common Prayer: Evening Prayer

The pessimist's darkest suspicion is that the human race, deep down in its heart, hates peace.

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If there is righteousness in the heart there will be beauty in the character. If there be beauty in the character, there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world.

Chinese Proverb

I prefer the most unfair peace to the most righteous war.

Cicero: *Epistola ad Atticum*

Peace is liberty in tranquility.

Cicero: *Philippics*

Nor is heaven always at peace.

Claudian: *De Bello Gothico,* l. 62

Peace is the evening star of the soul, as virtue is its sun; and the two are never far apart.

Charles Caleb Colton

Those Christians best deserve the name
Who studiously make peace their aim;
Peace, both the duty and the prize
Of him that creeps and him that flies.

William Cowper: *The Nightingale and Glow-Worm*

If we will have Peace without a worm in it, lay we the foundations of Justice and Righteousness.

Oliver Cromwell: *Speech,* January 23, 1656 (*Letters and Speeches,* IV, 13)

In his will is our peace.

Alighieri Dante: *Paradiso,* Bk. III, l. 85

The world will never have lasting peace so long as men reserve for war the finest human qualities. Peace, no less than war, requires idealism and self-sacrifice and a righteous and dynamic faith.

John Foster Dulles

I could not live in peace if I put the shadow of a wilful sin between myself and God.

George Eliot

With peace in his soul a man can face the most terrifying experiences. But without peace in his soul he cannot manage even as simple a task as writing a letter.

An English psychiatrist

With God in charge of our defenses, there will be peace within.

T. T. Faichney

Speak, move, act in peace, as if you were in prayer. In truth, this is prayer.

François de Salignac de La Mothe Fénelon

Peace doth not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence, not in an exemption from suffering.

François de Salignac de La Mothe Fénelon

Peace, like every other rare and precious thing, doesn't come to you. You have to go and get it.

Faith Forsyte: *Tit-Bits*

Peace is such a precious jewel that I would give anything for it but truth.

Matthew Henry

Where there is peace, God is.

George Herbert: *Jacula Prudentum*, no. 729

We've got to recognize that we are not working (primarily) for a peaceful world. Peace will be a by-product of something else. We are working for a world of justice and rightness. Peace is a by-product of justice and mercy.

Stanley High: *The Evangel*

Depart in peace, ye messengers of peace.

Jewish Prayer for the Eve of Sabbath

If we have not peace within ourselves, it is in vain to seek it from outward sources.

François de La Rochefoucauld

God will keep no nation in supreme peace that will not do supreme duty.

William McKinley

The world will be safe and secure in its peace only when nations adopt the principles of Christ and play fair with them.

William Pierson Merrill

Peace hath her victories
No less renown'd than war.

John Milton

Blessed are the peacemakers.

New Testament: Matthew 5: 9

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

New Testament: Matthew 10: 34

Glory to God in the highest, and on earth peace, good will toward men.

New Testament: Luke 2: 14

Peace be to this house.

New Testament: Luke 10: 5

Peace I leave with you, my peace I give unto you.

New Testament: John 14: 27

To be spiritually minded is life and peace.

New Testament: Romans 8: 6

If it be possible, as much as lieth in you, live peaceably with all men.

New Testament: Romans 12: 18

The peace of God, which passeth all understanding.

New Testament: Philippians 4: 7

The Lord will bless his people with peace.

Old Testament: Psalms 29: 11

Mark the perfect man, and behold the upright: for the end of that man is peace.

Old Testament: Psalms 37: 37

Great peace have they which love thy law: and nothing shall offend them.

Old Testament: Psalms 119: 165

Peace be within thy walls, and prosperity within thy palaces.

Old Testament: Psalms 122: 7

Her ways are ways of pleasantness, and all her paths are peace.

Old Testament: Proverbs 3: 17

: *Matthew 5: 9*

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Psalms 37: 37

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alms 119: 165

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Psalms 122: 7

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roverbs 3: 17

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Old Testament: Proverbs 16: 7

His name shall be called . . . The Prince of Peace.

Old Testament: Isaiah 9: 6

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Old Testament: Isaiah 26: 3

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.

Old Testament: Isaiah 52: 7

They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

Old Testament: Jeremiah 6: 14

Fair peace is becoming to men; fierce anger belongs to beasts.

Ovid: *Ars Amatoria*

Five great enemies of peace inhabit with us —avarice, ambition, envy, anger, and pride; if these were to be banished, we should infallibly enjoy perpetual peace.

Petrarch

An effective organization for world peace will be established not through political diplomats around a peace table, but through Christian teachers in all lands, teaching citizens in Sunday School and public school the sacredness of human life.

J. M. Price

No peace was ever won from fate by subterfuge or agreement; no peace is ever in store for any of us, but that which we shall win by victory over shame or sin,—victory over the sin that oppresses, as well as over that which corrupts.

John Ruskin

People are always expecting to get peace in heaven: but you know whatever peace they get there will be ready-made. Whatever

making of peace *they* can be blest for, must be on the earth here.

John Ruskin: *The Eagle's Nest,* Lecture IX

You may either win your peace or buy it: win it, by resistance to evil; buy it, by compromise with evil.

John Ruskin: *The Two Paths,* Lecture V

In peace there's nothing so becomes a man
As modest stillness and humility.

William Shakespeare: *Henry V,* Act III, sc. 1, l. 3

Peace is not absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence, justice.

Benedict de Spinoza

Peace is not the absence of conflict from life, but the ability to cope with it.

Sun Dial

Like one who leaves the trampled street
For some cathedral, cool and dim,
Where he can hear in music beat
The heart of prayer, that beats for him;
Restored and comforted, I go
To grapple with my tasks again;
Through silent worship taught to know
The blessed peace that follows pain.

Bayard Taylor

All men desire peace, but very few desire those things that make for peace.

Thomas à Kempis

From his cradle to his grave a man never does a single thing which has any first and foremost object save one—to secure peace of mind, spiritual comfort, for himself.

Mark Twain

The Bible teaches us that there is no foundation for enduring peace on earth, except in righteousness; that it is our duty to suffer for that cause if need be; that we are bound to fight for it if we have the power; and that if God gives us the victory we must use it for the perpetuation of righteous peace.

Henry van Dyke: *What Peace Means*

Drop thy still dews of quietness till all our
striving cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy Peace.

John Greenleaf Whittier

As on the Sea of Galilee
The Christ is whispering "Peace."

John Greenleaf Whittier: *Tent on the Beach: Kallundborg Church*

When earth as if on evil dreams
Looks back upon her wars,
And the white light of Christ outstreams
From the red disc of Mars,
His fame, who led the stormy van
Of battle, well may cease;
But never that which crowns the man
Whose victory was peace.

John Greenleaf Whittier: *William Francis Bartlett*

There is no kind of peace which can be purchased on the bargain counter.

Carey Williams: *Forbes*

Open covenants of peace, openly arrived at.

Woodrow Wilson: Address to Congress, January 8, 1918

PERFECTION

Perfection consists not in doing extraordinary things, but in doing ordinary things extraordinarily well. Neglect nothing; the most trivial action may be performed to God.

Angélique Arnauld

The pursuit of perfection, then, is the pursuit of sweetness and light . . . He who works for sweetness and light united, works to make reason and the will of God prevail.

Matthew Arnold: *Culture and Anarchy. Preface*

We want an aim that can never grow vile and which cannot disappoint our hope. There is but one such on earth, and it is that of being like God. He who strives after union with perfect love must grow out of selfishness, and his success is secured in the omnipotent holiness of God.

Seth Brooks

The body of all true religion consists, to be sure, in obedience to the will of the Sovereign of the world, in a confidence in His declarations, and in imitation of His perfections.

Edmund Burke: *Reflections on the Revolution in France*

Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

Hartley Coleridge: *Poems (Posthumous): Prayer*

He who stops being better stops being good.

Oliver Cromwell

God made thee perfect, not immutable.

John Milton: *Paradise Lost,* Bk. V, l. 524

Be ye therefore perfect, even as your Father which is in heaven is perfect.

New Testament: Matthew 5: 48

He that seeks perfection on earth leaves nothing new for the saints to find in heaven; as long as men teach, there will be mistakes in divinity; and as long as they govern, errors in state.

Francis Osborne

If we pretend to have reached either perfection or satisfaction, we have degraded ourselves and our work. God's work only may express that, but ours may never have that sentence written upon it, "Behold it was very good."

John Ruskin

Human excellence, apart from God, is like the fabled flower which, according to the

SACRIFICE

The sacraments are efficacious because by means of them Christ, through the Holy Spirit, effects His grace in the soul.

Continuation Committee (Lausanne)

In all sacramental doctrine and practice the original and ultimate authority is Christ Himself.

Edinburgh Conference

Coming by faith, and thus truly partaking of the bread and the wine, we receive anew the assurance that we are pardoned sinners.

M. Patterson

In every sacrament the principal inward reality (*res sacramenti*) is a divine act.

Oliver Chase Quick

Embodied acts, such as the sacramental act, are beneath acts purely mental and spiritual, such as prayer is.

Benjamin Whichcote: *Moral and Religious Aphorisms*

SACRIFICE

That which we should value in ourselves and in one another is the dignity of God's image and the great price at which we were bought.

Anonymous

Self-preservation is the first law of nature; self-sacrifice the highest rule of grace.

Anonymous

In this world it is not what we take up, but what we give up, that makes us rich.

Henry Ward Beecher

When bad men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice in a contemptible struggle.

Edmund Burke: *Thoughts on the Cause of the Present Discontent*

The altar of sacrifice is the touchstone of character.

O. P. Clifford

Good manners are made up of petty sacrifices.

Ralph Waldo Emerson

Reckon the days in which you have not been angry. I used to be angry every day; now every other day; then every third and fourth day; and if you miss it as long as thirty days, offer a sacrifice of thanksgiving to God.

Epictetus

Every Christian truth, gracious and comfortable, has a corresponding obligation, searching and sacrificial.

Harry Emerson Fosdick

To love is to know the sacrifices which eternity exacts from life.

John Oliver Hobbes: *School for Saints*, ch. 25

I never made a sacrifice. We ought not to talk of "sacrifice" when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us.

David Livingstone

It is not possible that the blood of bulls and of goats should take away sins.

New Testament: Hebrews 10: 4

To obey is better than sacrifice, and to hearken than the fat of rams.

Old Testament: I Samuel 15: 22

Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.

Old Testament: II Samuel 24: 24

The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.

Old Testament: Psalms 51: 17

There is but one virtue—the eternal sacrifice of self.

George Sand

God is not to be worshipped with sacrifices and blood; for what pleasure can He have in the slaughter of the innocent? but with a pure mind, a good and honest purpose. Temples are not to be built for Him with stones piled on high; God is to be consecrated in the breast of each.

Seneca: *Fragment,* V, 204

Go with me, like good angels, to my end;
And, as the long divorce of steel falls on me,
Make of your prayers one sweet sacrifice,
And lift my soul to heaven.

William Shakespeare: *Henry VIII,* Act II, sc. 1, l. 75

Cast not the clouded gem away,
Quench not the dim but living ray,—
My brother man, Beware!
With that deep voice which from the skies
Forbade the Patriarch's sacrifice,
God's angel, cries, Forbear!

John Greenleaf Whittier: *Human Sacrifice,* Pt. VII

SAINTS

The seeds of godlike power are in us still:
Gods we are, Bards, Saints, Heroes, if we will.

Matthew Arnold: *Sonnet 4* (Written in Emerson's Essays)

To be a great man and a saint for oneself, that is the one important thing.

Charles Baudelaire: *Mon Coeur Mis á Nu,* LII

I hope those old water-logged saints that died soaking in damp stone cells were taken to Heaven. They had Hell enough on earth.

Henry Ward Beecher: *Royal Truths*

The saint who works no miracles has few pilgrims.

Sir William Gurney Benham: *Proverbs,* p. 850

Saint: a dead sinner revised and edited.

Ambrose Bierce: *The Devil's Dictionary*

Saints, to do us good,
Must be in heaven.

Robert Browning: *The Ring and the Book,* Pt. VI, l. 176

The soberest saints are more stiff-necked
Than th' hottest-headed of the wicked.

Samuel Butler: *Miscellaneous Thoughts,* I

The saints will aid if men will call:
For the blue sky bends over all.

Samuel Taylor Coleridge: *Christabel,* Conclusion to Part I

Some reputed saints that have been canonized ought to have been cannonaded.

Charles Caleb Colton: *Lacon*

Poet and Saint! to thee alone are given
The two most sacred names of earth and heaven.

Abraham Cowley: *On the Death of Mr Crashaw*

And Satan trembles when he sees
The weakest saint upon his knees.

William Cowper and John Newton: *Olney Hymns*

Be it resolved: The earth is the Lord's and the fullness thereof. Be it resolved: That the fullness thereof belongs to the saints. Be it resolved: That we are the saints!

Document found in old New England Church

Every saint, as every man, comes one day to be superfluous.

Ralph Waldo Emerson: *Journals*

A saint is a sceptic once in every twenty-four hours.

Ibid.

The greater the saint, the sweeter the incense.

French Proverb

e night is holy.
ıgfellow: *Hyperion,*
Bk. I, ch. 1

n.
Lost, Bk. IV, l. 992

star.
Revelation 22: 16

firmament of the
rom the night.
ent: Genesis 1: 14

s fought against

ent: Judges 5: 20

ng together, and
l for joy.
ment: Job 38: 7

et influences of
s of Orion?
nent: Job 38: 31

with his sons?
ent: Job 38: 32

stars; he calleth

: Psalms 147: 4

: the outer hem
or stars do gem.
John Ruskin

of their fates:
t in our stars,
underlings.
Julius Caesar,
I, sc. 2, l. 138

which thou

el sings.
Merchant of
V, sc. 1, l. 60

There they stand, the innumerable stars, shining in order like a living hymn, written in light.

Nathaniel Parker Willis

But He is risen, a later star of dawn.

William Wordsworth: *A Morning Exercise*

STEWARDSHIP

Christian Stewardship is the matching of gift for matchless gift: our life and its whole substance for the gift of perfect love. And though God's Son and His precious death are matchless—in the strange economy of God our gift returned is made sufficient. My all for His all. Stewardship is your commitment; the asking of God to take you back unto Himself —all that you have and all that you are.

Lawrence L. Durgin: *Mission Today*

Stewardship is what a man does after he says, "I believe."

W. H. Greever

Our children, relations, friends, honors, houses, lands, and endowments, the goods of nature and fortune, nay, even of grace itself, are only lent. It is our misfortune, and our sin to fancy they are given. We start, therefore, and are angry when the loan is called in. We think ourselves masters, when we are only stewards, and forget that to each of us it will one day be said, "Give an account of thy stewardship."

Thomas H. Horne

Stewardship is the acceptance from God of personal responsibility for all of life and life's affairs.

Roswell C. Long

There is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money, and the rest God's money. It is all His; He made it all, gives it all, and He has simply trusted it to us for His service. A servant has two purses, the master's and his own, but we have only one.

Adolphe Monod

It is required in stewards, that a man be found faithful.

New Testament: I Corinthians 4: 2

As to all that we have and are, we are but stewards of the Most High God.—On all our possessions, on our time, and talents, and influence, and property, he has written, "Occupy for me, and till I shall come."—To obey his instructions and serve him faithfully, is the true test of obedience and discipleship.

Charles Simmons

God has never had on His side a majority of men and women. He does not need a majority to work wonders in history, but He does need a minority fully committed to Him and His purpose. In the world today Christian stewardship is a necessity.

Ernest Fremont Tittle

STRENGTH

Your weakness is no excuse: "He giveth power to the faint."

Anonymous

For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

Apocrypha: I Maccabees 3: 18, 19

No, no! The energy of life may be
Kept on after the grave, but not begun;
And he who flagg'd not in the earthly strife,
From strength to strength advancing—only he
His soul well-knit, and all his battles won,
Mounts, and that hardly, to eternal life.

Matthew Arnold: *Sonnet: Immortality*

I count life just a stuff
To try the soul's strength on.

Robert Browning: *In a Balcony*

The strength of a country is the strength of its religious convictions.

Calvin Coolidge

The past is littered with the wreckage of nations which tried to meet the crises of their times by physical means alone.

Raymond B. Fosdick: *World Affairs Interpreter*

Nothing is so strong as gentleness: nothing so gentle as real strength.

St. Francis de Sales

These three things deplete man's strength: fear, travel, and sin.

Hebrew Proverb

There is no merit where there is no trial; and till experience stamps the mark of strength, cowards may pass for heroes, and faith for falsehood.

Aaron Hill

A strong and faithful pulpit is no mean safeguard of a nation's life.

John of Salisbury

In every pang that rends the heart,
The man of Sorrows has a part.

John Henry Jowett

There is no strength in unbelief. Even the unbelief of what is false is no source of might. It is the truth shining from behind that gives the strength to disbelieve.

George Macdonald: *The Marquis of Lossie,* ch. 42

My strength is made perfect in weakness.

New Testament: II Corinthians 12: 9

As thy days, so shall thy strength be.

Old Testament: Deuteronomy 33: 25

Out of the mouths of babes and sucklings hast thou ordained strength.

Old Testament: Psalms 8: 2

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

Old Testament: Psalms 27: 1

God is our refuge and strength, a very present help in trouble.

Old Testament: Psalms 46: 1

Thy God hath commanded thy strength.

Old Testament: Psalms 68: 28

Blessed is the man whose strength is in thee.

Old Testament: Psalms 84: 5

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Old Testament: Psalms 90: 10

A wise man is strong; yea, a man of knowledge increaseth strength.

Old Testament: Proverbs 24: 5

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

Old Testament: Isaiah 40: 31

Spiritual power is a hidden power, locked in the silence of the soul. We cannot force it to come at command of will. But when in extremity our strength is as water, our will as the sighing of the wind, when we yield all physical being and lean hard on the spiritual strength within us, the soul's strength rises to assure us as the sun rises over the rim of night.

This spiritual strength is man's inheritance, the eternal power granted him at the Creation. It is God's breath within him. On that strength we can go forward; we can take whatever comes and know it is well with us always.

Angelo Patri: *Redbook*

The gods always favor the strong.

Tacitus: *Annals,* IV

ıd my salvation;
'd is the strength
[be afraid?
'nt: *Psalms 27: 1*

ıtrength, a very

nt: Psalms 46: 1

l thy strength.
t: Psalms 68: 28

'ength is in thee.
ıt: Psalms 84: 5

threescore years
of strength they
strength labour
ıt off, and we fly

: Psalms 90: 10

ı man of know-

Proverbs 24: 5

ord shall renew
nount up with
un, and not be
not faint.
t: Isaiah 40: 31

ower, locked in
cannot force it
. But when in
water, our will
ıen we yield all
ın the spiritual
strength rises
ver the rim of

man's inheri-
anted him at
h within him.
rward; we can
it is well with

atri: *Redbook*

ong.
ıs: *Annals,* IV

SUCCESS

My strength is as the strength of ten,
Because my heart is pure.

Alfred, Lord Tennyson: *Sir Galahad,* st. 1

Eternal Father! strong to save,
Whose arm hath bound the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep:
O, hear us when we cry to Thee
For those in peril on the sea!

William Whiting: *Eternal Father, Strong to Save,* st. 1

So let it be in God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given,—
The Light and Truth, and Love of Heaven.

John Greenleaf Whittier: *The Moral Warfare*

SUCCESS

To have grown wise and kind is real success.

Anonymous

If you wish to succeed in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.

Joseph Addison

'Tis not in mortals to command success,
But we'll do more . . . we'll deserve it.

Joseph Addison

Success in men's eyes is God and more than God.

Aeschylus: *Chaephoroi,* l. 59

There's no defeat, in truth, save from within;
Unless you're beaten there, you're bound to win.

Henry Austin

I once heard a very great man say that any deed worth doing or any institution worthy

of survival must have a compound of three ingredients: A plan, a power and a prayer.

Joseph A. Batchelor: *Indiana Freemason*

To find his place and fill it is success for a man.

Phillips Brooks

God will estimate Success one day.

Robert Browning: *Prince Hohenstiel-Schwangau*

Better have failed in the high aim, as I,
Than vulgarly in the low aim succeed
As, God be thanked! I do not.

Robert Browning: *The Inn Album,* IV

They never fail who die in a great cause.

George Gordon, Lord Byron: *Marino Faliero*

Hast thou not learn'd what thou art often told,
A truth still sacred, and believed of old,
That no success attends on spears and swords
Unblest, and that the battle is the Lord's?

William Cowper: *Expostulation,* l. 350

Try not to become a man of success but rather try to become a man of value.

Albert Einstein: Personal memoir of William Miller

I look on that man as happy, who, when there is question of success, looks into his work for a reply.

Ralph Waldo Emerson: *Conduct of Life: Worship*

An open mind, humility, determination, enthusiasm, unselfishness, plus a love of action (inspired work) are the steps in a moving stairway to the stars.

Melvin J. Evans: *It Works*

Everybody finds out, sooner or later, that all success worth having is founded on Christian rules of conduct.

Henry Martyn Field

To a young man learning to perform on the flying trapeze a veteran circus performer once

N, VISIONS

inspiration. It
elligently culti-

bert A. Weaver

W

WAR

War, being a consequence of the disregard of God, is not inevitable if man will turn to him in repentance and obey his law. There is, then, no irresistible tide that is carrying man to destruction. Nothing is impossible with God.

Amsterdam Assembly

I am of the opinion that, unless you could bray Christianity in a mortar and mold it into a new paste, there is no possibility of a holy war.

Sir Francis Bacon

God is generally for the big squadrons against the little ones.

Roger de Bussy-Rabutin: *Letters*

War will never yield but to the principles of universal justice and love, and those have no sure roots but in the religion of Jesus Christ.

William Ellery Channing

Men will carry guns until they learn to carry the cross.

Employment Counselor

Praise the Lord and pass the ammunition.

Chaplain Howell M. Forgy: at Pearl Harbor, December 7, 1941

There never was a good war or a bad peace.

Benjamin Franklin: *Letter to Quincy*

Between Christ and war there is unalterable opposition; there cannot possibly be harmony.

Charles W. Gilkey

It is the business of the church to make my business impossible.

Sir Douglas Haig

A day of battle is a day of harvest for the devil.

William Hook: *Sermon*

The last great hope for the survival of mankind rests not in implements of war but in a strong and abiding faith in God.

H. S. Jackson: Indiana *Freemason*

There have been three historic scourges: famine, pestilence and war. The first two have been slain by science. The last one science cannot kill. War can be abolished only by love.

Charles E. Jefferson

If Christian nations were nations of Christians there would be no wars.

Soame Jenyns

The first casualty when war comes is truth.

Hiram Johnson: Speech, U.S. Senate

There is no such thing as an inevitable war. If war comes it will be from failure of human wisdom.

Andrew Bonar Law: Speech before World War I

O, God assist our side: at least, avoid assisting the enemy and leave the rest to me.

Prince Leopold of Anhalt-Dessau: according to Carlyle—*Life of Frederick the Great,* Bk. XV, ch. 14

Fondly do we hope, fervently do we pray, that this mighty scourge of war will speedily pass away.

Abraham Lincoln

WAR

Ez fer war, I call it murder,—
  Ther you hev it plain and flat;
I don't want to go no furder
  Than my Testyment fer that.

James Russell Lowell: *The Biglow Papers*

We kind o' thought Christ went agin war an' pillage.

Ibid.

Cannons and fire-arms are cruel and damnable machines; I believe them to have been the direct suggestion of the Devil. If Adam had seen in a vision the horrible instruments his children were to invent, he would have died of grief.

Martin Luther: *Table Talk*

Wars and rumours of wars.

New Testament: Matthew 24: 6

Scatter thou the people that delight in war.

Old Testament: Psalms 68: 30

There is no discharge in that war.

Old Testament: Ecclesiastes 8: 8

Terrible as an army with banners.

Old Testament: Song of Solomon 6: 4

He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Old Testament: Isaiah 2: 4

It is the province of kings to cause war, and of God to end it.

Cardinal Pole, to Henry VIII

He that preaches war is the devil's chaplain.

John Ray: *English Proverbs,* p. 27

O war! thou son of hell!

William Shakespeare: *Henry VI, Part II,* Act V, sc. 2, l. 33

WISDOM

In disarming Peter, Christ disarmed every soldier.

Tertullian

What is human warfare but just this—an effort to make the laws of God and nature take sides with one party.

Henry David Thoreau

Men who have nice notions of religion have no business to be soldiers.

Arthur Wellesley, Duke of Wellington

Take my word for it, if you had seen but one day of war, you would pray to Almighty God, that you might never see such a thing again.

Arthur Wellesley, Duke of Wellington

WISDOM

The good Lord set definite limits on man's wisdom, but set no limits on his stupidity —and that's just not fair!

Konrad Adenauer: *The Churchman*

The greatest good is wisdom.

St. Augustine: *Soliloquies,* I

There are but two classes of the wise; the men who serve God because they have found him, and the men who seek him because they have found him not. All others may say, "Is there not a lie in my right hand?"

Richard Cecil

God never meant that man should scale the heavens
By strides of human wisdom.

William Cowper: *The Task,* Bk. III, l. 221

The intellect of the wise is like glass; it admits the light of heaven and reflects it.

Augustus William and Julius Charles Hare

For never, never, wicked man was wise.

Homer: *Odyssey,* Bk. II, l. 320

Greater even than the pious man is he who eats that which is the fruit of his own toil; for Scripture declares him twice-blessed.

The Talmud

Work as though work alone thine end could gain;
But pray to God as though all work were vain.

D'Arcy Wentworth Thompson: *Sales Attici*

Good for the body is the work of the body, good for the soul the work of the soul, and good for either the work of the other.

Henry David Thoreau: *Journal*

Let us be grateful to Adam our benefactor. He cut us out of the "blessing" of idleness and won for us the "curse" of labor.

Mark Twain

WORLD, THE

The ship's place is in the sea, but God pity the ship when the sea gets into it. The Christian's place is in the world, but God pity the Christian if the world gets the best of him.

Anonymous

We believe in a Christlike world. We can conceive of nothing better. We can be satisfied with nothing less.

Anonymous

What the soul is in a body, this the Christians are in the world . . . Christians hold the world together.

Anonymous

Hell is God's justice; heaven is His love; earth, His long-suffering.

Anonymous

God is the author, men are only the players. These grand pieces which are played upon earth have been composed in heaven.

Honoré de Balzac: *Socrate Chrétien*

The world is God's workshop for making men.

Henry Ward Beecher

The heavens and the earth alike speak of God, and the great natural world is but another Bible, which clasps and binds the written one; for nature and grace are one—grace the heart of the flower, and nature its surrounding petals.

Henry Ward Beecher

A brave world, sir, full of religion, knavery and change! We shall shortly see better days.

Aphra Behn: *The Roundheads,* I

The world, the flesh and the Devil.

Book of Common Prayer: The Litany

For the world I count it not an inn, but an hospital, and a place not to live, but to die in.

Sir Thomas Browne: *Religio Medici,* II

O world, as God has made it! All is beauty:
And knowing this, is love, and love is duty,
What further may be sought for or declared?

Robert Browning: *The Guardian-Angel*

You've seen the world—
The beauty and the wonder and the power,
The shapes of things, their colors, lights and shades,
Changes, surprises—and God made it all.

Robert Browning: *Fra Lippo Lippi*

The year's at the Spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn:
God's in his Heaven—
All's right with the world!

Robert Browning: *Pippa Passes*

That one vast thought of God which we call the world.

Edward George Bulwer-Lytton

The true Sovereign of the world, who moulds the world like soft wax, according to his pleasure, is he who lovingly sees into the world.

Thomas Carlyle: *Essays: Death of Goethe*

The great soul of this world is just.

Thomas Carlyle: *Letter to Thomas Erskine*

God hath not taken all that pains in forming, framing, furnishing, and adorning this world, that they who were made by him to live in it, should despise it; it will be well enough if they do not love it so immoderately as to prefer it before him who made it.

Edward Hyde, Lord Clarendon

The world that is and the world to come are enemies . . . We cannot be the friends of both; but must bid farewell to this world to consort with that to come.

St. Clement: *Second Epistle to the Corinthians*

'Tis pleasant, through the loopholes of retreat,
To peep at such a world; to see the stir
Of the Great Babel, and not feel the crowd.

William Cowper: *Task,* Bk. IV, l. 88

Like pilgrims to th' appointed place we tend:
The world's an inn, and death the journey's end.

John Dryden: *Palamon and Arcite,* Bk. III, l. 887

Good-by, proud world! I'm going home;
Thou art not my friend, and I'm not thine.

Ralph Waldo Emerson: *Good-By*

The world is a divine dream, from which we may presently awake to the glories and certainties of day.

Ralph Waldo Emerson: *Nature, Addresses and Lectures: Spirit*

One is happy in the world only when one forgets the world.

Anatole France

WORLD, THE

The world in itself has no value, it is merely zero; but with Heaven before it, it means much.

Baltasar Gracian y Morales: *The Art of Worldly Wisdom,* CCXI

The world, as in the ark of Noah, rests,
Compos'd as then: few men and many beasts.

Edward Herbert, Lord of Cherbury: *The State of Progress of Ill*

The world's a theatre, the earth a stage
Which God and nature do with actors fill.

John Heywood: *The Author to His Book*

The early Christians not only moved the world; they turned it upside down.

George Jackson: *First Things Tell*

Buying, possessing, accumulating, this is not worldliness.—But doing this in the love of it, with no love to God paramount—doing it so that thoughts of God and eternity are an intrusion—doing it so that one's spirit is secularized in doing it—this is worldliness.

Herrick Johnson

It is not accident that wherever we point the telescope we see beauty, that wherever we look with the microscope there we find beauty. It beats in through every nook and cranny of the mighty world.

Rufus Matthew Jones: *The World Within*

What a glorious world Almighty God has given us! How thankless and ungrateful we are, and how we labor to mar His gifts.

Robert E. Lee: Letter to his Wife

Glorious indeed is the world of God around us, but more glorious the world of God within us. There lies the Land of Song; there lies the poet's native land.

Henry Wadsworth Longfellow: *Hyperion,* Bk. I, ch. 8

The world is nothing but a reversed Decalogue of the Ten Commandments backwards, a mask and picture of the Devil.

Martin Luther: *Table Talk*

While the Creator great His constellations set
And the well-balanc'd world on hinges hung.

John Milton: *On the Morning of Christ's Nativity,* l. 120

Open, ye heavens, your living doors; let in
The great Creator from His work return'd
Magnificent, His six days' work, a world!

John Milton: *Paradise Lost,* VII

The unrest of this weary world is its unvoiced cry after God.

Theodore T. Munger

Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

New Testament: James 4: 4

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

New Testament: I John 2: 16

The world passeth away, and the lust thereof.

New Testament: I John 2: 17

A soul disengaged from the world is a heavenly one; and then are we ready for heaven when our heart is there before us.

John Newton

World without end.

Old Testament: Isaiah 45: 17

The universe, broad and deep and high, is a handful of dust which God enchants. His is the mysterious magic which possesses—not protoplasm, merely but—the world.

Theodore Parker

They who grasp the world,
The Kingdom, and the power, and the glory,
Must pay with deepest misery of spirit,
Atoning unto God for a brief brightness.

Stephen Phillips: *Herod,* Act III

The world is God's epistle to mankind—his thoughts are flashing upon us from every direction.

Plato

Yes, Heaven is thine; but this
Is a world of sweets and sours;
Our flowers are merely—flowers,
And the shadow of thy perfect bliss
Is the sunshine of ours.

Edgar Allan Poe: *Israfel*

Thro' worlds unnumber'd tho' the God be known,
'Tis ours to trace him only in our own.

Alexander Pope: *Essay on Man,* Ep. I, l. 21

The world's a book, writ by the eternal art
Of the great author; printed in man's heart,
'Tis falsly printed, though divinely penned,
And all the *errata* will appear at the end.

Francis Quarles

Be wisely worldly, but not worldly wise.

Francis Quarles: *Emblems,* Bk. II, em. 2

This fine old world of ours is but a child
Yet in the go-cart. Patience! Give it time
To learn its limbs: there is a hand that guides.

Alfred, Lord Tennyson: *The Princess*

My God, I would not live
Save that I think this gross, hard-seeming world
Is our misshaping vision of the Powers
Behind the world, that make our griefs our gains.

Alfred, Lord Tennyson: *The Sisters,* l. 223

Man draws the nearer to God as he withdraws from the consolation of this world.
How swiftly passes the glory of the world!

Thomas à Kempis

One world at a time, brother, one world at a time.

Henry David Thoreau

The world is a mirror of infinite beauty, yet no man sees it. It is a Temple of Majesty, yet no man regards it. It is a region of Light and Peace, did not men disquiet it. It is the Paradise of God.

Thomas Traherne: *Centuries of Meditations*

Everything is for the best in this best of possible worlds.

Voltaire: *Candide,* I

I look upon the world as my parish.

John Wesley

What is this world? A net to snare the soul.

George Whetstone: *The World*

Let your soul stand cool and composed before a million universes.

Walt Whitman: *Song of Myself,* XLVIII

The splendid discontent of God
With Chaos, made the world.

Ella Wheeler Wilcox: *Discontent,* Rand McNally and Company

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers.

William Wordsworth: *Sonnet*

WORRY

Leave tomorrow's trouble to tomorrow's strength; tomorrow's work to tomorrow's time; tomorrow's trial to tomorrow's grace and to tomorrow's God.

Anonymous

Anxiety springs from the desire that things should happen as we wish rather than as God wills.

Anonymous

The devil would have us continually crossing streams that do not exist.

Anonymous

Take plenty of time to count your blessings, but never spend a minute in worry.

Anonymous

Hence jarring sectaries may learn
Their real interest to discern;
That brother should not war with brother,
And worry and devour each other.

William Cowper: *The Nightingale and the Glow-Worm*

The world is wide
In time and tide,
And God is guide,
  Then—do not hurry.
That man is blest
Who does his best
And leaves the rest,
  Then—do not worry.

Charles F. Deems: *Epigram*

Jesus once said, "Don't worry" . . . That's good advice; but . . . notice . . . Jesus is talking about people who are worrying about themselves. He is not talking of those who are anxious about the welfare of others . . . The more you worry about other people's welfare, the less you will worry about your own.

Alvin E. Magary: *Your Life*

Worry affects circulation, the heart, the glands, the whole nervous system. I have never known a man who died from overwork, but many who died from doubt.

Charles H. Mayo: *American Mercury*

Thou art . . . troubled about many things: But one thing is needful.

New Testament: Luke 10: 41–42

"CHURCH"

The ENCYCLOPEDIA *of* RELIGIOUS QUOTATIONS

Edited and Compiled by

Frank S. Mead

FLEMING H. REVELL COMPANY
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CHRISTMAS

can be made for a
ristmas with every
color using only

"For a Christian
Christian Century,
November 23, 1949

birth of Christ:
night is still;
m hill to hill
mist.

n: *In Memoriam,*
XXVIII

birth,
ur carol still—
ce on earth,

Thackeray: *The*
End of the Play

Thackeray: *The*
Mahogany-Tree

an appointment
eans fellowship,
g, a time of good

ulpit Preaching

e good cheer,
ce a year.
h Good Pointes
bandrie, ch. 12

n the humble
ighten our way

Vita-Rays

year.
Paraemiologia

CHURCH

After all, Christmas is but a big love affair to remove the wrinkles of the year with kindly remembrances.

John Wanamaker

Life still hath one romance that naught can bury—
Not Time himself, who coffins Life's romances—
For still will Christmas gild the year's mischances,
If Childhood comes as here, to make him merry.

Walter Theodore Watts-Dunton: *The Christmas Tree*

Christmas is for children. But it is for grown-ups too. Even if it is a headache, a chore, and nightmare, it is a period of necessary defrosting of chill and hide-bound hearts.

Lenora Mattingly Weber: *Extension*

Take Christ out of Christmas, and December becomes the bleakest and most colorless month of the year.

A. F. Wells: *Link*

I love the Christmas-tide, and yet,
I notice this, each year I live;
I always like the gifts I get,
But how I love the gifts I give!

Carolyn Wells: *A Thought*

Thus we can always know that men could live with goodwill and understanding for each other, because one day in each year the little Divine Prince of Peace still compels them to do it.

Charles Jeremiah Wells

CHURCH

This was posted on a Bronx, New York, church bulletin board: "Do come in—Trespassers will be forgiven."

Anonymous

God sends no churches from the skies,
Out of our *hearts* they must arise.

Anonymous

CHURCH

And whether it be a rich church
Or a poor church anywhere,
Truly it is a great church
If God is worshipped there.

Anonymous

The Church has many critics but no rivals.

Anonymous

It is not the function of the Christian Church to create a new civilization; it is the Church's function to create the creators of a new civilization.

Anonymous

The Church faces a generation which is trying to drink its way to prosperity, war its way to peace, spend its way to wealth and enjoy its way to heaven.

Anonymous

The church is never a place, but always a people; never a fold but always a flock, never a sacred building but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble can no more be a church than your clothes of serge or satin can be you. There is in this world nothing sacred but man, no sanctuary of God but the soul.

Anonymous

A Church exists for the double purpose of gathering in and *sending out.*

Anonymous

When we walk softly into the church,
We feel upon the air
A summons that is like a hymn,
A call that tells of prayer.

Anonymous

The church has suffered from putting too high a premium on orthodoxy in words and too little emphasis upon superiority in deeds and character.

Advance

A room of quiet . . . a temple of peace.
The home of faith . . . where doubtings cease.

A house of comfort . . . where hope is given;
A source of strength . . . to make earth heaven.
A shrine of worship . . . a place to pray—
I found all this . . . in my church today.

Cyrus E. Albertson

He cannot have God for his father who refuses to have the church for his mother.

St. Augustine: *De Symbolo*

The church with no great anguish on its heart has no great music on its lips.

Karl Barth

It is a law of human nature that the Church should wish to do everything and be everything.

Charles Baudelaire

We must stop giving the impression that the church is surrounded by a wall, fighting for its existence against a world that is trying to destroy it; instead, we must realize that the church is a force pushing out into the world.

Isaac K. Beckes

For commonly, wheresoever God buildeth a church, the devil will build a chapel just by.

Thomas Becon: *Catechism*

The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones.

Henry Ward Beecher

It is always dangerous to go to church, for there is always a chance that God's word will break through the protecting shell Americans have built up.

Eugene Carson Blake

Unless there are people who are responding to the love of God as revealed in Christ and so are worshipping Him, the Church is not very important.

Eugene Carson Blake

The Christian church does not need more popular preaching, but more unpopular preaching.

Walter Russell Bowie

The world is too strong for a divided church.

Charles H. Brent

The Church cannot be content to live in its stained-glass house and throw stones thru the picture windows of modern culture.

From *The Significance of the Church* by Robert McAfee Brown. Copyright, W. L. Jenkins. The Westminster Press. Used by permission

They build not castles in the air who would build churches on earth: and though they leave no such structures here, may lay good foundations in Heaven.

Sir Thomas Browne: *To a Friend,* sec. 23

Life treads on life, and heart on heart;
We press too close in church and mart
To keep a dream or grave apart.

Elizabeth Barrett Browning: *A Vision of Poets. Conclusion,* l. 820

The Church that compromises Truth today will compromise Morals tomorrow.

H. D. Bruce

The greatest sin of the church is that it holds the gospel from itself and from the world.

Emil Brunner, The Westminster Press. Used by permission

A church exists by mission as fire exists by burning.

Ibid.

Persecution has not crushed the church; power has not beaten it back; time has not abated its forces; and what is most wonderful of all, the abuses of its friends have not shaken its stability.

Horace Bushnell

The church must be a very strong and righteous thing, for it has survived every enemy it ever had.

Eddie Cantor

We are ready to proclaim in Italy this principle. A free church in a free state.

Camillo Benso, Conte di Cavour: *Speech*

Man is a religious animal, and if he holds aloof from public worship he starves and stunts his highest instincts. If a man is to come to his full stature, he must come to it inside the church.

James W. Clarke: *Newsletter to Presbyterian Men*

An instinctive taste teaches men to build their churches in flat countries with spire-steeples, which, as they cannot be referred to any other object, point as with silent finger to the sky and stars.

Samuel Taylor Coleridge: *The Friend,* sec. 1, no. 14

Certainly, by every test but that of influence, the church has never been stronger. . . . Its membership is growing more rapidly than the population. The increase in wealth and in social activities is even more impressive. Never before has the church been materially more powerful, or spiritually less effective.

Henry Steele Commager: *The American Mind*

The Church consists principally of two parts, the one called Church triumphant, and the other the Church militant.

Council of Trent: *Catechism,* I

What is a church?—Our honest sexton tells,
" 'Tis a tall building, with a tower and bells."

George Crabbe: *The Borough*

"What is a church?" Let truth and reason speak;
They would reply—"The faithful, pure and meek,

From Christian folds, the one selected race,
Of all professions, and in every place."

Ibid.

Wherever God erects a house of prayer,
The Devil always builds a chapel there;
And 'twill be found, upon examination,
The latter has the largest congregation.

Daniel Defoe: *The True-Born Englishman*

I love thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

Timothy Dwight

A church should be a power-house, where sluggish spirits can get recharged and re-animated.

Samuel A. Eliot

The multitude of false churches accredits the true religion.

Ralph Waldo Emerson: *Essays, Second Series: Nature*

If I should go out of church whenever I hear a false sentiment I could never stay there five minutes. But why come out? The street is as false as the church.

Ralph Waldo Emerson: *Essays, Second Series: New England Reformers*

Accepts the village church as part of the sky.

Ralph Waldo Emerson: *Journals*

Some people go to church to see who didn't.

Employment Counselor

The church is an anvil that has worn out many hammers.

English Proverb, not recorded before the 19th century

The church is the family of God. It is seen in miniature in each family.

John Ferguson: *Christian Faith for Today*

A good newspaper and Bible in every house, a good schoolhouse in every district, and a

church in every neighborhood, all appreciated as they deserve, are the chief support of virtue, morality, civil liberty, and religion.

Benjamin Franklin

The church always defaces itself, it always denies God when it seeks to set itself apart from the world in which it exists; when it makes itself a place of refuge, a citadel with high walls inside of which men can hide; when it shuts doors to close out any part of the life of man.

Dr. Franklin Clark Fry: in address, "The Ministry of the Laity in Economic Life"

The church alone beyond all question,
Has for ill-gotten goods the right digestion.

Johann Wolfgang von Goethe: *Faust,* Pt. I, sc. 9, l. 35

Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and the State for ever separate.

Ulysses S. Grant: Speech at Des Moines, Iowa

A Church to me is the symbol of faith in the life eternal; it typifies decency, kindliness and fair dealing; it offers comfort to the sorrowing. With the golden rule it would make neighbors of us all.

Edgar A. Guest

The Church of Christ is the world's only social hope and the sole promise of world peace.

Sir Douglas Haig

I think all churches are like the spokes of a wheel, all leading into the same goal.

Esther Hartman

The poorer the church, the purer the church.

William Hazlitt: *English Proverbs*

The chief trouble with the church is that you and I are in it.

Charles H. Heimsath: *Sermons on the Inner Life,* Abingdon Press

The way to preserve the peace of the church is to preserve its purity.

Matthew Henry

Kneeling ne'er spoiled silk stocking: quit thy state.
All equal are within the church's gate.

George Herbert: *The Church-Porch,* st. 68

When once thy foot enters the church, be bare;
God is more there than thou.

Ibid.

Nothing last but the Church.

George Herbert: *Jacula Prudentum*

The nearer the church, the farther from God.

John Heywood: *Proverbs,* Pt. I, ch. 9

If you go to church, and like the singing better than the preaching that's not orthodox.

Edgar Watson Howe

A church is God between four walls.

Victor Hugo: *Ninety-Three,* Pt. II, Bk. III, ch. 2

The only place a new hat can be carried into with safety is a church, for there is plenty of room there.

Leigh Hunt

There is little piety in big churches.

Italian Proverb

God bless the little church around the corner.

Joseph Jefferson, in George MacAdam: *The Little Church Around the Corner*

Campbell is a good man, a pious man. I am afraid he has not been in the inside of a church for many years, but he never passes a church without pulling off his hat. This shows that he has good principles.

Samuel Johnson

CHURCH

To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and reimpressed by external ordinances and by stated calls to worship.

Samuel Johnson

God pity the nation whose factory chimneys rise higher than her church spires.

John Kelman

The Church cannot be restricted to the sanctuary. The Church isn't just a preaching Church, a sacramental Church, but is involved in the total life of the human being, which is another way of saying religion has implications in society.

Francis J. Lally: Interview with Mike Wallace, 1958

The average man goes to church six times a year and has attended Sunday School for two afternoons and can sing half a hymn.

Stephen Butler Leacock: *Winnowed Wisdom*

The Church does not die.

Legal Maxim

The Church is the mansion-house of the Omnipotent God.

Legal Maxim

The real unity of the church must not be organized, but exercised.

Johannes Lilje

Bless all the churches, and blessed be God, who, in this our great trial, giveth us the churches.

Abraham Lincoln

A minister addressing a conference of preachers said that too many of our churches are like "a middle-class solarium where tired old spiritual limbs are warmed a bit from week to week."

Halford E. Luccock: *Christian Herald*

It is impossible for the Christian and true church to subsist without the shedding of blood, for her adversary, the Devil, is a liar and a murderer. The church grows and increases through blood; she is sprinkled with blood.

Martin Luther: *Table Talk*

A church is disaffected when it is persecuted, quiet when it is tolerated, and actively loyal when it is favored and cherished.

Thomas Babington Macaulay: *Hallam*

A beggarly people. A church and no steeple.

Edmund Malone

If the growth of modern science has taught anything to religion and to the modern world, it is that the method of progress is the method of evolution, not the method of revolution. Let every man reflect well on these things before he assists in stabbing to death, or in allowing to starve to death, organized religion in the United States.

Robert Andrews Millikan: *Time, Matter, and Values,* The University of North Carolina Press, 1932

The Christian Church belongs to God and not to man; the church cannot become a tool of any social order, whether it be imperialist, capitalist, or communist.

Samuel Moffett: *Missions*

The difference between listening to a radio sermon and going to church, someone has said, is almost like the difference between calling your girl on the telephone and spending an evening with her.

Moody Monthly

When the early church fathers came together, they talked about their powers; when modern churchmen come together, they talk about their problems.

Arthur J. Moore

The Christian church is a society of sinners. It is the only society in the world, membership in which is based upon the single

qualification that the candidate shall be unworthy of membership.

Charles Clayton Morrison: *What Is Christianity?*, Harper & Row, Publishers, Inc.

Burned but not consumed.

Motto of the Church of Scotland

The church is not to be judged by the frailties or failures of its members. The Church is to be judged for what it can do for a person, and what it offers in its ideals, its resources, and not by those who have let the church down.

Robert Boyd Munger: *What Jesus Says*

As, like a church and an ale-house, God and the Devil they many times dwell near to either.

Thomas Nashe: *Have with You to Saffron-Walden*

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

New Testament: Matthew 16: 18

Feed the church of God, which he hath purchased with his own blood.

New Testament: Acts 20: 28

Other foundation can no man lay than that is laid, which is Jesus Christ.

New Testament: I Corinthians 3: 11

Christ . . . loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

New Testament: Ephesians 5: 25b–27

Our business is not to do something *for* the church, but to do something *with* it.

Joseph Fort Newton

How amiable are thy tabernacles, O Lord of hosts!
Blessed are they that dwell in thy house . . .
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.

Old Testament: Psalms 84: 1, 4, 10

I was glad when they said unto me,
Let us go into the house of the Lord.

Old Testament: Psalms 122: 1

Without the church no one is saved.

Origen: *De Principiis*

The adulterous connection of church and state.

Thomas Paine: *The Age of Reason*

The world does not take the church seriously because the church is not serious. The world is suing us for divorce because of nonsupport. Religion is more complicated than mathematics.

Paul Calvin Payne

It were better to be of no church than to be bitter for any.

William Penn

We must revolutionize ourselves as a church and get down where the people live. And we must realize that there is no longer such a thing as a Christian West. Can we deny that our god and our idol is our standard of living?

James A. Pike

Christians for decades have been singing, "Like a Mighty Army Moves the Church of God." This is still poetic fancy.

Daniel A. Poling

I ought to join the church because I ought to be better than I am.

Daniel A. Poling: *The Call of the Church*

Some to church repair
Not for the doctrine, but the music there.

Alexander Pope: *Essay on Criticism*, Pt. II, l. 142

Who builds a c
fame,
Will never mark
Alexander Po

Who taught tha
rise?
Alexander Po

Many come to b
rather than ther

The business of
lead men up and
that religion on
her business, mer
leave her.

Go tell the Chu
What's good, an
Si

Our houses of w
for the social clin
have become just
a movie theater.
a chamber of con
up what is wrong
sin of the churc
serving those wi
the needs of thos

Albert T. R
Et

The church is wi
would think, to h
But I think she
wall when really
to the wall and l

Who builds a church to God, and not to fame,
Will never mark the marble with his name.

Alexander Pope: *Moral Essays,* Epis. III, l. 285

Who taught that heaven-directed spire to rise?

Alexander Pope: *Moral Essays,* Epis. III, l. 261

Many come to bring their clothes to church rather than themselves.

Proverb

The business of the Christian Church is to lead men up and up. If she persists in saying that religion only (in its narrow sense) is her business, men of sense and sympathy will leave her.

William S. Rainsford

Go tell the Church it shows
What's good, and doth no good.

Sir Walter Raleigh: *The Lie*

Our houses of worship have become places for the social climbers and our congregations have become just crowds, like the patrons of a movie theater. . . . The church should be a chamber of commerce in reverse and point up what is wrong in a community. The great sin of the church is to be so interested in serving those within it that it cannot serve the needs of those without.

Albert T. Rasmussen: *Christian Social Ethics,* © 1956 Prentice-Hall

The church is with her back to the wall, you would think, to hear many church folks talk. But I think she has her face to the weeping wall when really she ought to have her back to the wall and her face toward God.

W. Quay Rossell

CHURCH

The church has lower standards for membership than those for getting on a bus.

Harry R. Rudin: *Christian Century,* June 4, 1952, p. 665

A Christian church is a body or collection of persons, voluntarily associated together, professing to believe what Christ teaches, to do what Christ enjoins, to imitate his example, cherish his spirit, and make known his gospel to others.

Robert Fleming Sample

If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces.

William Shakespeare: *The Merchant of Venice,* Act I, sc. 2, l. 13

An I have not forgotten what the inside of a church is made of, I am a peppercorn.

William Shakespeare: *Henry IV, Part I,* Act III, sc. 3, l. 9

The Churches must learn humility as well as teach it.

George Bernard Shaw: *Saint Joan: Preface*

If the Christian Church were a pillar of fire leading the peoples of the world, instead of an ambulance corps bringing up the rear as it so often seems to be, communism probably would never have been born.

Helen Shoemaker: *The Secret of Effective Prayer*

A sparrow fluttering about the church is an antagonist which the most profound theologian in Europe is wholly unable to overcome.

Sydney Smith

The holiest moment of the church service is the moment when God's people—strengthened by preaching and sacrament—go out of the church door into the world *to be the Church.* We don't *go* to church; we *are* the Church.

Ernest Southcott: quoted in *Christian Herald*

The church should be the Society of the Forgiven and Forgiving.

William George Spencer

We cannot be good churchmen and bad citizens. Nor can we ever be good citizens and bad churchmen.

A. Steimle

I never weary of great churches. It is my favourite kind of mountain scenery. Mankind was never so happily inspired as when it made a cathedral.

Robert Louis Stevenson: *An Island Voyage*

Went to church today, and was not greatly depressed.

Robert Louis Stevenson: *Journal*

The bars of the church are sometimes so low that any old hog with two or three suits of clothes and a bankroll can crawl through.

W. A. ("Billy") Sunday

Love your enemy, bless your haters,
said the Greatest of the great;
Christian love among the Churches,
looked the twin of heathen hate.

Alfred, Lord Tennyson: *Locksley Hall Sixty Years After*

The churches have killed their Christ.

Alfred, Lord Tennyson: *Maud*

Where three are gathered together, there is a church, even though they be laymen.

Tertullian

Churches: Soulariums.

P. K. Thomajan: *Phoenix Flame*

The Church is a religious home, a sanctuary for worship, a school for religious instruction, a fighting unit for the new world that is building. It is a social center of the highest type, since it gathers into relations of mutual helpfulness people of every age and condition, and since it adds to the attractions of the ordinary club the power of religion and the generous sympathies of the altruistic impulse. The Church is the most broadening and catholic organization among men, since its vision is to the ends of the world whither the gospel is being carried, and since its citizenship is in heaven as well as in the earth.

Worth M. Tippy

The primary duty of the church is to *be* the Christian community.

Willem Adolf Visser T'Hooft: *None Other Gods,* Harper & Row, Publishers Inc.

See the Gospel Church secure,
And founded on a Rock!
All her promises are sure;
Her bulwarks who can shock?

Charles Wesley: *The Church,* st. 9

The itch of disputation will prove the scab of the Church.

Sir Henry Wotton: *Panegyric to King Charles*

To some people religious freedom means the choice of churches which they may stay away from.

York Trade Compositor

How the tall temples, as to meet their gods,
Ascend the skies!

Edward Young: *Night Thoughts;* Night VI, l. 781

Open confession, open penance.

Robert Armin: *A Nest of Ninnies*

Confession of sin comes from the offer of mercy. Mercy displayed causes confession to flow, and confession flowing opens the way to mercy. If I have not a contrite heart, God's mercy will never be mine; but if God had not manifested His mercy in Christ, I could never have a contrite heart.

William D. Arnot

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from ORM

NATIONAL DAY OF PRAYER AND THANKSGIVING, 1989

#5996

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

A PROCLAMATION

On this Bicentennial of the Presidency of the United States of America, it is fitting to recall our first President, George Washington, who believed in our country's divine destiny. He said, "No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men, more than the people of the United States."

As we celebrate this American Bicentennial Presidential Inaugural, we celebrate America's brotherhood -- our common ideals, our common kinship, our national unity. We celebrate America as "one nation under God."

As I assume the office of President, I am humbled before God and seek His counsel and favor on our land, and join with our first President who said, ". . .it would be peculiarly improper to omit in this first official act, my fervent supplications to that Almighty Being who rules over the universe. . .that his benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes."

NOW, THEREFORE, I, GEORGE BUSH, President of the United States of America, by the authority vested in me by the Constitution and laws of the United States, do hereby proclaim January 22, 1989, a National Day of Prayer and Thanksgiving and call upon the citizens of our great Nation to gather together on this day in homes and places of worship to pray in

thanksgiving for our blessings of peace, freedom, prosperity, and Independence. Let all Americans kneel humbly before our Heavenly Father in search of His counsel and for His divine guidance and wisdom upon the leaders of the United States of America.

IN WITNESS WHEREOF, I have hereunto set my hand this twentieth day of January, in the year of our Lord nineteen hundred and eighty-nine, and of the Independence of the United States of America the two hundred and thirteenth.

George HW Bush

Jan. 20, 1989

National Day of Prayer and Thanksgiving, 1989

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George HW Bush

THEODORE ROOSEVELT CYCLOPEDIA

EDITED BY
ALBERT BUSHNELL HART
AND
HERBERT RONALD FERLEGER

FOREWORD BY
WILLIAM ALLEN WHITE

REVISED SECOND EDITION

NEW INTRODUCTION, BIBLIOGRAPHY, CHRONOLOGY,
HISTORY OF THE THEODORE ROOSEVELT ASSOCIATION
BY
JOHN ALLEN GABLE

THEODORE ROOSEVELT ASSOCIATION
and
MECKLER

men with us. Under such circumstances the reformers tended to go into sheer lunacy. I now can preach the doctrines of labor and capital just as I did when I was President, without being hampered by the well-meant extravagances of so many among my Progressive friends. (To Kermit Roosevelt, January 27, 1915.) *Mem. Ed.* XXIV, 421; Bishop II, 358.

REFORMERS. *See also* BEVERIDGE, ALBERT J.; CONSERVATIVES; HISTORY; INDEPENDENT; LAFOLLETTE, ROBERT M.; MACHINE; MUCK-RAKERS; MUGWUMPS; RADICALS; REACTIONARIES; RIIS, JACOB A.

REFUGEES. *See* BELGIAN REFUGEES.

RELIEF. *See* PHILANTHROPY.

RELIGION. No democracy can afford to overlook the vital importance of the ethical and spiritual, the truly religious, element in life; and in practice the average good man grows clearly to understand this, and to express the need in concrete form by saying that no community can make much headway if it does not contain both a church and a school. (1914.) *Mem. Ed.* VI, 56; *Nat. Ed.* V, 48.

————————. The religious man who is most useful is not he whose sole care is to save his own soul, but the man whose religion bids him strive to advance decency and clean living and to make the world a better place for his fellows to live in. (At the Harvard Union, Cambridge, February 23, 1907.) *Mem. Ed.* XV, 490; *Nat. Ed.* XIII, 565.

————————. I wonder if you recall one verse of Micah that I am very fond of—'to do justly and to love mercy and to walk humbly with thy God'—that to me is the essence of religion. To be just with all men, to be merciful to those to whom mercy should be shown, to realize that there are some things that must always remain a mystery to us, and when the time comes for us to enter the great blackness, to go smiling and unafraid.

That is my religion, my faith. To me it sums up all religion, it is all the creed I need. It seems simple and easy, but there is more in that verse than in the involved rituals and confessions of faith of many creeds we know.

To love justice, to be merciful, to appreciate that the great mysteries shall not be known to us, and so living, face the beyond confident and without fear—that is life.

That's too simple a creed for many of us, though. Perhaps it is as well and that through more involved paths and mazes of theology the majority should seek the same result. (Summer or fall 1916; reported by Leary.) *Talks with T. R.* From the diaries of John J. Leary, Jr. (Houghton Mifflin Co., Boston, 1920), pp. 65-66.

RELIGION AND MORALITY. While there is in modern times a decrease in emotional religion, there is an immense increase in practical morality. (*Forum,* January 1897.) *Mem. Ed.* XIV, 149; *Nat. Ed.* XIII, 259.

————————. In this country we are long past the stage of regarding it as any part of the state's duty to enforce a particular religious dogma; and more and more the professors of the different creeds themselves are beginning tacitly to acknowledge that the prime worth of a creed is to be gauged by the standard of conduct it exacts among its followers toward their fellows.

The creed which each man in his heart believes to be essential to his own salvation is for him alone to determine; but we have a right to pass judgment upon his actions toward those about him. (*Century,* October 1900.) *Mem. Ed.* XV, 421; *Nat. Ed.* XIII, 369.

————————. There is one test which we have a right to apply to the professors of all creeds—the test of conduct. More and more, people who possess either religious belief or aspiration after religious belief are growing to demand conduct as the ultimate test of the worth of the belief. (At Pacific Theological Seminary, Spring 1911.) *Mem. Ed.* XV, 613; *Nat. Ed.* XIII, 648.

RELIGION. *See also* BIBLE STUDY; CHRISTIANITY; FERVOR; MATERIALISM; MORALITY; REASON; SCIENCE; SPIRITUAL GROWTH.

RELIGIOUS DISCRIMINATION. The one thing upon which we must insist is ruling out questions of creed in our politics so long as the men for whom we vote are honest and in good faith Americans. (Before Liberal Club of Buffalo, N. Y., September 10, 1895.) *Mem. Ed.* XVI, 284; *Nat. Ed.* XIV, 203.

————————. We maintain that it is an outrage, in voting for a man for any position, whether State or national, to take into account his religious faith, provided only he is a good American. When a secret society does what in some places the American Protective Associa-

baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in him lies, so that when death comes he may feel that mankind is in some degree better because he has lived. (Before Young Men's Christian Association, New York City, December 30, 1900.) *Mem. Ed.* XV, 535; *Nat. Ed.* XIII, 499.

CHRISTIANITY. We must be doers—not hearers only. I am sure every one who tries to be a good Christian must feel a peculiar shame when he sees a hypocrite, or one who so conducts himself as to bring reproach upon Christianity. The man who observes all the ceremonials of the laws of the church but who does not carry them out in his daily life, is not a true Christian. To be doers of the Word it is necessary that we must be first hearers of the Word. Yet attendance at church is not enough. We must learn the lessons. We must study the Bible, but we must not let it end there. We must apply it in active life. The first duty of a man is to his own house. The necessity of heroic action on a great scale arises but seldom, but the humdrum of life is with us every day.

In business and in work, if you let Christianity stop as you go out of the church door, there is little righteousness in you. You must behave to your fellowmen as you would have them behave to you. You must have pride in your work if you would succeed. A man should get justice for himself, but he should also do justice to others. Help a man to help himself, but do not expend all your efforts in helping a man who will not help himself. (At Trinity Reformed Church, Chicago, early September 1901.) C. E. Banks and L. Armstrong, *Theodore Roosevelt, Twenty-Sixth President of the United States. A Typical American.* (Chicago, 1901), p. 163.

————. Civilization can only be permanent and continue a blessing to any people if, in addition to promoting their material well-being, it also stands for an orderly individual liberty, for the growth of intelligence, and for equal justice in the administration of law. Christianity alone meets these fundamental requirements. (At celebration of Methodist Episcopal Church, Washington, January 18, 1909.) *Mem. Ed.* XVIII, 352; *Nat. Ed.* XVI, 267.

————. In the wreck of the Old World, Christianity was all that the survivors had to cling to; and the Latin version of the Bible put it at their disposal. (At Pacific Theological Seminary, Spring 1911.) *Mem. Ed.* XV, 606; *Nat. Ed.* XIII, 642.

————. We need to have our Christianity made what it originally was, a religion primarily for the people as a whole; and, while it should meet the religious needs of every class, yet most of all should it keep in view the needs and hopes and desires and lives of those whom Abraham Lincoln called "the plain people." *Outlook,* January 27, 1912, p. 161.

CHRISTIANITY AS A GUIDE. Our success in striving to help our fellow-men, and therefore to help ourselves, depends largely upon our success as we strive, with whatever shortcomings, with whatever failures, to lead our lives in accordance with the great ethical principles laid down in the life of Christ, and in the New Testament writings which seek to expound and apply his teachings. *Outlook,* May 27, 1911, p. 224.

CHRISTIANITY. *See also* BIBLE; CHURCH; JESUITS; MISSIONARIES; PIONEER PREACHERS; RELIGION; RELIGIOUS TEACHERS.

CHRISTMAS — RECOLLECTIONS OF. Christmas was an occasion of literally delirious joy. In the evening we hung up our stockings—or rather the biggest stockings we could borrow from the grown-ups—and before dawn we trooped in to open them while sitting on father's and mother's bed; and the bigger presents were arranged, those for each child on its own table, in the drawing-room, the doors to which were thrown open after breakfast. I never knew any one else have what seemed to me such attractive Christmases, and in the next generation I tried to reproduce them exactly for my own children. (1913.) *Mem. Ed.* XXII, 10; *Nat. Ed.* XX, 9.

CHRISTMAS CELEBRATIONS. I wonder whether there ever can come in life a thrill of greater exaltation and rapture than that which comes to one between the ages of say six and fourteen, when the library door is thrown open and you walk in to see all the gifts, like a materialized fairyland, arrayed on your special table? (To Corinne Roosevelt Robinson, December 26, 1903.) *Mem. Ed.* XXI, 514; *Nat. Ed.* XIX, 456.

CHURCH—FUNCTION OF THE. A living church organization should, more than any other, be a potent force in social uplifting. Churches are needed for all sorts and conditions of men under every kind of circumstances; but surely the largest field of usefulness is open to that church in which the spirit of brotherhood is a living and vital force, and not a cold formula;

in which the rich and poor gather together to aid one another in work for a common end. Brother can best help brother, not by almsgiving, but by joining with him in an intelligent and resolute effort for the uplifting of all. (*McClure's,* March 1901.) *Mem. Ed.* XV, 205; *Nat. Ed.* XIII, 267.

———————. The Church must be a living, breathing, vital force or it is no real Church. . . . Every serious student of our social and industrial conditions has learned to look with discomfort and alarm upon the diminishing part which churches play in the life of our great cities—for I need hardly say that no increase in the number of fashionable churches and of wealthy congregations in any shape or way atones for the diminution in the number of the churches in the very localities where there is most need for them. If ever the Christian Church ceases to be the Church of the plain people, it will cease to be the Christian Church. (Introduction dated April 7, 1906.) George Hodges and John Reichert, *The Administration of an Institutional Church.* (Harper & Bros., N. Y., 1906), p. ix.

———————. The church must fit itself for the practical betterment of mankind if it is to attract and retain the fealty of the men best worth holding and using. (1917.) *Mem. Ed.* XXI, 136; *Nat. Ed.* XIX, 135.

CHURCH ACTIVITIES — PARTICIPATION IN. The church is, of all places, that in which men should meet on the basis of their common humanity under conditions of sympathy and mutual self-respect. All must work alike in the church in order to get the full benefit from it; but it is not the less true that we have a peculiar right to expect systematic effort from men and women of education and leisure. Such people should justify by their work the conditions of society which have rendered possible their leisure, their education, and their wealth. Money can never take the place of service, and though here and there it is absolutely necessary to have the paid worker, yet normally he is not an adequate substitute for the volunteer. (*McClure's,* March 1901.) *Mem. Ed.* XV, 206-207; *Nat. Ed.* XIII, 268.

CHURCH AND STATE. Washington and his associates believed that it was essential to the existence of this Republic that there should never be any union of Church and State; and such union is partially accomplished wherever a given creed is aided by the State or when any public servant is elected or defeated because of his creed. (Before Knights of Columbus, New York City, October 12, 1915.) *Mem. Ed.* XX, 454; *Nat. Ed.* XVIII, 389.

CHURCH ATTENDANCE. In this actual world a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

It is perfectly true that occasional individuals or families may have nothing to do with church or with religious practices and observances and yet maintain the highest standard of spirituality and of ethical obligation.

But this does not affect the case in the world as it now is, any more than that exceptional men and women under exceptional conditions have disregarded the marriage tie without moral harm to themselves interferes with the larger fact that such disregard if at all common means the complete moral disintegration of the body politic. . . .

On Sunday go to church. Yes—I know all the excuses. I know that one can worship the Creator and dedicate oneself to good living in a grove of trees, or by a running brook, or in one's own house, just as well as in church. But I also know that as a matter of cold fact the average man does not thus worship or thus dedicate himself. If he stays away from church he does not spend his time in good works or in lofty meditation. He looks over the colored supplement of the newspaper; he yawns; and he finally seeks relief from the mental vacuity of isolation by going where the combined mental vacuity of many partially relieves the mental vacuity of each particular individual. *Ladies' Home Journal,* October 1917, p. 12.

CHURCH IN A DEMOCRACY. Under the tense activity of modern social and industrial conditions the church, if it is to give real leadership, must grapple zealously, fearlessly and cool-headedly with these problems. Unless it is the poor man's church it is not a Christian church at all in any real sense. The rich man needs it, heaven knows, and is needed by it. But unless in the church he can work with all his toiling brothers for a common end, for their mutual benefit and for the benefit of those without its walls, the church has come short of its mission and its possibilities. Unless the church in a mining town or factory town or railway center is a leading force in the effort to secure cleaner and more wholesome surroundings, moral and physical, for the people, unless it concerns itself with the people's living and working conditions, with their workshops and houses and playgrounds, it has for-

feited its right to the foremost place in the regard of men.

By their fruits shall ye know them! We judge a man nowadays by his conduct rather than by his dogma. And, to keep its hold on mankind, the church must, as in its early days, obey the great law of service; for the church shall not live by ceremonial and by dogmatic theology alone.

There are plenty of clergymen of all denominations who do obey this law; they render inestimable service. Yet these men can do but little unless keen, able, zealous laymen give them aid; and this aid is beyond comparison most effective when rendered by men who are themselves active participants in the work of the church. *Ladies' Home Journal,* October 1917, pp. 12, 119.

CHURCH. *See also* AMERICANIZATION; BIBLE; CATHOLICS; CHRISTIANITY; PIONEER PREACHERS; SUNDAY SCHOOL.

CHURCHES. *See* EPISCOPAL CHURCH; LUTHERAN CHURCH; METHODIST CHURCH; MORMONS.

CHURCHILL, WINSTON. I have never liked Winston Churchill, but, in view of what you tell me about his admirable conduct and nerve in mobilizing the Fleet, I do wish that if it comes your way you would extend to him my congratulations on his action. (To Arthur Lee, August 22, 1914.) From proof sheets of Viscount Lee of Fareham, *Autobiography.*

CITIZEN—DUTY OF THE. The first lesson to be learned by every citizen who desires to bring about a higher life in our American cities is that he must take an active part in managing the affairs of his own city. He has got to take some little trouble to do this, but if he is worth his salt, and possesses that healthy combativeness which ought to be aroused in every decent man by the insolence of evil, he will soon find municipal politics extremely interesting. (*Outlook,* December 21, 1895.) *Mem. Ed.* XV, 141; *Nat. Ed.* XIII, 297.

———. To take part in the work of government does not in the least mean of necessity to hold office. It means to take an intelligent, disinterested, and practical part in the every-day duties of the average citizen, of the citizen who is not a faddist or a doctrinaire, but who abhors corruption and dislikes inefficiency; who wishes to see decent government prevail at home, with genuine equality of opportunity for all men so far as it can be brought about; and who wishes, as far as foreign matters are concerned, to see this nation treat all other nations, great and small, with respect, and if need be with generosity, and at the same time show herself able to protect herself by her own might from any wrong at the hands of any outside power. (At the Harvard Union, Cambridge, February 23, 1907.) *Mem. Ed.* XV, 486; *Nat. Ed.* XIII, 562.

CITIZEN—TRAINING OF THE. In such a Republic as ours the one thing that we cannot afford to neglect is the problem of turning out decent citizens. The future of the nation depends upon the citizenship of the generations to come; the children of to-day are those who to-morrow will shape the destiny of our land, and we cannot afford to neglect them. (Fifth Annual Message, Washington, December 5, 1905.) *Mem. Ed.* XVII, 333; *Nat. Ed.* XV, 285.

CITIZEN, THE GOOD. The first requisite of a good citizen in this Republic of ours is that he shall be able and willing to pull his weight—that he shall not be a mere passenger, but shall do his share in the work that each generation of us finds ready to hand; and, furthermore, that in doing his work he shall show not only the capacity for sturdy self-help but also self-respecting regard for the rights of others. (At banquet of Chamber of Commerce of the State of New York, New York City, November 11, 1902.) *Presidential Addresses and State Papers* I, 200.

———. Back of the laws, back of the Administration, back of the system of government, lies the man, lies the average manhood of our people, and in the long run we shall go up or go down according as the average standard of our citizenship does or does not wax in growth and grace.

Now, when we come to the question of good citizenship, the first requisite is that the man shall do the homely, every-day humdrum duties well. A man is not a good citizen, I do not care how lofty his thoughts are about citizenship in the abstract, if in the concrete his actions do not bear them out. It does not make much difference how high his aspirations for mankind at large may be; if he does not behave well in his own family, those aspirations do not bear visible fruit. He has got to be a good bread-winner. He has got to take care of his wife and his children. He has got to be a neighbor whom his neighbors can trust. He has got to act squarely in his business relations. He has got to do those everyday, ordinary things first, or he is not a good citizen.

The ENCYCLOPEDIA *of* RELIGIOUS QUOTATIONS

Edited and Compiled by

Frank S. Mead

Hepner, Edward
Park Ridge
AOK

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The Christian is like the ripening corn: the riper he grows the more lowly he bends his head.

North Carolina *Christian Advocate*

As to the Christian system of faith, it appears to me as a species of atheism—a sort of religious denial of God. It professes to believe in a man rather than a God. It is a compound made up chiefly of manism with but little deism, and is as near to atheism as twilight is to darkness.

Thomas Paine: *The Age of Reason,* I

Silence the voice of Christianity, and the world is well-nigh dumb, for gone is that sweet music which kept in order the rulers of the people, which cheers the poor widow in her lonely toil, and comes like light through the windows of morning to men who sit stooping and feeble, with failing eyes and a hungering heart.

Theodore Parker: *Critical and Miscellaneous Writings: A Discourse of the Transient and Permanent in Christianity*

Let not it be imagined that the life of a good Christian must be a life of melancholy and gloominess; for he only resigns some pleasures to enjoy others infinitely better.

Blaise Pascal

The Christian religion teaches me two points —that there is a God whom men can know, and that their nature is so corrupt that they are unworthy of Him.

Blaise Pascal: *Pensées,* VIII

To be like Christ is to be a Christian.

William Penn: *Last Words*

Christianity is a battle—not a dream.

Wendell Phillips

A federation of Christians is inconceivable in which each member retains his own opinions and private judgment in matters of faith.

Pope Pius XI: *Mortalium animos,* January 6, 1928

Christianity is the least concerned about religion of any of the world's faith. It is primarily concerned about life.

T. D. Price

Christianity is not a puzzle to be solved, but a way of life to be adopted. It is not a creed to be memorized, but a Person to follow.

Quick Quotes

You are Christians of the best edition, all picked and culled.

François Rabelais: *Works,* Bk. IV, ch. 50

Christianity is like electricity. It cannot enter a person unless it can pass through.

Richard C. Raines

It does not take a great mind to be a Christian, but it takes all the mind a man has.

Richard C. Raines

The only truly happy men I have ever known were Christians.

John Randolph

It is through Christianity that Judaism has really conquered the world. Christianity is the masterpiece of Judaism, its glory and the fullness of its evolution.

Joseph Ernst Renan: *History of Israel*

The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in his power lies, so that when death comes he may feel that mankind is in some degree better because he lived.

Theodore Roosevelt: Speech in New York, December 30, 1900

In the ethic of Christianity, it is the relation of the soul to God that is important, not the relation of man to his fellow man.

Bertrand Russell: *Marriage and Morals,* p. 175, Liveright Publishing Corp.

We cannot meet needs by repeating creeds.

Religious Telescope

I do not know how philosophers may ultimately define religion; but from Micah to James it has been defined as service to one's fellow men rendered by following the great rule of justice and mercy, of wisdom and righteousness.

Theodore Roosevelt: *The Americanism of Theodore Roosevelt,* compiled by Herman Hagedorn, p. 87

All false religion is in conflict with nature.

Jean Jacques Rousseau

I believe all that I can understand of religion, and I respect the rest without rejecting it.

Jean Jacques Rousseau: *Julie,* Pt. V, Letter 3

Religion is not an escape from life; it is life. It is not an abstraction; it is a career.

S. A. C. Sidelights

Most men's anger about religion is as if two men should quarrel for a lady they neither of them care for.

Sir George Savile, Lord Halifax: *Works,* p. 221

Religion is a soul with its allegiance fixed, moving about the common streets with the stamp and seal of *forever* on it. It is bolted down to eternity as an engine is bolted down to a cement floor, lest it shake itself to pieces in ten minutes.

Paul E. Scherer: *The Pastor*

Religion is the metaphysics of the people.

Arthur Schopenhauer

A good religion is an attitude toward some Supreme Power other than self which results in progressive realization of truth, goodness, and beauty in life. This is a definition which holds for all the great religions of the world, regardless of their creeds, historical background, civilization, theologies or philosophies.

Carl Emil Seashore: "One World, One Religion," *School and Society,* September 7, 1946

We look after religion as the butcher did after his knife, when he had it in his mouth.

John Selden

Religion is like the fashion: one man wears his doublet slashed, another laced, another plain; but every man has a doublet. So every man has his religion. We differ about trimming.

John Selden: *Table Talk: Religion*

Religion is regarded by the common people as true, by the wise as false, and by the rulers as useful.

Seneca

Religion which is merely ritual and ceremonial can never satisfy. Neither can we be satisfied by a religion which is merely humanitarian or serviceable to mankind. Man's craving is for the spiritual.

Samuel M. Shoemaker

The luxury of false religion is to be unhappy.

Sydney Smith: *Letter to Francis Horner*

The test of religion is whether it fits us to meet emergencies. A man has no more character than he can command in time of crisis.

Ralph W. Sockman

No man's religion ever survives his morals.

Robert South

By its enemies religion has been called a drug. It is a drug, and furthermore, the only drug that can counteract the virus of hatred now flowing in the blood of men and nations.

Francis, Cardinal Spellman: *Action This Day*

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine.

Charles Haddon Spurgeon

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enjamin Franklin

, author of the Declaration of
f Virginia for religious freedom,
.—*Jefferson, epitaph written for*

years ago said: "Grow old along
of life, for which the first was
aith, 'A whole I planned, youth
e afraid.' "

13

BIBLICAL QUOTATIONS

OLD TESTAMENT

Genesis

2298 God created man in his own image. 1:27

2299 It is not good that man should be alone. 2:18

2300 In the sweat of thy face shalt thou eat bread. 3:19

2301 For dust thou art, and unto dust shalt thou return. 3:19

2302 Am I my brother's keeper? 4:9

2303 There were giants in the earth in those days. 6:4

2304 Whoso sheddeth man's blood, by man shall his blood be shed. 9:6

2305 The voice is Jacob's voice, but the hands are the hands of Esau. 27:22

Exodus

2306 Who made thee a prince and a judge over us? 2:14

2307 A land flowing with milk and honey. 3:8

2308 The land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full. 16:3

The Ten Commandments 20:3–17

2309 I. Thou shalt have no other gods before me.

2310 II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

2311 III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

2312 IV. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

2313 V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

2314 VI. Thou shalt not kill.

2315 VII. Thou shalt not commit adultery.

2316 VIII. Thou shalt not steal.

2317 IX. Thou shalt not bear false witness against thy neighbor.

2318 X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Deuteronomy

2319 Man doth not live by bread only. 8:3

2320 Eye for eye, tooth for tooth, hand for hand, foot for foot. 19:21

2321 Thou shalt not muzzle the ox when he treadeth out the corn. 25:4

Joshua

2322 I am going the way of all the earth. 23:14

Judges

2323 The stars in their courses fought against Sisera. 5:20

First Samuel

2324 Be strong, and quit yourselves like men. 4:9

2325 A man after his own heart. 13:14

Second Samuel

2326 How are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon. 1:19, 20

2327 And Nathan said to David, Thou art the man. 12:7

First Kings

2328 How long halt ye between two opinions? If the Lord be God follow him: but if Baal, then follow him. 18:21

2329 A still small voice. 19:12

First Chronicles

2330 Our days on the earth are as a shadow. 29:15

2331 And he died in a good old age, full of days, riches, and honour. 29:28

Job

2332 One that feared God, and eschewed evil. 1:1

2333 The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1:21

2334 Skin for skin, yea all that a man hath will he give for his life. 2:4

2335 Shall a man be more pure than his Maker? 4:17

2336 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground: yet man is born into trouble as the sparks fly upward. 5:6, 7

2337 Man that is born of a woman is of few days, and full of trouble. 14:1

2338 I am escaped with the skin of my teeth. 19:20

2339 The price of wisdom is above rubies. 28:18

2340 Behold my desire is . . . that mine adversary had written a book. 31:35

2341 But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. 32:8

2342 He multiplieth words without knowledge. 35:16

2343 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off. 39:25

Psalms

2344 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. 23:4

2345 Many are the afflictions of the righteous: but the Lord delivereth him out of them all. 34:19

2346 The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth. 37:21

2347 He heapeth up riches, and knoweth not who shall gather them. 39:6

2348 Blessed is he that considereth the poor. 41:1

2349 As the hart panteth after the water brooks. 42:1

2350 Deep calleth unto deep. 42:7

2351 Oh that I had wings like a dove! for then would I fly away, and be at rest. 55:6

2352 We took sweet counsel together. 55:14

2353 The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords. 55:21

2354 Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. 55:22

2355 Vain is the help of man. 60:11

2356 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. 90:4

2357 As for man, his days are as grass: as a flower of the field, so he flourisheth. 103:15

2358 They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. 107:23, 24

2359 The stone which the builders refused is become the headstone of the corner. 118:22

2360 Lo, children are an heritage of the Lord: happy is the man that hath his quiver full of them. 127:3, 5

2361 Behold, how good and how pleasant it is for brethren to dwell together in unity! 133:1

2362 If I forget thee, O Jerusalem, let my right hand forget her cunning. 137:5

2363 I am fearfully and wonderfully made. 139:14

Proverbs

2364 The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction. 1:7

2365 Surely in vain the net is spread in the sight of any bird. 1:17

2366 Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. 3:27

2367 Go to the ant, thou sluggard; consider her ways, and be wise. 6:6

2368 As an ox goeth to the slaughter. 7:22; Jer. 11:19

2369 A wise son maketh a glad father. 10:1

2370 In the multitude of counsellors there is safety. 11:14; 24:6

2371 He that is surety for a stranger shall smart for it. 11:15

2372 A virtuous woman is a crown to her husband. 12:4

2373 The way of the transgressors is hard. 13:15

2374 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. 13:20

2375 He that spareth his rod hateth his son. 13:24

2376 Righteousness exalteth a nation. 14:34

2377 A soft answer turneth away wrath: but grievous words stir up anger. 15:1

2378 A merry heart maketh a cheerful countenance. 15:13

2379 Pride goeth before destruction, and an haughty spirit before a fall. 16:18

2380 The hoary head is a crown of glory, if it be found in the way of righteousness. 16:31

2381 He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city. 16:32

2382 He that repenteth a matter separateth very friends. 17:9

2383 He that hath knowledge spareth his words. 17:27

2384 Even a fool, when he holdeth his peace, is counted wise. 17:28

2385 A man's gift maketh room for him, and bringeth him before great men. 18:16

2386 He that hath pity upon the poor lendeth unto the Lord. 19:17

2387 Wine is a mocker, strong drink is raging. 20:1

2388 It is naught, it is naught, saith the buyer—but when he is gone his way, then he boasteth. 10:14

2389 A good name is rather to be chosen than great riches. 22:1

2390 Train up a child in the way he should go: and when he is old, he will not depart from it. 22:6

2391 The rich ruleth over the poor, and the borrower is servant to the lender. 22:7

2392 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men. 22:29

2393 As he thinketh in his heart, so is he. 23:7

2394 Drowsiness shall clothe a man with rags. 23:21

2395 If thou faint in the day of adversity, thy strength is small. 24:10

2396 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. 24:17

2397 Debate thy cause with thy neighbor himself; and discover not a secret to another. 25:9

2398 A word fitly spoken is like apples of gold in pitchers of silver. 25:11

2399 Whoso boasteth himself of a false gift is like clouds and wind without rain. 25:14

2400 Seest thou a man wise in his own conceit? there is more hope of a fool than of him. 26:12

2401 The sluggard is wiser in his own conceit than seven men that can render a reason. 26:16

2402 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. 26:21

2403 Boast not thyself of tomorrow; for thou knowest not what a day may bring forth. 27:1

2404 The wicked flee when no man pursueth: but the righteous are bold as a lion. 28:1

2405 He that maketh haste to be rich shall not be innocent. 28:20

2406 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. 28:27

2407 A fool uttereth all his mind: but a wise man keepeth it in till afterward. 29:11

2408 The ants are a people not strong, yet they prepare their meat in the summer. 30:25

2409 Favor is deceitful, and beauty is vain. 31:30

Ecclesiastes

2410 One generation passeth away, and another generation cometh; but the earth abideth forever. 1:4

2411 All the rivers run into the sea; yet the sea is not full. 1:7

2412 In much wisdom is much grief. 1:18

2413 Better is an handful with quietness, than both hands full with travail and vexation of spirit. 4:6

2414 A living dog is better than a dead lion. 9:4

2415 The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. 9:11

2416 He that diggeth a pit shall fall into it. 10:8

2417 Cast thy bread upon the waters: for thou shalt find it after many days. 11:1

2418 Remember now thy Creator in the days of thy youth, while the evil days come not. 12:1

2419 Of making many books there is no end; and much study is a weariness of the flesh. 12:12

Song of Solomon

2420 Many waters cannot quench love. 8:7

Isaiah

2421 The ox knoweth his owner, and the ass his master's crib. 1:3

2422 Bring no more vain oblations; incense is an abomination unto me. 1:13

2423 They shall beat their swords into ploughshares, and their spears into pruning hooks. 2:4

2424 What mean ye that ye . . . grind the faces of the poor. 3:15

2425 Therefore the Lord himself shall give you a sign; Behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel. 7:14

2426 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid. 11:6

2427 How art thou fallen from heaven, O Lucifer, son of the morning! 14:12

2428 Babylon is fallen, is fallen. 21:9

2429 Watchman, what of the night? 21:11

2430 Let us eat and drink, for tomorrow we shall die. 22:13

2431 We have made a covenant with death. 28:15

2432 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. 40:15

2433 Shall the clay say to him that fashioneth it, What makest thou? 45:9

2434 A man of sorrows and acquainted with grief. 53:3

2435 We all do fade as a leaf. 64:6

Jeremiah

2436 Saying, Peace, peace; when there is no peace. 6:14

Lamentations

2437 She that was great among the nations, and princess among the provinces, how is she become tributary! 1:1

Hosea

2438 For they have sown the wind, and they shall reap the whirlwind. 8:7

Joel

2439 Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. 2:28

Zechariah

2440 Prisoners of hope. 9:12

2441 I was wounded in the house of my friends. 13:6

NEW TESTAMENT

The Gospel According to St. Matthew

2442 And now also the axe is laid unto the root of the trees. 3:10

2443 Repent; for the kingdom of heaven is at hand. 4:17

2444 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

2445 Blessed are they that mourn: for they shall be comforted.

2446 Blessed are the meek: for they shall inherit the earth.

2447 Blessed are they which do hunger and thrist after righteousness: for they shall be filled.

2448 Blessed are the merciful: for they shall obtain mercy.

2449 Blessed are the pure in heart: for they shall see God.

2450 Blessed are the peacemakers: for they shall be called the children of God.

2451 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

2452 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. 5:3–12

2453 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? (See Mark 9:50; Luke 14:34) 5:13

2454 Ye are the light of the world. A city that is set on a hill cannot be hid. 5:14

2455 Neither do men light a candle, and put it under a bushel. (See Mark 4:21) 5:15

2456 Whosoever is angry with his brother without a cause shall be in danger of the judgment. 5:22

2457 And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 5:29

2458 Whosoever shall smite thee on thy right cheek, turn to him the other also. (See Luke 6:20) 5:39

2459 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 5:42

2460 Love your enemies. (See Luke 6:27) 5:44

2461 Let not thy left hand know what thy right hand doeth. 6:3

2462 Use not vain repetitions. 6:7

2463 Where moth and rust doth corrupt, and where thieves break through and steal. 6:19

2464 For where your treasure is, there will your heart be also. (See Luke 12:34) 6:21

2465 No man can serve two masters. (See Luke 16:13) 6:24

2466 Ye cannot serve God and mammon. (See Luke 16:13) 6:24

2467 Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. (See Luke 12:27) 6:28, 29

2468 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. 6:34

2469 Judge not, that ye be not judged. (See Luke 6:37) 7:1

2470 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 7:7, 8

2471 What man is there of you, whom if his son ask bread, will he give him a stone? (See Luke 11:11) 7:9

2472 Therefore all things whatsoever ye would that men should do to you, do ye even so to them. (See Luke 6:31) 7:12

2473 Wide is the gate, and broad is the way, that leadeth to destruction. 7:13

2474 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 7:15

2475 A good tree cannot bring forth bad fruit, neither can a corrupt tree bring forth good fruit. 7:18

2476 And the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. 7:25

2477 A foolish man, which built his house upon the sand. (See Luke 6:49) 7:26

Re: S. H.

2478 I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh. 8:9

2479 The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 8:20

2480 Follow me; and let the dead bury their dead. (See Luke 9:60) 8:22

2481 No man putteth a piece of new cloth unto an old garment. (See Mark 3:21) 9:16

2482 The harvest truly is plenteous, but the labourers are few. (See Luke 10:2) 9:37

2483 The very hairs of your head are all numbered. (See Luke 21:18) 10:30

2484 A man's foes shall be they of his own household. 10:36

2485 Come unto me, all ye that labour and are heavy laden. 11:28

2486 He that is not with me is against me. (See Mark 9:40; Luke 9:50; 11:23) 12:30

2487 The tree is known by his fruit. (See Luke 6:44) 12:33

2488 Out of the abundance of the heart the mouth speaketh. (See Luke 6:45) 12:34

2489 Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13:12

2490 When he had found one pearl of great price. 13:46

2491 If the blind lead the blind, both shall fall into the ditch. 15:14

2492 Get thee behind me Satan. (See Mark 8:33) 16:23

2493 For what is a man profited, if he shall gain the whole world and lose his own soul? (See Mark 8:36; Luke 9:25) 16:26

2494 What therefore God hath joined together, let not man put asunder. (See Mark 10:9) 19:6

2495 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (See Mark 10:25) 19:24

2496 But many that are first shall be last; and the last shall be first. (See Mark 10:31; Luke 13:30) 19:30

2497 For many are called, but few are chosen. 22:14

2498 Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. (See Mark 12:17; Luke 20:25) 22:21

2499 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (see Luke 14:11) 23:12

2500 Ye blind guides, which strain at a gnat, and swallow a camel. 23:24

2501 Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 23:27

2502 War and rumours of wars. 24:6

2503 Well done, thou good and faithful servant. 25:21

2504 Reaping where thou hast not sown, and gathering where thou hast not strawed. (See Luke 19:21) 25:24

2505 There shall be weeping and gnashing of teeth. 25:30

2506 I was a stranger, and ye took me in. 25:35

2507 Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 25:40

2508 So the last error shall be worse than the first. 27:64

2509 Lo, I am with you always, even unto the end of the world. 28:20

The Gospel According to St. Mark

2510 He that hath ears to hear, let him hear. 4:9

2511 Lord, I believe; help thou mine unbelief. 9:24

2512 Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 9:42

2513 Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (See Matt. 19:13; Luke 18:15) 10:14

2514 Which devour widows' houses, and for a pretence make long prayers. (See Matt. 23:14) 12:40

The Gospel According to St. Luke

2515 On earth peace, good will towards men. 2:14

2516 Be content with your wages. 3:14

2517 Physician, heal thyself. 4:20

2518 The labourer is worthy of his hire. 10:7

2519 He passed by on the other side. 10:31

2520 Go, and do thou likewise. 10:37

2521 Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 11:17

2522 Friend, go up higher. 14:10

2523 I have married a wife, and therefore I cannot come. 14:20

2524 Wasted his substance with riotous living. 15:13

2525 How hardly shall they that have riches enter into the kingdom of God! 18:24

2526 God be merciful to me a sinner. 18:13

2527 The Son of man is come to seek and to serve that which was lost. 19:10

The Gospel According to St. John

2528 He came unto his own, and his own received him not. 1:11

2529 Can there any good thing come out of Nazareth? 1:46

2530 Men loved darkness rather than light, because their deeds were evil. 3:19

2531 He was a burning and a shining light. 5:35

2532 Judge not according to the appearance. 7:24

2533 The truth shall make you free. 8:32

2534 The night cometh, when no man can work. 9:4

2535 Let not your heart be troubled. 14:1

2536 In my father's house are many mansions. 14:2

2537 I am the way, the truth, and the life. 14:6

2538 Greater love hath no man than this, that a man lay down his life for his friends. 15:13

2539 What I have written I have written. 19:22

2540 Come and dine. 20:12

Acts of the Apostles

2541 Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. 10:34, 35

2542 It is more blessed to give than to receive. 20:35

2543 Much learning doth make thee mad. 26:24

Epistle to the Romans

2544 To be carnally minded is death. 8:6

2545 He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 12:8

2546 Abhor that which is evil; cleave to that which is good. 12:9

2547 Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 12:16

2548 If it be possible, as much as lieth in you, live peaceably with all men. 12:18

2549 Vengeance is mine; I will repay, saith the Lord. 12:19

2550 In so doing thou shalt heap coals of fire on his head. (See Proverbs 25:22) 12:20

2551 Owe no man anything. 13:8

2552 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13:12

2553 None of us liveth to himself, and no man dieth to himself. 14:7

First Epistle to the Corinthians

2554 Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 2:9

2555 The wisdom of this world is foolishness with God. 3:19

2556 Absent in body, but present in spirit. 5:3

2557 A little leaven leaveneth the whole lump. 5:6

2558 The fashion of this world passeth away. 7:31

2559 Knowledge puffeth up, but charity edifieth. 8:1

2560 Let him that thinketh he standeth take heed lest he fall. 10:12

2561 The earth is the Lord's and the fullness thereof. 10:26, 28

2562 Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 13:3

2563 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. 13:4–7

2564 Charity never faileth. 13:8

2565 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 13:11

2566 And now abideth faith, hope, charity, these three; but the greatest of these is charity. 13:13

2567 Christ died for our sins. 15:3

2568 Be not deceived: Evil company corrupts good morals. 15:33

Second Epistle to the Corinthians

2569 A thorn in the flesh. 12:7

Epistle to the Galatians

2570 Ye are all the children of God by faith in Christ Jesus. 3:26

2571 Whatsoever a man soweth, that shall he also reap. 6:7

2572 Let us not be weary in well-doing: for in due season we shall reap, if we faint not. 6:9

Epistle to the Ephesians

2573 Carried about with every wind of doctrine. 4:14

2574 Let not the sun go down upon your wrath. 4:26

2575 Let no man deceive you with vain words. 5:6

2576 Children, obey your parents in the Lord: for that is right. 6:1

Epistle to the Philippians

2577 For to me to live is Christ, and to die is gain. 1:21

2578 The peace of God, which passeth all understanding. 4:7

2579 Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 4:8

2580 I have learned, in whatsoever state I am, therewith to be content. 4:11

2581 I can do all things through Christ which strengthened me. 4:13

Second Epistle to the Thessalonians

2582 Yet count him not as an enemy but admonish him as a brother. 3:15

First Epistle to Timothy

2583 Every creature of God is good. 4:4

2584 Neglect not the gift that is in thee. 4:14

2585 And having food and raiment let us be therewith content. 6:8

2586 For the love of money is the root of all evil. 6:10

2587 Rich in good works. 6:18

Second Epistle to Timothy

2588 I have fought the good fight, I have finished the course, I have kept the faith. 4:7

Epistle to the Hebrews

2589 Faith is the substance of things hoped for, the evidence of things not seen. 11:1

2590 Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 12:6, 7

Epistle of James

2591 Let every man be swift to hear, slow to speak, slow to wrath. 1:19

2592 Faith without works is dead. 2:20

2593 For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. 4:14

First Epistle of Peter

2594 Love covereth a multitude of sins. 4:8

Second Epistle of Peter

2595 The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. 2:23

First Epistle of John

2596 The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. 2:17

The Revelation

2597 Be thou faithful unto death, and I will give thee a crown of life. 2:10

2598 I am Alpha and Omega, the beginning and the end, the first and the last. 22:13

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THE HOME BOOK OF QUOTATIONS

Classical and Modern

SELECTED AND ARRANGED BY

BURTON STEVENSON
Editor *The Home Book of Verse*

I can tell thee where that saying was born
SHAKESPEARE, *Twelfth Night*
Act i, sc. 5, l. 9

TENTH EDITION

DODD, MEAD & COMPANY
NEW YORK

1
When April's silver showers so sweet
Can make May flowers to spring.
UNKNOWN, *Philip and Mary*. (c. 1560)
Sweet April showers Do bring May flowers.
THOMAS TUSSER, *Five Hundred Points of Good Husbandry*, 103. (1580)
I'll show you how April showers bring May flowers.
LODOWICK BARRY, *Ram-Alley*. Act v. (1611)
As Jupiter
On Juno smiles, when he impregns the clouds
That shed May flow'rs.
MILTON, *Paradise Lost*. Bk. iv, l. 499.

ARCADIA

2
Arcadia.
SIR PHILIP SIDNEY. Title of a medley of prose romance and pastoral eclogues written for the amusement of his sister, the Countess of Pembroke, first published in 1590. Vergil had sung Arcadia, a district of the Peloponnesus, as the home of pastoral simplicity and happiness, and the word was soon generally adopted into English.
Those golden times,
And those Arcadian scenes that Maro sings,
And Sidney, warbler of poetic prose.
COWPER, *The Task*. Bk. iv, l. 515.
Feign'd Arcadian scenes.
COWPER, *Hope*, l. 9.

3
The Arcadians were chestnut-eaters.
ALCÆUS, *Fragment*. No. 86.

4
What, know you not, old man (quoth he)—
Your hair is white, your face is wise—
That Love must kiss that mortal's eyes
Who hopes to see fair Arcady?
H. C. BUNNER, *The Way to Arcady*.

5
I too was born in Arcadia.
BARTOLOMEO SCHIDONI (c. 1600), on a painting in the Colonna Collection, Rome; NICHOLAS POUSSIN, on a painting in the Louvre, Paris; SIR JOSHUA REYNOLDS, on his portrait of Mrs. Crewe.
Auch ich war in Arkadien geboren.
GOETHE, *Travels in Italy: Motto*.
Auch ich war in Arkadien.
E. T. A. HOFFMANN, *Lebensansichten des Kater Murr*, i, 2: *Motto*.
Moi aussi, je fus pasteur dans l'Arcadie.
DE LILLE, *Les Jardins*.
I, too, shepherd, in Arcadia dwelt.
FELICIA DOROTHEA HEMANS, *Song*.
I dwell no more in Arcady,
But when the sky is blue with May,
And birds are blithe and winds are free,
I know what message is for me,
For I have been in Arcady.
LOUISE CHANDLER MOULTON, *Arcady*.

6
I envied not the happiest swain
That ever trod th' Arcadian plain.
SMOLLETT, *Ode to Leven Water*.

7
Both in the flower of youth, Arcadians both, equal in song and ready in response. (Ambo florentes ætatibus, Arcades ambo, Et cantare pares et respondere parati.)
VERGIL, *Eclogues*. No. vii, l. 4. That is, both poets or musicians, with voices matched to sing together or alternately.
Each pull'd different ways with many an oath, "Arcades ambo," *id est*—blackguards both.
BYRON, *Don Juan*. Canto iv, st. 93.
Arcades ambo. Scotchies both.
J. M. BARRIE, *What Every Woman Knows*. Act iv.

8
Ye, O Arcadians, will sing my woes upon your hills; only Arcadians know how to sing! How softly shall my bones repose if, in future days, your pipes should tell my loves. (Tamen cantabitis, Arcades, Montibus hæc vestris, soli cantare periti Arcades. O mihi tum quam molliter ossa quiescant, Vestra meos olim si fistula dicat amores.)
VERGIL, *Eclogues*. No. x, l. 31.

ARCHITECTURE

I—Architecture: Definitions

9
Houses are built to live in, and not to look on: therefore let use be preferred before uniformity.
FRANCIS BACON, *Essays: Of Building*.
He that builds a fair house upon an ill seat, committeth himself to prison.
FRANCIS BACON, *Essays: Of Building*.

10
Architecture is preëminently the art of significant forms in space—that is, forms significant of their functions.
CLAUDE BRAGDON, *Wake Up and Dream*. (*Outlook*, 27 May, 1931.)

11
The Gothic cathedral is a blossoming in stone subdued by the insatiable demand of harmony in man. The mountain of granite blooms into an eternal flower.
EMERSON, *Essays, First Series: History*.
Giotto's tower,
The lily of Florence blossoming in stone.
LONGFELLOW, *Giotto's Tower*.
A style of Architecture [the Gothic] which, to me at least, is, in comparison with all others, the most beautiful of all, and by far the most in harmony with the mysteries of religion.
JOHN KEBLE, *Lectures on Poetry*. No. 3.

12
An arch never sleeps.
JAMES FERGUSSON, *History of Indian and Eastern Architecture*, p. 210, repeating a Hindu aphorism.

13
Too many stairs and back-doors makes thieves and whores.
BALTHAZAR GERBIER, *Discourse of Building*. Ch. 14. (1662)

cathedral age

SPRING 1989

Comment

CONSECRATION'S COMING. . . .

As the special calendar of events for 1989-1990 in the center of this issue proclaims, "Consecration's coming." After eighty-three years "in-the-works"—just shy of a century from the initiating meeting in Charles Carroll Glover's house in 1891, and almost two hundred years from Pierre L'Enfant's inclusion of "a great church for national purposes" in the original plans for the Federal City in 1791—after all that, Washington Cathedral really IS going to be completed.

A lot of dreaming has flowered on the way. A lot of hard work and sacrifice have shown their reward.

And now, just so close around the corner that you can taste it, the final stones will be put in place, the scaffolding taken down, the words spoken, and prayers offered to move it on its way.

A consecration is more than a way of celebrating. A consecration is a hallowing—a setting apart for holy use. It is a recognizing that what has been done is more than the sum of its parts; and that, whatever the nature of the object or person to be consecrated from a strictly human point of view, the call and the mission will need to be something more than strictly human, strictly utilitarian, in its impact.

The object (the cathedral) and the organism (all that makes up the cathedral family of staff and volunteers and visionaries) will both be set upon their new road in those moments in September, 1990.

Like a marriage that was already expressing its nature in the love and development that have lead up to the wedding day, the cathedral has been on its path of service and mission for many years now. No one waited for the last stone to be put in place to start doing the work of God. But, also like that wedding day, the consecration will in fact mark the beginning of new reality and a definite, new stage in the story.

Two phrases have marked the form of Washington Cathedral's path from its earliest days, and each says something about our future as well. The one phrase, to be "a great church for national purposes," comes to us from the foundation days of this particular nation. The other, to be "a house of prayer for all people," comes to us from the foundations of our faith in scripture, and most specifically from the descriptions of the great temple on the holy mountain in Jerusalem (Isaiah 56:7).

To have a foot planted firmly in both of the arenas which take the individual human life and raise it to levels of aspiration beyond itself, is the unique heritage of a cathedral, and a precursor of the unique contribution that this one can make.

Conscious of the opportunity and of the responsibility that the coming of the consecration presents, the cathedral senior staff has put into words, some sense of what the year ahead means.

"Since Bishop Satterlee we have been building this cathedral in the hope and belief that we are doing God's will. We do it not to glorify ourselves but to praise Him. It is our firm belief that without His willing it, it could not have been done.

It has been the work of many years and thousands of hands. No one of us can claim credit for more than the smallest part of what has been accomplished. And so we approach our year of celebration humbly; acknowledging our weakness and sins, including the sin of pride.

It is, after all, only by God's grace that we are the ones here at the time of completion."

Enough said.

LEONARD FREEMAN

cathedral age

SPRING ISSUE 1989 VOLUME LXIV, NUMBER ONE

LEONARD FREEMAN, *Editor* JEAN GRIGSBY, *Assistant Editor*
HUBERT LECKIE, *Art Director* SUSAN LEHMANN, *Production Supervisor* MORTON BROFFMAN, *Photographer*

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COVER: *The inaugural celebration for America's forty-first president culminated in a special service of prayer and thanksgiving at Washington Cathedral.*

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President and Mrs. Bush, Vice President and Mrs. Quayle, and nearly 3500 persons gathered to pray for the work of the nation.

A National Day of Prayer and Thanksgiving

by JEAN GRIGSBY

From the time that Major Pierre L'Enfant included "a great church for national purposes" in the plans for the city of Washington, the histories of the American presidency and of Washington Cathedral have been intertwined. On Sunday, January 22, 1989, these histories were again united in the kind of service L'Enfant may well have had in mind, when the inaugural celebration for America's forty-first president George Herbert Walker Bush, culminated in a special service of prayer and thanksgiving at Washington Cathedral. The service reflected the expressed wish of the Bush family that the inaugural festivities conclude with quiet reflection and prayer.

This inaugural prayer service marked the continuation of a tradition started by President Ronald Reagan, who held a national prayer service at Washington Cathedral as part of his inauguration in 1985. It also marked the involvement of the American presidency with Washington Cathedral in a way that was, paradoxically, a testament to the unity of a nation of people who are free to come together to pray and to the diversity of religious expression in America.

Coming Together to Pray

An estimated 3,550 people gathered together with President and Mrs. Bush, Vice President and Mrs. Quayle, their families, and other members of the new administration to pray for the future of the nation and the success of the work ahead. The service was the key feature of a National Day of Prayer and Thanksgiving. A letter from President Bush was sent to more than two hundred thousand congregations nationwide encouraging them to use portions of the cathedral service in their own worship services during the inaugural celebration. And following the service, when the cathedral bells pealed out in celebration, churches

across the country rang their bells as well. The result was that, in a sense, anyone who wanted to could pray for the nation along with the President.

As one attending family noted, "we are honored as a family to have the opportunity as ordinary citizens to be able to worship with God in this truly magnificent sanctuary with President and Mrs. Bush on this day of prayer and thanksgiving."

A Nation United

The Right Reverend John T. Walker, bishop of Washington and dean of Washington Cathedral, who presided at the service, welcomed the congregation saying, "This morning this cathedral reflects the great diversity that is our nation. . . . But we are a nation united in the person of our president. He is our symbol of unity. And it is appropriate, therefore, that we gather together on this occasion to pray for his life and health and for the life and health of the nation."

Caring for America

In his homily, "Caring for the People of America," Gomes focused on hope as necessary for reconciliation among the people of our nation. He defined hope as the essence of the work of faith and as the firm belief in present value and future possibility. "The Bible tells us that where there is no vision the people perish," Gomes said. "But it also implies that where there is no hope, no vision is possible. God has ordained governments to be instruments of hope. In God we trust, but in government we hope. What draws a people together . . . is a shared hope in the promise that where I am is not where I am going. Such is the common good."

Caring for Creation

Ashcroft discussed the environment in his homily "Caring for God's Creation." He emphasized that when God gave people dominion over the earth, He shared His role as creator, in the sense that people

We must care for creation. Governor John Ashcroft, Missouri.

"Where there is no vision, the people perish."Professor Peter Gomes, Harvard.

Diverse American religious heritages were represented. Here, Greek Orthodox Archbishop Iakovos, reads a lesson.

The Inaugural Prayer Service at Washington Cathedral

Three Service Emphases

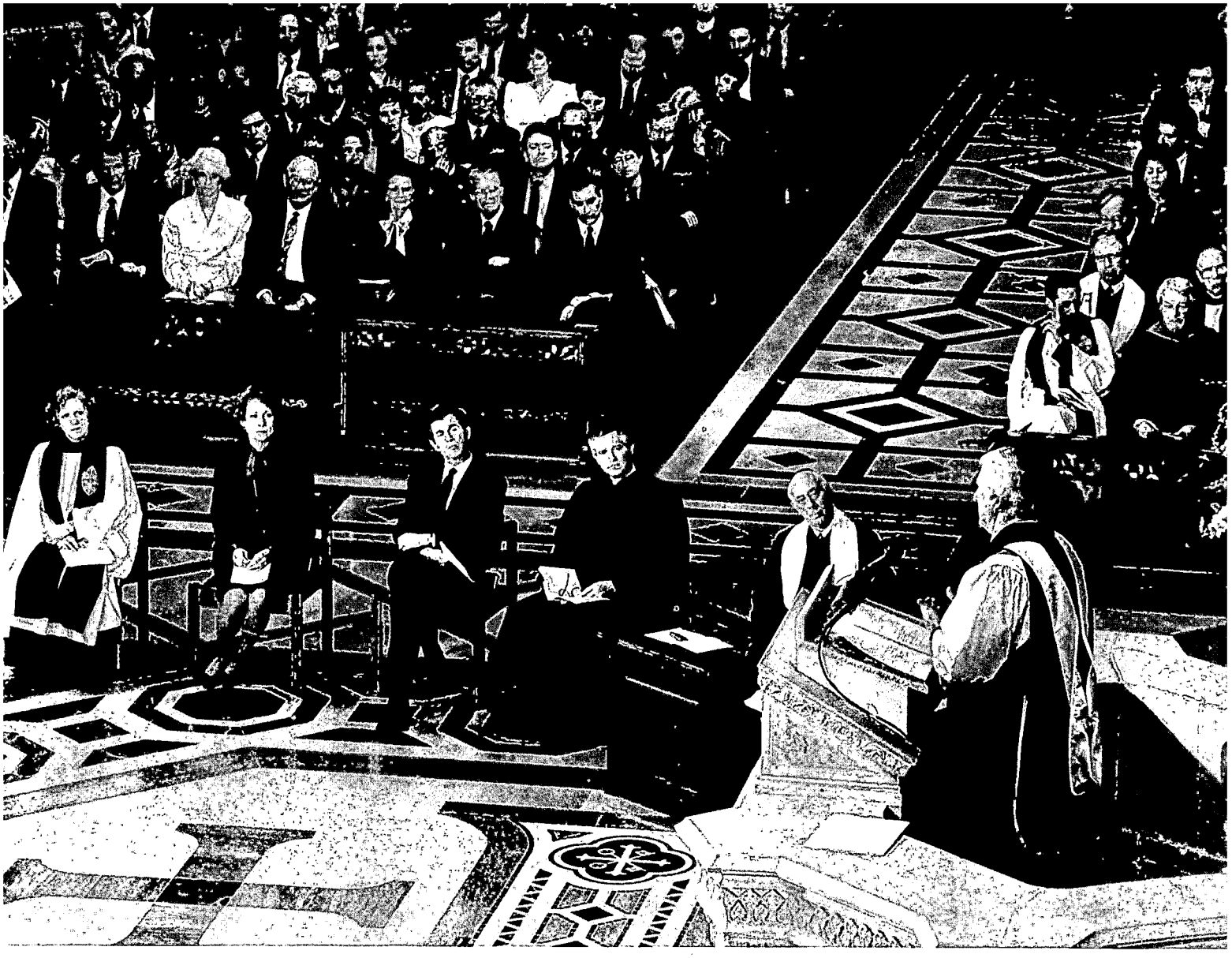
Cathedral Provost Charles A. Perry officiated at the service which was patterned after a simple morning prayer service of music, lessons, and prayers combined with three special segments—each comprised of a scripture reading, a homily, and a litany prayer—reminiscent of services of Lessons and Carols.

The three sections were designed to reflect upon and emphasize the breadth of the decision making impact of the American presidency: "Caring for the People of America," "Caring for God's Creation," and "Reconciliation of the Peoples of the Earth." Homilists for the three parts were, respectively: the Reverend Professor Peter Gomes, minister of Memorial Church at Harvard University; the Honorable John Ashcroft, governor of Missouri; and the Most Reverend Edmond L. Browning, presiding bishop of the Episcopal Church, USA.

can shape the nature of the world in which they live, and He shared His role as redeemer as well, in the sense that people can redeem the offenses against the earth that have already taken place. "Fortunately," said Ashcroft, "many of our environmental missteps of the past can be redeemed. We have an incredibly wonderful opportunity to correct some of our past errors, to clean them up and start over again. With God's help, science will bless us with even greater capacity for redeeming our past sins against the environment."

Reconciliation and Moral Leadership

"Reconciliation of the peoples of the earth" will come from moral leadership, according to Browning's message. He referred to President Abraham Lincoln as a man who exemplified outstanding moral leadership. Lincoln was beset by personal trials and pre-



Episcopal Presiding Bishop Edmond Browning addressed relation between reconciliation and moral leadership for the interfaith congregation.

sided over a war-torn nation, yet "his religious, moral leadership in the face of these trials showed his unmistakable nobility," Browning said. "When the moral leader shows his inner disposition of love and compassion through his words and actions," Browning continued, "the people recognize, acclaim, and accept its authority. In fact, they hunger for that leadership, and as they are satisfied, they are reconciled to one another."

[For homily texts see Forum section]

Diversity of Religious Expression

Participants in the service were selected by the cathedral in consultation with the Bush and Quayle families. Rabbi Matthew H. Simon from the B'nai Israel Congregation in Rockville, Maryland, read from the Torah. Vilma Guerrero Smith and the Reverend Canon Carole Crumley represented the cathedral by reading part of the Forty-seventh Psalm and part of the fifth chapter of Matthew, respectively. His Eminence James Cardinal Hickey, Roman Catholic Archbishop of Washington, read from the New Testament as did His Eminence Iakovos, Archbishop of the Greek Orthodox Archdiocese of North and South America. Family member George Walker Bush and Mrs. James A. Baker, III, Honorary Chairman for the National Day of Prayer and Thanksgiving, read prayers. And the Reverend Stephen E. Smallman, the Quayle's pastor from their church in McLean, Virginia, read from the Old Testament.

It was most appropriate that "in a house of prayer for all people," the service participants represented the Assemblies of God, Baptist, Roman Catholic, Episcopal, Greek Orthodox, Presbyterian, and Jewish expressions of faith and that seventeen representatives of local churches processed along with the service participants at the beginning of the service. In addition, more than one hundred special guests from various religious organizations were in attendance at the invitation of the Bush and Quayle families, including: Dr. and Mrs. Billy Graham, the Rev. and Mrs. Pat Robertson, a delegation of ten Muslims, and the Grand Dharma (Chinese Buddhist).

Musical Expression

There was a diversity of musical expression in the service as well. For an hour prior to the service, those attending enjoyed preludes by the Walt Whitman

THE VICE PRESIDENT
WASHINGTON

An Open Letter to the Clergy:

Barbara and I believe it is most fitting that the events of my Inauguration as President conclude in an ecumenical service of prayer and thanksgiving. In the Nation's Capital, this Service will be part of the regular morning worship on Sunday, January 22, at the Washington Cathedral. We are grateful to the Right Reverend John R. Walker, Episcopal Bishop of Washington, who has invited us to share in this time of praise and renewal.

Dan Quayle and I very much hope that this Service will be part of similar observances of prayer and thanksgiving throughout our Country. We ask you to join us through your service of worship on Inaugural weekend by using elements of the National Service. We will be united in praise to God for the blessings which have endowed our Nation and in asking for leadership as we face the challenges of the future.

Worship is basic to my own life. Our family has endeavored to uphold our faith by participation in the life of our Church. I am particularly pleased that The American Bicentennial Presidential Inaugural will end on a note of asking God's guidance on the new beginning which opens before us.

As the bells ring across our land on January 22, may their joyous sound express our gladness for the blessings the Lord has given and equally express our renewed commitment to seeking goodwill and peace among all peoples.

Sincerely,

George Bush

President George Bush invited 200,000 U.S. congregations to share in prayer.

High School Choirs, directed by Jeffrey Davis, and the Brass Ensemble of the United States Marine Band, conducted by Colonel John R. Bourgeois.

Music for the service, which was performed by the Cathedral Choir of Men and Boys, Douglas R. Major conducting, and the Howard Universty Choir, Dr. James Weldon Norris conducting, ranged from spirituals such as "Ride On, Jesus" to familiar American songs such as "The National Anthem."

"Thank you for singing songs I know: 'America,' 'Ode to Joy,' and 'Amazing Grace,'" said one little boy, "I am seven years old and I'm glad to pray with the president to God. I hope my young prayer will help him be a good leader."

President Bush's Prayer

Make us strong to do your work, willing to hear and heed your will, and write on our hearts these words: use power to help people. For we are given power not to advance our own purposes, nor to make a great show in the world, nor a name (for ourselves). Help us, Lord, to remember that there is but one just use of power, which is to serve the people.

Editor's Note: U.S. President George Herbert Walker Bush opened his inaugural speech with a prayer that he drew from his breast pocket. That prayer, used by Bishop John T. Walker as part of the special service at Washington Cathedral, is reproduced above.

Provost Perry and Bishop Walker with Bush family after service.

Our Presidents and Washington Cathedral

by DONALD WIGGLESWORTH

Editor's note: The following article is based upon notes for "The Presidents at Washington Cathedral Tour" developed by Cathedral Docent Donald Wigglesworth from research undertaken in preparation for the recent Inaugural Prayer Service. For further information about participating in such a tour, contact the Director of Visitor Services, Jane Miller, at (202) 537-6208.

The connections between Washington Cathedral and American presidents start with the original plans for the Federal City drawn by Pierre L'Enfant in 1791 at George Washington's direction. That map includes a two-block site (between what would be now F & G and 7th and 9th Streets, NW) for "a great church for national purposes." That church was not built then because of the radical principle of the new republic that required the separation of church and state. But there were clear indications, even then, that the religious heritage of the nation would not be "lost" in the new republic. George Washington, immediately following his own inauguration at Federal Hall in New York City on April 30, 1789, led his inaugural party and the Congress up Broadway to St. Paul's Chapel where the first inaugural prayer service was held.

Since there was no cathedral or cathedral foundation, there could be no direct connection with the early presidents, but there are indications that presidents from Washington to Lincoln, may well have been familiar with the 57-acre Mount Saint Alban site of what is now the Washington Cathedral Close high above the federal city.

An often unnoticed plaque on a stone adjacent to busy Wisconsin Avenue, for example, commemorates an action whereby Generals Washington and Braddock and their troops marched up the hill on the road to Frederick (now Wisconsin Avenue) on their way to Ft. Cumberland (Cumberland, MD) and Ft. Duquesne (Pittsburgh), as part of the French and Indian War in 1755. And entries in Washington's diary relate his visits to a friend who lived but two blocks from the Close, near what is now 34th and Newark Streets, NW.

By the time of the Civil War, the Close site was used for an Army camp—one of Julia Ward Howe's "hundred circling camps"— and Abraham Lincoln might well have visited here on the carriage or horseback rides he took to the camps for a respite from his presidential duties.

Benjamin Harrison & the Charter

The first official connection between a U.S. president and the cathedral comes during the administration of President Benjamin Harrison. In December, 1891, a meeting of Washington citizens took place at the home of Mr. Charles Glover to launch the project for a new diocese and a great cathedral that would fulfill the vision of "a great church for national purposes." Only fourteen months later, in January, 1893, a congressional bill was signed into law by President Harrison that created the Protestant Episcopal Cathedral Foundation, a nonprofit corporation which is still the legal basis for the operation of the cathedral to this day.

Five years later, in October, 1898, the first really great religious service of the cathedral was held. The occasion was to celebrate the end of the Spanish-American War with the dedication of The Peace Cross, and also to celebrate the purchase of the Mount Saint Alban hill property for the cathedral. President and Mrs. William McKinley were on hand, as were about twenty-five thousand others. The president is said to have remarked, upon the unveiling of the tall, granite cross: "It is wondrous in its beauty." The cross and the view of the Federal City from the site of that service, which so impressed the president, is still unchanged now some ninety-one years later and is still wondrous to behold.

Teddy Roosevelt & the Foundation Stone

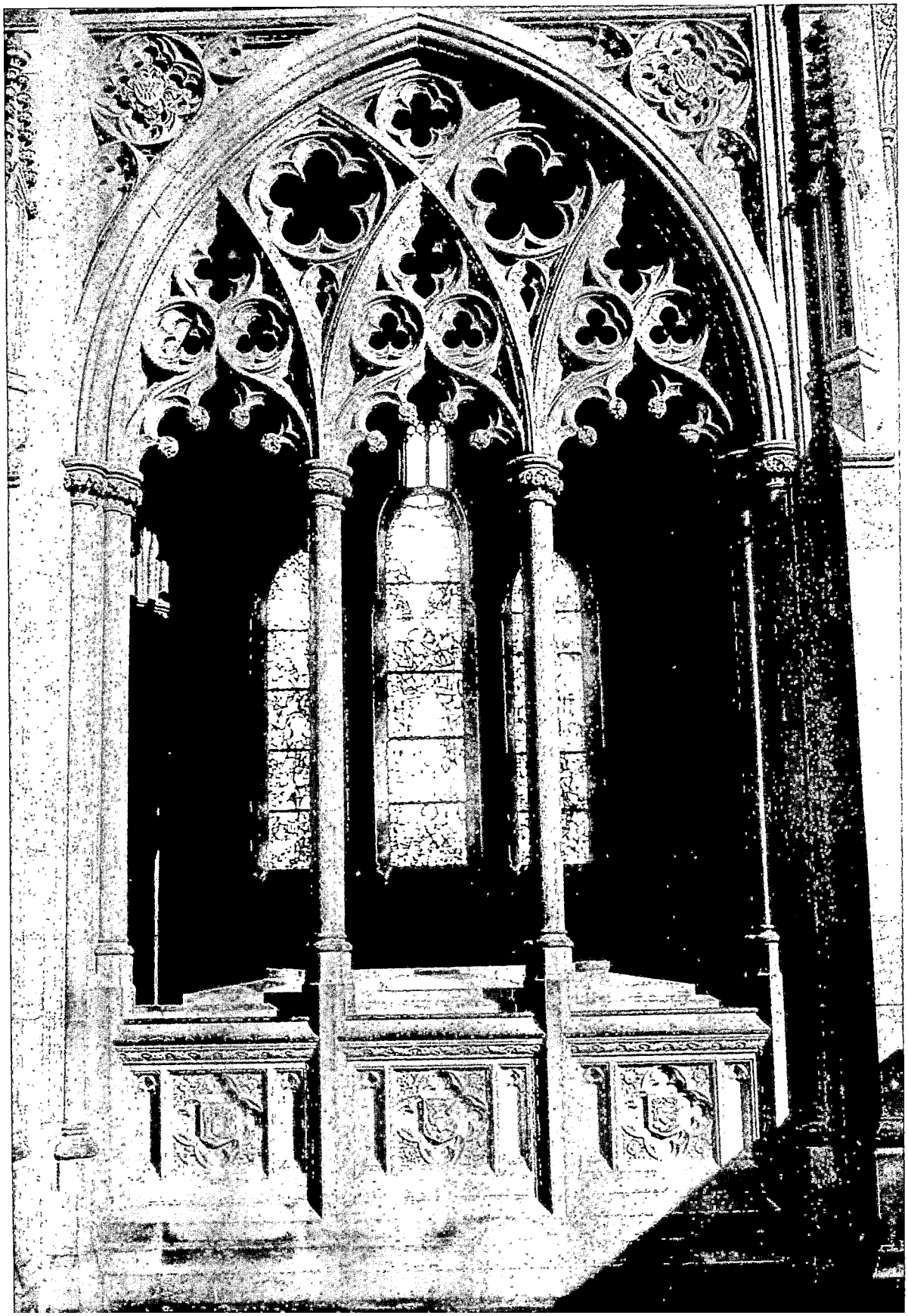
It took another nine years to pay for the land, select an architect, decide on an architectural style, prepare drawings, and raise the requisite building funds before actual construction could start. And that action took place on Sunday, September 29, 1907, when the foundation stone was laid by President Theodore "Teddy" Roosevelt, who remarked, "Godspeed the work begun this day." Little did he realize that the work would take some eighty-three years.

President William Howard Taft really didn't have much of a cathedral to visit during his administration,

for it primarily consisted of a gigantic hole-in-the-ground with many piles of dirt, stones, concrete and much activity. Still, by the time Taft left office in March, 1913 the Bethlehem Chapel had been completed and regular services were able to be held. Although Taft was a Unitarian, he supported the cathedral's mission, as is described in a letter of November, 1927 , when he was Chief Justice of the U.S. Supreme Court. "The older I grow, the more certain I am that morality is dependent on the spread of religious conviction."

Woodrow Wilson: Personal & National Ties

Woodrow Wilson, the only American president to actually be interred within the bounds of the nation's capital city, lived the last three years of his life on "S" Street, NW, a few blocks below Mount Saint Alban. He and Mrs. Wilson would take afternoon rides up to the cathedral to watch construction activities. At that time only the Bethlehem Chapel was in use although the apse (altar end), and two bays were almost complete above it.

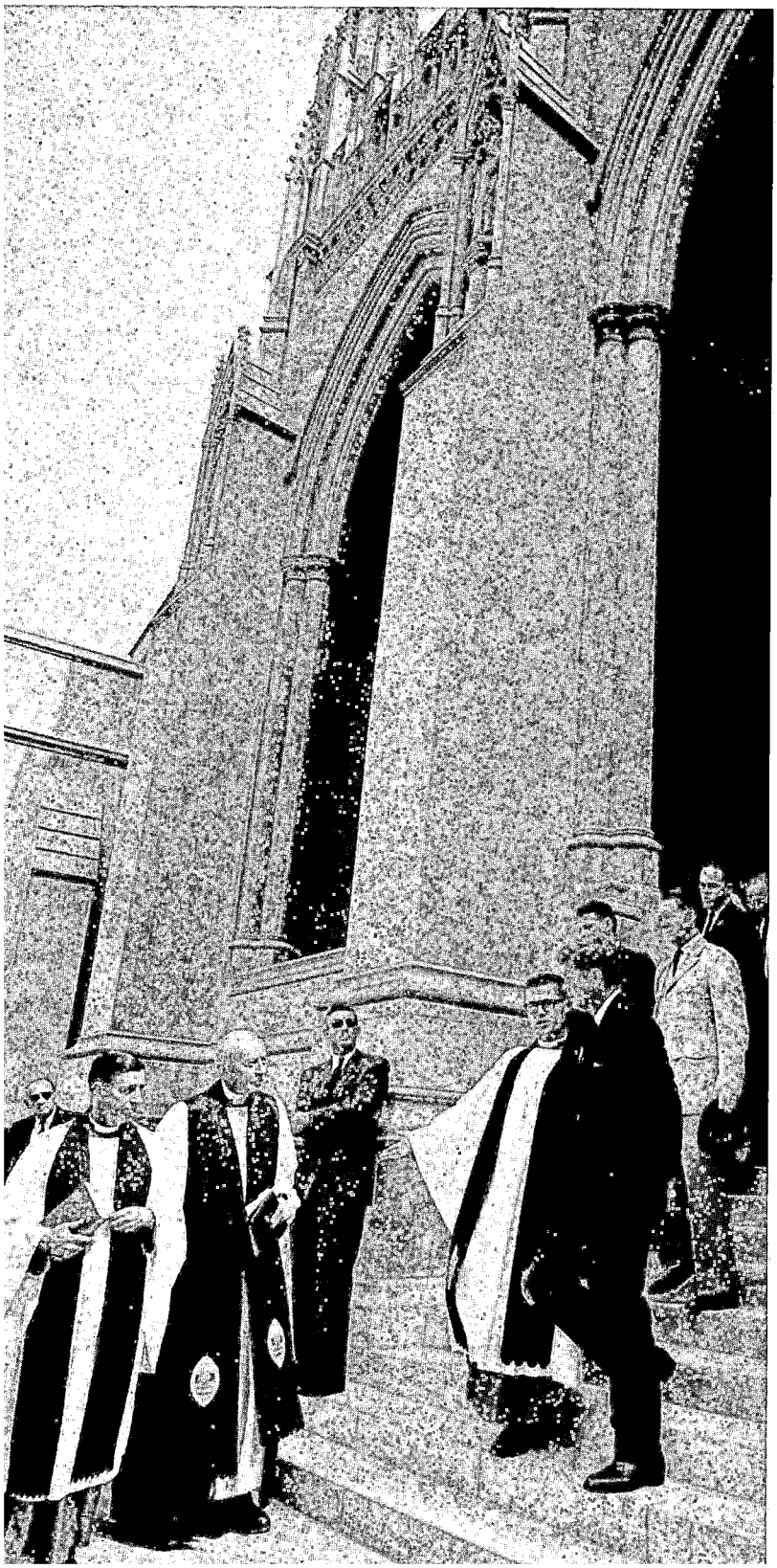


Woodrow Wilson, only U.S. president buried in Washington. His grandson, Francis B. Sayre, Jr., became cathedral dean.

Wilson made his last, sad trip up the hill on a snow, wintry day, February 6, 1924. His memorial service was held that day in Bethlehem Chapel with President and Mrs. Calvin Coolidge and a host of dignitaries in attendance. It was one of the first radio broadcasts of a church service in the nation.

Wilson's tomb now lies along the south aisle of the cathedral's main nave. And there is a close family tie as well. Wilson's grandson, the Very Reverend Francis B. Sayre, Jr., dean of Washington Cathedral from 1951 to 1978, was actually born in the White House during Wilson's term of office.

Every president since Truman has come to the cathedral. President John F. Kennedy leaves memorial for Washington Post *publisher Philip Graham.*



Funeral for a president. World leaders Charles DeGaulle and Shah of Iran at Dwight D. Eisenhower service.

Coolidge, Hoover, Roosevelt

"Silent Cal" Coolidge and his wife Grace were back for the great outdoor service on October 18, 1928, to mark the opening of the Forty-ninth General Convention of the Episcopal Church.

Cathedral construction continued at a brisk pace in the 1920s, making it possible for Mrs. Herbert Hoover to lay the cornerstone of the Women's Porch of the north transept on April 23, 1931. She and the president were back again for the funeral of Mr. Melville Stone, founder of the Associated Press, who is entombed in the crypt.

The great choir and north transept opened for services in the spring of 1932, providing for the first time a great space for services of national thanksgiving and celebration. It was, therefore, appropriate when President Franklin D. Roosevelt and his wife Eleanor visited the cathedral on the anniversary Sundays nearest his first inauguration, after the first year (March, 1934), and second year (March, 1935). Mrs. Roosevelt was back again along with the diplomatic corps for the special memorial service for Britain's King George V in January, 1936.

Basic construction on the building took a recess during World War II, following completion of the Women's Porch in the spring of 1942. After the war,

in February, 1947, President and Mrs. Harry S Truman attended the dedicatory service of Washington's statue (then located in the north transept). According to Canon Precentor R. Wayne Dirksen, Margaret Truman and her mother would often would stop by for weekly evensong in the St. Joseph of Arimathea Chapel.

Every President Since Truman

Since the Truman Administration—as the interior of the cathedral gradually expanded by the addition of two nave bays, then the south transept, then the remaining bays of the nave—all succeeding presidents have visited the cathedral on any number of occasions for services of national celebration,thanksgiving, or mourning.

President Dwight D. Eisenhower attended the funeral services of his friends Chief Justice Fred Vinson and General Hoyt Vandenberg; he and Mamie were present at the 1957 dedication of the War Memorial Chapel accompanied by Britain's Queen Elizabeth and Prince Philip, and finally his funeral was held in the Great Crossing in March, 1969.

President John F. Kennedy attended the funeral of Philip Graham, publisher of the Washington Post, in August 1962. President Lyndon B. Johnson gave the commencement address at the cathedral to his daughter Luci's graduating class from the National Cathedral School in June, 1965. President Richard M. Nixon attended Chief Justice Earl Warren's funeral service in July, 1974. President and Mrs. Gerald R. Ford, accompanied by the British Queen and Prince, attended the dedication of the completed nave on July 8, 1976. And President James "Jimmy" Carter lead the nation's prayers for the American hostages in Iran in March, 1979. These prayers for the hostages were then continued every day for all 444 days of their incarceration. After he had left the presidency, Carter returned from The Plains to attend the funeral of his friends Marvella Bayh (wife of Senator Birch Bayh) in April, 1979, and Patricia Harris in March, 1985.

A great church for National purposes. President & Mrs. Reagan at memorial service for Anwar Sadat.

Vietnam Veterans & Reagan

The two and one-half-day-long vigil service for the Vietnam veterans in November, 1982, saw the first cathedral participation by President Ronald Reagan and his wife Nancy. The Committee for the Vietnam Veterans Memorial had arranged for the reading of the 57,939 names that are listed on the memorial, which was being dedicated that weekend on the Mall. As the reading continued throughout the day in the War Memorial Chapel, and through the night hours in the Bethlehem Chapel, thousands of persons from across the nation streamed in to hear the reading of the name of a much-loved and remembered G.I. in a hallowed place. President and Mrs. Reagan slipped into the Bethlehem Chapel quietly one evening, to also remember the nation's debt to these Americans who gave their " . . . last full measure of devotion." It was a poignant and emotional occasion.

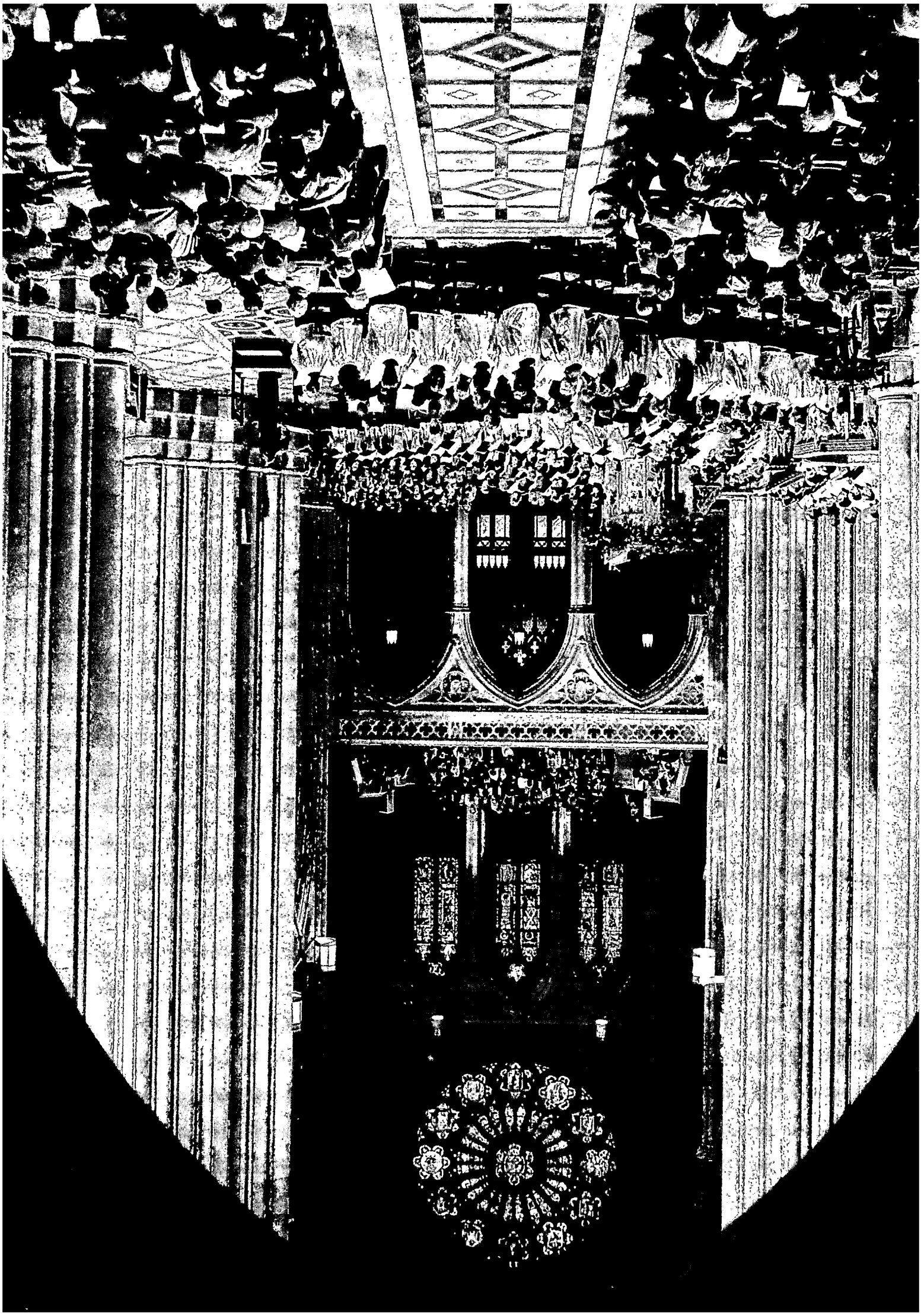
President Reagan returned again on the weekend of his second inauguration in January, 1985, for an interfaith prayer service, the first such inaugural prayer service in the cathedral.

The Forty-First Inaugural

The national service of prayer and thanksgiving, held on Sunday January 22, 1989, for the inaugural of President George Herbert Walker Bush continues that tradition.

The Bushes, as both neighbors and persons of faith, have visited and participated in events at the cathedral upon a number of occasions, from "official"attendance at services while he was vice president, to personal worship at an early morning eucharist.

The inaugural service marks another step in the cathedral's connections, both formal and informal, with America's presidents, and in its role as "a great church for national purposes."



The Future of the Cathedral:

A Servant Church

by THE RIGHT REVEREND JOHN T. WALKER

ONE YEAR FROM NOW we will be two months into the last decade of this century. Washington Cathedral will be well into its year of celebrating the end of construction. It will be a year of great excitement. Twelve years ago the future was in doubt. Construction was shut down and there was no fixed date for its resumption. As the soon-to-be bishop of the Diocese and president of the Cathedral Foundation, I was depressed and concerned. I was depressed that cathedral debt and construction efforts would dominate my episcopate and take me away from the main thrust of my ministry to the diocese. At the same time I was concerned that if construction did not resume in a short time, the momentum would be lost and we might never again be in a position to complete the building.

Today, with the contribution of so many of you and a wonderful team here in Washington, the Provost and I face the excitement of a future in which the Cathedral is completed and there is no building debt. There is much to be excited about but let me pause to give thanks to God who gave us the necessary strength, the skilled people, and generous supporters around the country. We also thank all of you who have made 1990 possible.

Reaching Beyond the Walls

While we celebrate with a year of thanksgiving in service and program we also take seriously the profound importance of this coming decade in our lives as we approach a new century. What will it mean to be freed of the construction burden? Can we achieve the greater task of becoming fully a servant church? A church that reaches beyond its walls and the Close boundaries into a community that is affluent but in which many have lost the moral moorings and the value platform on which other generations have stood. Can we find a greater way to reach beyond our immediate community into the city itself where there are homeless people, abused children, abused women, teen-aged alcoholics, drug addicts, murderers and rapists; into a city in which there aren't enough prisons to house all the adults convicted of criminal acts?

Can we reach as far as Capitol Hill into the very halls of Congress or into the business world where service is often the last idea to gain support; where greed dominates and where ethics receive much talk and little action? These will be our concerns immediately and of those who follow well into the twenty-first Century.

We have been fortunate to have been able to participate in the past two decades of the ups and downs of construction and the Cathedral's effort to expand its ministry of service.

Becoming a Servant Church Today

In answer to the question, can we achieve the task of becoming a servant church, we can only say that it will not be easy. We have just lived through two decades of revolutionary change in the church and the world. As Jim Anderson and Norene Martin of the College of the Laity have pointed out, the church today is in the same situation that it was in the first century. When the first Christian community came into being it entered a hostile world.

Christians were in the minority. The people out of whom they emerged saw them as enemies of God. They were, after all, followers of one who had blasphemed. They were ridiculed, considered dangerous, shunned and would later be put to death, by the Roman rulers. The Roman world with its pluralistic gods was predisposed to persecute the new Christians. After all the order was for everyone to worship the emperor, this tiny Jewish sect was a nuisance to the Empire and needed to be summarily stamped out.

While the Christian Church today is not in any immediate danger from other religious groups nor is it likely to be stamped out by hostile governments (at least not in the West), it nevertheless finds itself in a hostile world. In some countries Christians suffer persecution but the church continues. Even in Communist nations Christians continue to exist and in some cases thrive. Whence the hostility? The church is present in a world that does not accept its values nor does it understand them. In the twenty years just passed, we have seen a major change in attitude and public behavior.

Children of the Eighties

The children of Aldous Huxley's Brave New World, have become the children of the eighties. They are

sexually knowledgeable and more often than not sexually active. They are recruited for pornography and prostitution. While they may fear AIDS they say that AIDS will not cause them to give up sexual activity. They have become alcoholics and drug abusers. They account for an increasingly high percentage of the suicides in the world and a higher percentage of drug-related crime and murder. They do not hold to the sanctity of human life. Many of these have never heard of the Ten Commandments and are not prone to take them seriously if they have. Like their adult counterparts they seem to opt for happiness—today, tomorrow and always. Fun is the name of their game, and inhibitions are not in style.

Years ago, Dr. Karl Menninger wrote a book entitled, *Whatever Became Of Sin?* We might also ask—whatever became of the Ten Commandments? Our answer in hindsight is that when we turned our back someone made off with both and we are dazzled by the speed with which they disappeared from our value systems in the West. We sit in stunned silence as commercial television has moved from immodest kissing to almost open sexual relations on prime time. We watch in stunned silence as hate, lust and every kind of crime is aired on television in an atmosphere of celebration and approbation. The result of all this is that we are paralyzed with fear as we see precisely the same things happening before our eyes in the real world.

It will be the task of the cathedral and the whole church not only to address these concerns from the pulpit but to mount a major campaign to restore to our society a sense of that value that derives from the life, death and resurrection of our Lord. We must make greater use of television as well as radio and press. To this end, I pray that someone out there will want to help us to have regular television programming. We must find the best preachers for the pulpit; the best teachers (who share our values) for our schools; the best minds to come here to join in programs for an uncertain future. This must become a place where world leaders can meet to hammer out solutions to major problems. This is appropriate in a cathedral that is called national.

The alternative is to become an anachronism, a museum piece, a stop on a tour of the capital city. At best we would continue our national role of burying national heroes, of praying for the nation at inauguration time; a site for great music, choral and instrumental; or finally, and this is important, a place where continuous prayer is made for a society that neither understands its need for prayer nor cares that it is being prayed for.

Not a Museum Piece

However, I don't believe that we will be reduced to a museum piece. Always there are those who dream, who have a vision of the future. In that future truth triumphs and sanity prevails. Some would call it the human spirit or a victory for human goodness. Christians, however, have hope in their hearts based on faith. Christians know that without God's presence the human spirit is empty and powerless. We also know from the experience in history that human goodness does not exist within the context of divine goodness.

As we enter the 21st century the church stands at a new place in history. There is a crisis yes, but it is not over the ordination of a woman as a bishop nor the modernization of the Book of Common Prayer as we sometimes suppose. In fact, these have been important and necessary steps in preparation for this crisis. (The catholic churches of the world, and specifically the Episcopal Church in the USA, could not enter the 21st century impaired by archaic language or an all male priest-hood episcopacy.)

A Gateway to Sanity

The crisis is a crisis of faith. Either we believe what we say in Baptism or we don't. Either we believe that in the Christian community we are given direction by the God of Abraham, Isaac and Jacob, the God of the Prophets and of our Lord Jesus Christ, or we do not. If we do, then the church must get on with the business of bringing the message of salvation to God's people today; of willingly including all the peoples of the earth under the title of God's People; and accepting its role as a gateway to sanity and a more pure and wholesome life.

It is my earnest prayer that Washington Cathedral, the Cathedral Church of St. Peter and St. Paul, can become what it has been built to be, a House of Prayer for All People. I pray further that it will daily recommit itself to the Covenant of Baptism wherein we say that:

1. We believe in God—Father, Son and Holy Spirit
2. We will continue in the Apostles teaching and fellowship, in the breaking of the bread and in the prayers.
3. We will persevere in resisting evil and if we sin repent and return to the Lord.
4. We will proclaim by word and example the good news of God in Christ.
5. We will seek and serve Christ in all persons loving our neighbors as ourselves.
6. And we will strive for justice and peace among all people respecting the dignity of every human being.

Covenant of Values

It is on these that the cathedral servant ministry is based. Only by doing these things can it become a national cathedral, lighting the way for the millions who come here seeking spiritual guidance and solace in a world often deprived of spirit and in which no solace is to be found. In this covenant is encompassed all the values spiritual and otherwise that the peoples of the earth long for, that the human spirit needs and for which this great cathedral has been built.

Let us then move on into the new decade, into the new century in the knowledge that God has surely blessed this work and will continue to do so as our trust is in Him.

Hildegard's medieval morality play in the cathedral.

HILDEGARD OF BINGEN *& Feminine Spirituality*

by **LEONARD FREEMAN**

Poet, philosopher, scientist, musician, healer, visionary, counselor: these were only some of the attributes of a twelth century German Abbess named Hildegard of Bingen which were raised during a special six-day celebration of her spirituality at Washington Cathedral in January, 1989.

Sponsored by the cathedral in collaboration with the Folger Consort, the Shalem Institute for Spiritual Formation, and the Canterbury Cathedral Trust, HILDEGARD OF BINGEN: A CELEBRATION OF SPIRITUALITY focused upon the visionary and prophetic woman who preached to popes and emperors alike, who lifted up the feminine components of the divine, and who expanded and encapsulated the wisdom of her day. The week-long series of events included: a Bendictine retreat, a series of sold-out public lectures, a day of workshops, and two musical performances of her Ordo Virtutem, the first medieval morality play.

Hiledgard's Story

Hildegard of Bingen, as scholars and rediscoverers attest, was one of the most remarkable women of the Middle Ages if not of all time.

Born to German nobility in 1098, she experienced visions almost from infancy, and communicated with a reality she called "the reflection of the living light." She and those around her would later come to trust that voice and visions as a true dialogue with the divine.

At the same time, she was a successful woman of her day. Following one of the only two socially acceptable paths available to a twelth century women—the marriage vow or the religious vow—she was committed by her family at age eight to the religious life, and in that vocation rose to be elected by her sisters in Christ to the position of abbess at age thirty-six.

At a time when, as one conference speaker put it, "women were women and abbesses were abbesses"—figures of major power and influence in the world around them— Hildegard's star had already risen significantly. But it was an experience of what we would now call her "mid-life" that opened doors barely dreamed of.

Through all her years she had kept the knowledge and content of her visionary life essentially to herself. "From the time I was a little girl about five years old I was conscious of a mysterious hidden power and ex-

emerges, set free from the usual bounds of human sexual stereotyping.

Another component of Hildegard's contemporary attraction is the vitality of her art and music. The "Illuminations" of her visions, which have a strikingly contemporary power, have recently been republished in both book and slide forms, and will be featured in the video series based on the conference which the cathedral will issue later this year.

Conference Components

The cathedral conference, organized under the direction of Cathedral Canon Pastor Carole Crumley and Cathedral Fellow Madonna Kolbenshlag, augmented a stunning musical presentation of Hildegard's *Ordo Virtutem* (play of the virtues) by the Folger Consort with major presentations on Hildegard by scholars and practitioners from across the country. Over 700 persons attended a sold-out three night public lecture series to hear Northwestern University's Barbara Newman on "Hildegard and the Sophia Tradition: Locating the Feminine Divine;" Professor John Riddle on "Hildegard and Her Herbs: Gardens Cure as Well as Nourish;" Benedictine prioress Sr. Johnette Putnam on "Hildegard as Mystic, Preacher, Prophetess: Sanctity and Power in the Medieval Church;" and author Joan Ohanneson on "Hildegard and Her Times."

Barbara Newman, who is about to publish a new edition of Hildegard's song cycle, also presented a reading of her poetry; and a pre-play symposium prior to Saturday's *Ordo* performance by Public Radio's Robert Aubrey Davis and the Folger's Robert Eisenstein, drew over 1,000 participants. Three Saturday workshops provided a special opportunity for participants to translate Hildegard's spirituality into contemporary forms of music, dance, and visionary art in an experiential and participatory setting. And the week-long retreat drew attendees from as far away as Utah and Denver and San Francisco.

A total of nearly 2,700 persons attended the two evening performances of Hildegard's musical medieval morality play, the *Ordo Virtutem*.

Additional Outcomes

In addition to its own life, the week-long celebration had two future-oriented outcomes. First, the gathering marked the initiation of a new series of spiritually-focused conferences at the cathedral. A similar effort based upon the twentieth century Anglican mystic Evelyn Underhill is on the schedule for Spring 1990. And second, the conference provided the content basis for a new cathedral educational video.

All the main presenters, as well as the Folger Consort troupe, participated in special videotapings. The materials are being edited into a four-segment VCR series with study guide that will enable congregations and study groups across the country to benefit from the insights of Hildegard and her spirituality. The series should be completed and available for purchase later this year.

Reflections on Hildegard

. . . *what happened*

During a question/answer session prior to the final performance of the *Ordo Virtutum*, a woman stood up and asked:
"What has been going on here all week? I've heard people talking . . . and heard comments on the radio . . . but what has been going on here?"

Perhaps the participants in that extraordinary week of celebration focusing on the spirituality of Hildegard of Bingen can say it best:

- the lectures were uniformly excellent, inspiring, informative . . . the synthesis of lectures with spiritual services . . . (the) poetry reading, the concerts . . . gave a sense of having experienced Hildegard. . . .
- I feel enormously enriched, both spiritually and aesthetically. . . .
- Thanks be to God for Hildegard and her creative spiritual vision in such a setting as Washington Cathedral. It gave me strength and courage to face cancer biopsy on Monday.
- a beautiful piece of social, religious, artistic creativity which opened us to spiritual reality and history. . . .
- You all created a miracle. What you have set in motion in our lives will ripple into eternity.
- Not only is Hildegard of Bingen a new light in my life, but that thoughtful and interesting community, and the experience of worshipping daily in the cathedral, were a great inspiration. Washington Cathedral became a truly holy place for me and this feeling will last forever.
- It was indeed a time to pray, a time to think, a time to share, and a time to remember!
- What happened during that week?

Certainly the schedule of lectures, workshops, concerts, worship services, the retreat, the displays of herbs and books do not tell the whole story. But in the weaving together of words, music, poetry, prayer, theology, art, dance, and drama

a community was created
joy was deepened
strength, found
compassion, kindled
vision, stimulated
courage, awakened.

There is a prayer that begs for the gift of knowing our oneness with the saints in heaven and on earth, asking that "in our earthly pilgrimage we may always be supported by this fellowship of love and prayer, and know ourselves to be surrounded by their witness. . . . " to God's power and mercy (The Book of Common Prayer, p.250).

During the week of celebration of the spirituality of Hildegard of Bingen, a woman awesomely gifted by God and by grace, this asking of our hearts was granted.

Carole A. Crumley

(photo: Daily Worker)

Today's Church in China

by **NANCY IGNATIUS**

It was a very different Christmas for us this year. My husband and I decided to travel to China to spend the holidays with our son and his wife who live in Beijing, to do a bit of traveling, and to get some feeling for today's Christian church in China.

Christmas Eve found the four of us at Gangwashi Church in Beijing. This church was crowded to overflowing. The total congregation, including many who arrived later than we did and had to wait outside to hear the music on loudspeakers, numbered perhaps two thousand. (We were told that the other three Protestant churches in Beijing and the nine Catholic churches were similarly packed.)

Not only was every seat taken, but every bit of floor space and every inch of aisle space. Even though we arrived three-quarters of an hour early, we secured what appeared to be the last four seats available. The majority of the congregation were young people. To our surprise, we were almost the only foreigners there.

We sat near the front, by the Christmas tree with its flashing lights and between the large paintings of Mary with baby Jesus high on the wall to the left and Jesus with His flock of sheep on the right.

Although the service had not yet begun, a young man who introduced himself as a seminarian arose and spoke with a manner of great sweetness about the birth of Jesus. (We were helped in translating all this by our Chinese-speaking son and daughter-in-law.) Then an old peasant in a rather unkempt Mao suit arose uninvited to recount his conversion to Christianity. He had had a very painful arm, he said, and he asked Jesus to make it better. Jesus appeared in a dream and told him that he must return the clothing that he had taken that did not belong to him. He did return the clothes, he told us with an impish smile, and Jesus made his arm well again.

At maybe twenty minutes to seven (the service was scheduled to start at seven) all the lights suddenly and inexplicably went out. As it happened someone had prepared for this possibility, for a couple of battery-operated spots were turned on and six or eight candles were lighted and passed up onto the dais where the two choirs sat and the minister stood in the dark before his pulpit. Never had a fire hazard seemed more imminent. We could hardly breathe as we watched the choristers shifting about in their chairs, their flowing robes coming perilously close to the lighted candles. Suddenly the pianist began softly playing "Silent Night" and little by little the two choirs and the congregation quieted and began to hum along. My fears dropped away and I felt a rush of tears as we all joined together in a wordless musical communion.

The Chinese love Western religious music. The Rev. Kan Xueqing, who is pastor of Chongwenmen, a church built in 1869, told us that many people come to church out of curiosity, but then they think they

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Dr. James A. Forbes

1989 CATHEDRAL FELLOW

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by **KWASI A. THORNELL**

The Rev. Dr. James A. Forbes, Jr., professor of preaching at Union Theological Seminary, New York City, and newly called as senior minister of New York's historic Riverside Church, was the 1989 Cathedral Fellow-in-Residence.

During a packed ten-day schedule in January, Dr. Forbes led or participated in eight separate presentations, addressing such topics as: the legacy of Martin Luther King, Jr., AIDS and the religious response, the relation between mental health and spiritual direction, and the situation in South Africa. In addition, he led a lay Bible study on Phillipians, directed a Washington diocesan clergy-day, and worked with the cathedral staff on our own understanding of spirituality in the workplace.

"Involving" Faith

Nurtured deeply in the Black Pentecostal tradition, under a father who was a bishop in the Holiness Church, Dr. Forbes's life has been grounded in a firmly rooted understanding of scripture and the working of the Holy Spirit. Each one of his eight presentations as a Cathedral Fellow displayed his remarkable ability to capture the essence of scripture and to make its application plain.

From his first presentation on his two visits to South Africa, to his final offering, "AIDS and the Religious Communities Response," Dr. Forbes brought his audience into a participatory mode that would not allow them to be just passive listeners. Audiences were moved by his energy and sincerity, his deep insights into the word of God, and his ability to make it both plain and still challenging to the most highly intellectual listener.

Dr. Forbes's skill at "involvement" was nowhere more evident than in his presentation as guest preacher for the annual Washington Interfaith Martin Luther King, Jr., observance at Washington Hebrew Temple.

Dr. Forbes began his presentation by saying that Dr. King usually addressed a group just before it was about to go out on a demonstration and that today, after he finished his presentation, those present would also be going out to demonstrate. Dr. Forbes even taught a song to sing while on the march. The audience was so convinced that a march would be the outcome of his presentation that some were wondering if they had on the right coat for a march or how they would retrieve their cars after reaching the destination. As Dr. Forbes reached the end of his presentation, with the anticipation energized by his words and thoughts about Dr. King and the call to witness, he told the assembled crowd that there would in fact be no physical march that day, but that they should hold on to the spirit—to the song—as part of the call to be witnessing in their daily lives to the need for justice and for love and for the spirit of Dr. King.

There was no collective sigh of relief over not marching, nor was there disappointment. Those of us present had caught the spirit. Dr. Forbes's presentation had drawn us again into the great motivational force and energy of the civil rights years, and had made Dr. King's message real again for those who were there during those turbulent times and those who were too young to really know the living Dr. King.

At each presentation it was the same. Those present were drawn in as participants. Each presentation was personalized for the hearer, whether old or young, male or female, black or white, rich or poor, schooled or unschooled. Each time they were touched if they listened, and it was hard not to listen. Dr. Forbes's energy and sincerity were contagious and personal.

His final presentation on AIDS was made very personal by the fact that a close friend, a talented singer in his wife's choir, had AIDS and was in a local Virginia hospital. On Friday afternoon, after a busy schedule, Dr. Forbes had visited his friend, and the night before his presentation on AIDS he received a call that his friend had died. To us that day he spoke not only of the loss, but also of the need for the church to be present to those who suffer and who feel alone. Again, he drew us in. We became participants as a supportive community to him and to each other, part of the wider fellowship of those touched by the crisis of AIDS.

He left us on this evening still with a sense of hope in the strength of community, and a sense of community that was made stronger with each presentation over the ten days that he was with us. It was a remarkable time with a remarkable man.

1989

THE YEAR OF CONSECRATION AND DEDICATION

1990

After eighty-three years of physical effort and spiritual growth, Washington Cathedral will mark the completion of its physical construction with a full year of consecration and dedicatory events. Beginning with an Open House celebration on Saturday, September 30, 1989, the year will culminate with the setting of the final stone of the cathedral on Saturday, September 29, 1990—eighty-three years to the day from the laying of the cathedral's original foundation stone on September 29, 1907.

From the start the central task of the cathedral has been to be make manifest the God who is with us, Jesus Christ Our Lord; and to do that with all of the skill that human hearts and hands can offer up.

In the spirit of that vision, the events of the consecration year will reflect five themes of the cathedral's life and mission as both "a great church for national purposes" and "a house of prayer for all people." The five consecration year themes are: Thanksgiving, Stewardship, Learning, Compassion, and a

I. THANKSGIVING

Thanksgiving is the natural response of the human heart to the love and mercy of God. The first great theme of the consecration year, therefore, is Thanksgiving:

Thanksgiving to God for all His gifts to us as a nation and as a people.

Thanksgiving to God for giving our cathedral forebears the vision and courage to begin the eighty-three year

School, St. Albans School, Beauvoir Elementary School, the College of Preachers, and the College of the Laity.

Second, by inaugurating new educational programs for adults and children, visitors, longtime friends and new seekers after truth.

IV. COMPASSION

Thanksgiving to God leads ulti-

CATHEDRAL

1989 THE YEAR OF CONSECRATION AND DEDICATION 1990

SEPTEMBER 1989

Saturday 30
Cathedral Open House, a festival for the community

OCTOBER 1989

Sunday 8
11AM
The 100th Anniversary of the United Thank Offering
A service of thanksgiving for stewardship

DECEMBER 1989

Sundays 3, 10, 17, 24
11AM
Advent Preaching Series, a time for proclaiming the word
guest preachers to be announced

Monday 25
Christmas at the National Cathedral, the eucharist of the nativity telecast nationwide
Bishop John T. Walker

JANUARY 1990

Saturday 6
Heavenly News
a conference on scientific and biblical concepts of the universe
Owen Gingerich, professor of History of Science, Harvard
Walter Bruggeman, professor of Old Testament, Columbia Seminary
Michael Collins, astronaut

FEBRUARY 1990

Sunday 29
11AM
Celebration of the Anglican Communion
The Archbishop of Canterbury Robert A. K. Runcie North American Cathedral Deans in procession

MAY 1990

Friday & Saturday 4-5
Flower Mart, a salute to these United States

Saturday 5
Dedication of the Diocesan Great Pinnacle, a service of commitment as "chief mission church" of the Episcopal Diocese of Washington

A FESTIVAL OF CREATION

Saturday & Sunday 19-20

Saturday 19
Caring for Creation: an Ecology Day,

THE SERVICES OF THE CONSECRATION

Friday through Sunday 28-30

Friday 28
Festival Evensong of Thanksgiving for Founders, Benefactors, Artists, Builders, Cathedral Staff & Volunteers
Dedication of the Henry White Great Pinnacle

Saturday 29 †Feast of St. Michael & All Angels†
A Celebration of the Completion an ecumenical thanksgiving for "a great church for national purposes"
Setting of the Last Stone and dedication of the National Cathedral Association Great Pinnacle

Sunday 30

11AM
The 200th Anniversary of the Book of Common Prayer, a commemoration of our liturgical heritage
Bishop John T. Walker
Presiding Bishop Edmond L. Browning, Episcopal Church USA

4PM
AIDS: For Healing and Wholeness, an ecumenical service of compassion and healing
Presiding Bishop Edmond L. Browning, Episcopal Church USA

Saturday & Sunday 28-29
The Ministry of the College of Preachers, a weekend of celebration

Saturday 28
events at the college

Sunday 29
11AM
Festal Service for the Ministry of the College of Preachers
Bishop Richard F. Grein of New York

NOVEMBER 1989

Thursday through Saturday 9-11
Women and Power: Change & Challenge, a conference on the roles and power of women
speakers to be announced

Tuesday 14
8PM
10th Annual Concert, Washington Interfaith Conference, a celebration of inter-faith commitment

Higher Education and the Church, a national consultation on Episcopal ministry in higher education
Presiding Bishop Edmond L. Browning, Episcopal Church USA

MARCH 1990

Evelyn Underhill: Modern Guide to the Holy, 1875-1941
lectures, prayer and study
dates and speakers to be announced

Sundays 4, 11, 18, 25, April 1
Lenten Preaching Series, a time for reflection on the faith
guest preachers to be announced

Fridays 2, 9, 16, 23, 30, April 6
The Great Organ, a master recital series
artists to be announced

APRIL 1990

Sunday through Sunday 8-15
The Great Observances, Palm Sunday, Holy Week & Easter at the Cathedral

Thursday through Tuesday 26-30
Conference of North American Cathedral Deans on issues of national and international concern

Haydn's Creation, a special Cathedral Choral Society concert

Sunday 20
11AM
Dedication of the Creation West Facade, a service of stewardship for the creation

Thursday 24 - Ascension Day
Thanksgiving for the Cathedral Schools, a celebration of learning

JUNE 1990

Thursday 29
The Feast of St. Peter and St. Paul, the cathedral's name day
event to be announced

JULY/AUGUST 1990

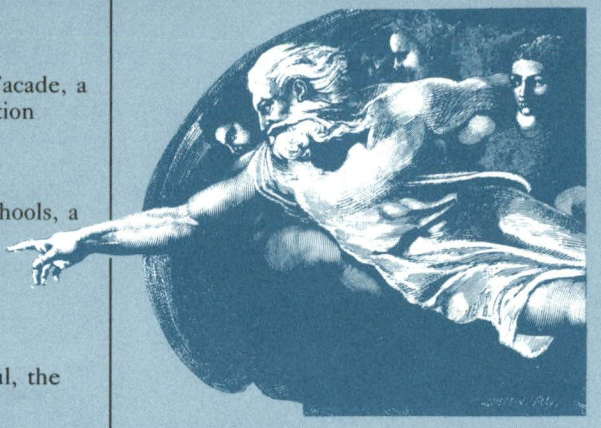
Summer Festival
Eight evenings of praise and thanksgiving through the arts
dates and artists to be announced

SEPTEMBER 1990

Sunday 16
A Festival Eucharist Celebrating the Episcopal Heritage of Washington Cathedral, seat of the Presiding Bishop of the Episcopal Church USA
The House of Bishops in procession

Thursday 27
A Recognition Dinner for friends of the cathedral

Litanies in procession



THROUGHOUT THE YEAR . . .

Additional events, conferences, and concerts are still being scheduled to celebrate and honor the cathedral's commitment to ministries of: Thanksgiving, Stewardship, Learning, Compassion, and the Religious Heritage.

Subsequent issues of *Cathedral Age* will feature a special calendar of music and cultural events, and announcements regarding cathedral conferences and programs on matters of spiritual and societal concern.

CALENDAR

sands of artisans and benefactors who have given of their skills, time, and substance over these years to the continued construction of the cathedral.

Thanksgiving to God for supporting those who have been privileged to complete the building of His cathedral.

Thanksgiving for the continued opportunity to serve Him through the worship, ministry, and outreach of this house of prayer for all.

II. STEWARDSHIP

All people are called to stewardship, to responsible action toward those portions of God's creation entrusted into their care. We at the cathedral are called to be stewards in two senses:

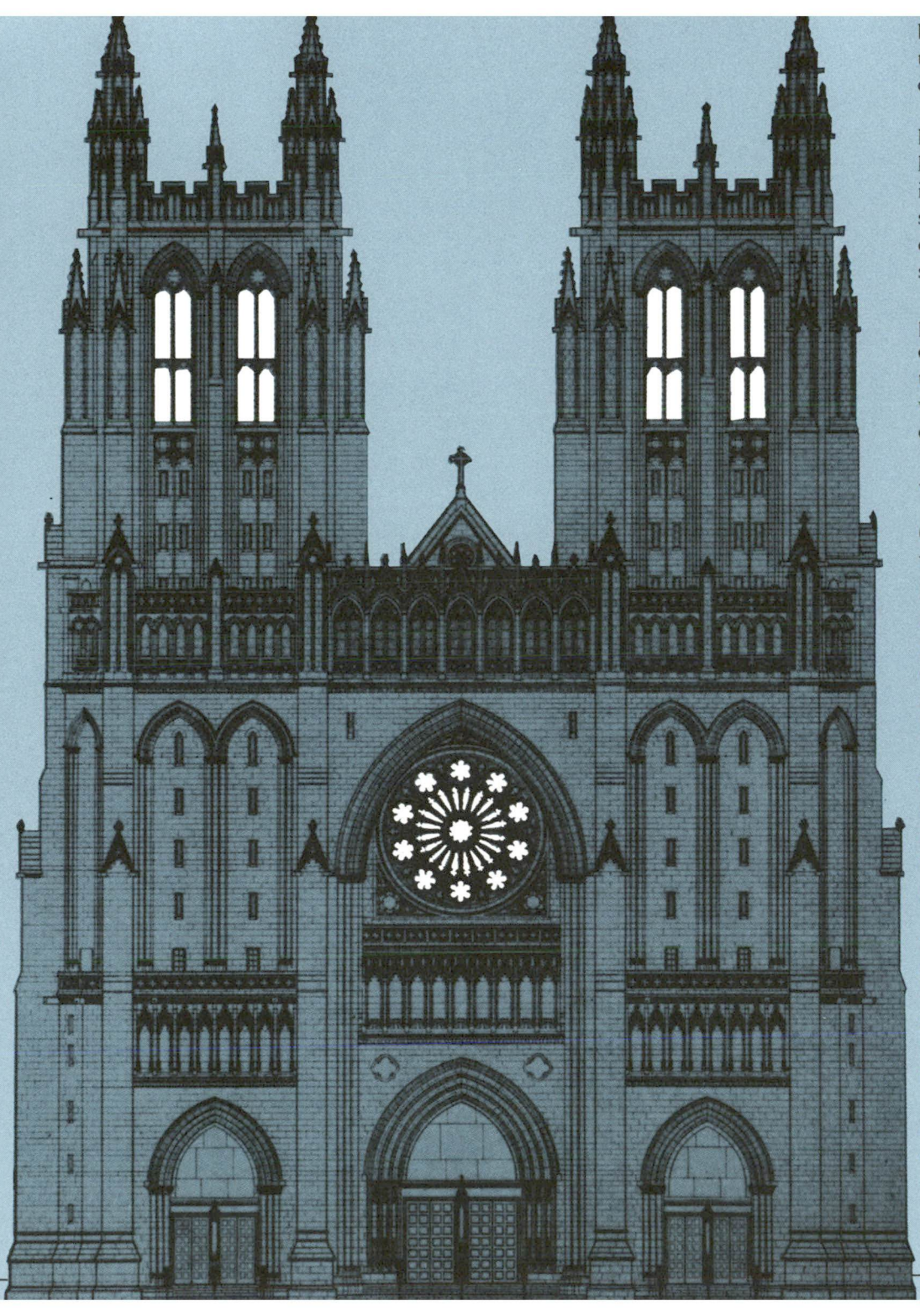
First, as conservators of the physical fabric of this great temple given to us by the tens of thousands who have gone before us.

Second, and more importantly, as educators and evangelists, to lift our voices on behalf of the earth in the continuing battle against the forces of degradation and destruction. This cathedral, a symbol of the unity of creation, is to be a bulwark in the earth's defense.

III. LEARNING

The cathedral inspires inquiry. Its majesty and mystery draw visitors and worshippers into questioning how, and why. It is also in the tradition of cathedrals to be centers of learning, both religious and secular. The consecration year will celebrate the Cathedral Foundation's historic commitment to learning:

First, by showcasing the contribution of the educational institutions on the Close: the National Cathedral



be truly thankful for God's great gifts to us is to want to share them with others in different ways:

Washington Cathedral is called to lift its voice on behalf of all those who have been oppressed and impoverished whether it be by racism and sexism or by the brutal results of indifferent political and economic systems.

The cathedral will work to be a place of leadership, and to offer the cathedral's visibility and support, for those persons and organizations who work on behalf of the hungry and the oppressed.

V. CELEBRATION OF OUR HERITAGE

Washington Cathedral is not only "a house of prayer for all people;" it exists in a particular nation and in a particular religious tradition. In this celebratory year it is fitting to pay attention to the singular gifts we have been given:

First, we will celebrate the particular Anglican tradition as it has come down to us in the Episcopal Church; appreciative of our own inheritance within the riches of American religious pluralism.

Secondly, we will celebrate our commitment as "chief mission church" of the Episcopal Diocese of Washington and our service past and future to the people of the Washington area and the District of Columbia in which we work and live.

Finally, as "a great church for national purposes," Washington Cathedral is a symbol of this nation's inheritance of religious freedom. We will celebrate this greatest of gifts, denied to so many in our world.

STUART SYMINGTON 1901-1988

a remembrance

by **MARGOT SEMLER**

"This Cathedral deserves a constituency truly representative of our beloved nation." With these words Stuart Symington, the twelfth president of the National Cathedral Association, set forth in 1974 the major direction for the association during his leadership. His commitment to broaden the membership led him to write to all the bishops and clergy of the Episcopal Church: "Here is a remarkable instrument, capable of sounding a message of hope, understanding and peace in the troubled world. You and every one of your parishioners have a share in its ministry."

The understanding and commitment of Stuart Symington to the importance of Washington Cathedral, and of the NCA, stemmed from his perspective as a national leader. An astute businessman as well as civic leader, he served his government and the nation in many capacities, including: Secretary of the Air Force, Senator from Missouri, and candidate for President of the United States.

Another Hill

Addressing the General Convention of the Episcopal Church in 1976, he spoke of his work on Capitol Hill and then said: "There is another hill in Washington. It is Mount Saint Alban, on which stands our National Cathedral, an ecumenical symbol of the religious spirit so necessary to our age. It is time those two hills move closer together."

And his closeness to the cathedral was reinforced by the involvement of members of his family: by his brother-in-law James J. Wadsworth who had served as NCA president; by his son James, member of the Cathedral Chapter; and especially by his wife Evelyn, who had served for many years as a thoughtful and generous cathedral volunteer, chairman of the NCA Washington Committee, and as a member of the NCA board of trustees. Upon her death the Senator and their friends dedicated the beautiful carved wooden screen in the Chapel of the Good Shepherd in her memory. She is buried in the cathedral, as now is he.

Senator Stuart Symington passed symbol of office as NCA president to his successor Huntington Harris in 1977.

Cathedral Service

On January 10, 1989, a memorial service was held for Senator Symington at Washington Cathedral. Eulogists included David Acheson, himself a former NCA president, who spoke of the Senator's dedication to the cathedral; Senator Fritz Hollings, who described this distinguished statesman's extraordinary years of service to his country; Clark Clifford, who defined the courage of his close friend; and Jim Symington, son and admirer, who closed his thoughtful words by saying that he and his brother Tim walk not in their father's shadow, but in his light.

So do all who work throughout the nation on behalf of this, his cathedral.

[Editor's Note: On December 14,1988, Washington Cathedral lost one of its longtime friends and most stalwart supporters with the death of Senator Stuart Symington. He served as president of the National Cathedral Association from 1974 to 1977.]

news of the NCA

by NANCY IGNATIUS and MARGOT SEMLER

Greetings to all NCA members across the country!

Welcome Janie Hulme

We have some very good news to share with you: the addition to our NCA staff of a new Assistant Executive Director, Janie H. Hulme. Janie has a diversity of skills and interests, all of which will serve the NCA well. She has had professional experience in public broadcasting and has worked at the Kennedy Center for the Performing Arts in their education program. She has engaged in a number of volunteer activities as well, and strongly believes in the importance of volunteer work. She and her husband and two children live near the cathedral and enjoy spending time here as often as possible. We are indeed fortunate to have Janie as part of our hard-working NCA staff as we move toward the challenges of 1990 and the completion of our great cathedral.

Janie H. Hulme

Janie is replacing Elsa Skaggs, who was with the NCA for four and a half years and has left for other career pursuits. During her time here Elsa helped the NCA grow in strength and numbers, served with intelligence, creativity, and good humor, and was a fine example of what service can and should be.

20,000 Members by 1990

We are now hard at work, as are many of you, to reach our goal of twenty thousand members by 1990, the cathedral's special year of celebration. But we are not there yet. We need to be thinking about possible new members; certainly we each have friends who would love to become members of the cathedral family if we were to give them the opportunity to join. Just think! If each one of us were to attract at least one new member we would easily reach and surpass our goal, and thereby strengthen further our support for our cathedral. As you know, there are forms to fill out or to give your friends at the back of each *Cathedral Age*, and in the summer we will send you a special membership form to help you enlist a new friend for the NCA.

So many interesting and exciting things have been happening at the cathedral. In addition to the telecast of the Christmas service which we hope many of you saw (and for those who did, a note of thanks to your local TV station manager would help assure its being telecast in your area again next year), there was the inaugural service for George Bush—a beautifully designed and faultlessly run occasion that invited participation by many faiths.

Also in the month of January the cathedral hosted a week-long celebration of the life and spirituality of Hildegard of Bingen, including a retreat, lectures, concerts, and workshops (see article in this issue). NCA members received special discounts for the Hildegard events, almost all of which were sold out and which have received rave reviews.

NCA Project—Almost There . . .

A note to all of you who have supported our NCA project to raise $300,000 to help with preparations for the great year of celebration. We now have over $250,000 in hand or in pledges, and a letter has been sent to you asking for your thoughtful support in this crucial effort to get us ready for 1990. We are very grateful for all that you have done, and hope that we will have this project completed by the annual meeting.

First cut on final finial. Nancy Ignatius, Janie Hulme, Margot Semler and J for NCA pinnacle, with carver Vincent Palumbo (seated).

Please note on your calendars the dates of the Annual Meeting: May 23-25, 1989. This will be a chance for NCA members to come together again as a family to hear of our exciting plans for the future and to get to know our cathedral even better and in perhaps new ways. We will focus on the magnificent art and artists of the cathedral in ways that we hope will enhance your understanding and enjoyment and will underscore the spiritual and theological meaning of our great artistic treasures. We hope you will plan to be with us. It will be a beautiful time of year and a wonderful chance for us to become reacquainted.

New Regional Chairmen

A word of greeting to our new regional chairmen: it is with great pleasure that we welcome the following new leaders in the NCA:

* Mrs. Oscar Acer (Petah), Williamsville NY, who succeeds Dwight and Bobbie Blakeslee as chairman for Western New York;
* Mrs. Robert Barrow (Barbara), Milwaukee WI, who succeeds Lynn Laun as chairman in Wisconsin;
* Mrs. Mary Alves Busby, Solana Beach CA, who succeeds Paul Atwood as chairman in San Diego;
* Mrs. Donald Gray (Mary Jane), Potomac MD, who succeeds Pat McKeen as chairman in Washington;
* Mrs. Helen Tyler Johnson, Missoula MT, who succeeds Kay Turman as co-chairman in Montana;
* Mrs. Roy Unkefer, Atlanta GA, who will serve as co-chairman in West Georgia.

We are deeply grateful to those who have assumed the responsibility of representing the cathedral throughout the country, and to those whose who have served the cathedral with devotion and dedication.

gue (standing L. to R.), celebrate start of work on cathedral's last stone,

David Smith chairs 1989 Corporate Campaign

David M. Smith, senior vice president of First National Bank of Maryland and manager of the bank's Washington office, is serving as chairman of the 1989 Corporate Campaign for Washington Cathedral.

The Corporate Campaign held its kick-off in February with a luncheon at the F Street Club in Washington. At the luncheon, Mr. Smith announced that the campaign's goal is to raise $100,000 from one hundred businesses in the Greater Washington community by August 31, 1989, the close of the cathedral's fiscal year.

Mr. Smith is chairman of the Mid-Atlantic Clearing House Association, an association of banks providing electronic funds transfer services, and secretary/treasurer of the National Automated Clearing House Association. He also serves on the Business Development Committee of the Greater Washington Board of Trade. He is an active member of Epiphany Episcopal Church in Timonium, Maryland, and serves on the Board of Directors of the Bishop Claggett Center for the Diocese of Maryland.

Presenting the cathedral's case together with Mr. Smith was W. Reid Thompson, chairman of the board and chief executive officer of Potomac Electric Power Company and honorary chairman of the cathedral campaign.

Joining with Mr. Smith and Mr. Thompson on the corporate committee are:

Terry Beaty, Davidge and Company
Louis Becker, Bank and Office Designs
Roger Block, B.F. Saul Mortgage Company
Walter Burns, Begg, Incorporated
John Derrick, Potomac Electric Power Company
Colden Florance, Keyes Condon Florance
F. David Fowler, Peat Marwick Main and Company
Stephen Goldberg, Stephen Goldberg, Inc.
Brian Grover, Cushman and Wakefield
Griffin Holland, District-Maryland Realty
Vernon W. Holleman, Jr., Vernon W. Holleman, Jr. Company
Jonathan Rose, National College Scholarship Foundation
C. Ronald Scheeler, Ernst and Whinney
Dick Swanson, Germaine's Asian Cuisine
William Trimble, Hay-Adams Hotel
John Van Wagoner, Prospect Enterprises
Mallory Walker, Walker & Dunlop
Craig Williams, The Ritz-Carlton Hotel

Any business in the Greater Washington region which is interested in participating in the 1989 Corporate Campaign is urged to call Mr. Smith at 202-775-4820, or the cathedral's development office at 202-537-6255.

Planned Giving

BEQUESTS

by CARLA ROSATTI

In 1962 Miss Willie May Darrow of Silver Spring, Maryland, talked with then cathedral business manager John Bayless about the possibility of providing some small memorial to her parents in her will. A quarter of a century later, after Miss Darrow's death, Washington Cathedral learned that her will included a bequest of one-third of her estate to the cathedral. The more than $168,000 received from Miss Darrow's bequest has been used to name a conference room in her parents' memory, and to help support the completion of the cathedral.

By making a bequest to Washington Cathedral, a cathedral friend can, as Willie May Darrow did, ensure perpetual support for the cathedral's life and ministry. A bequest equal to twenty or more times an annual gift to the cathedral will generate an income that will meet or exceed a friend's current support.

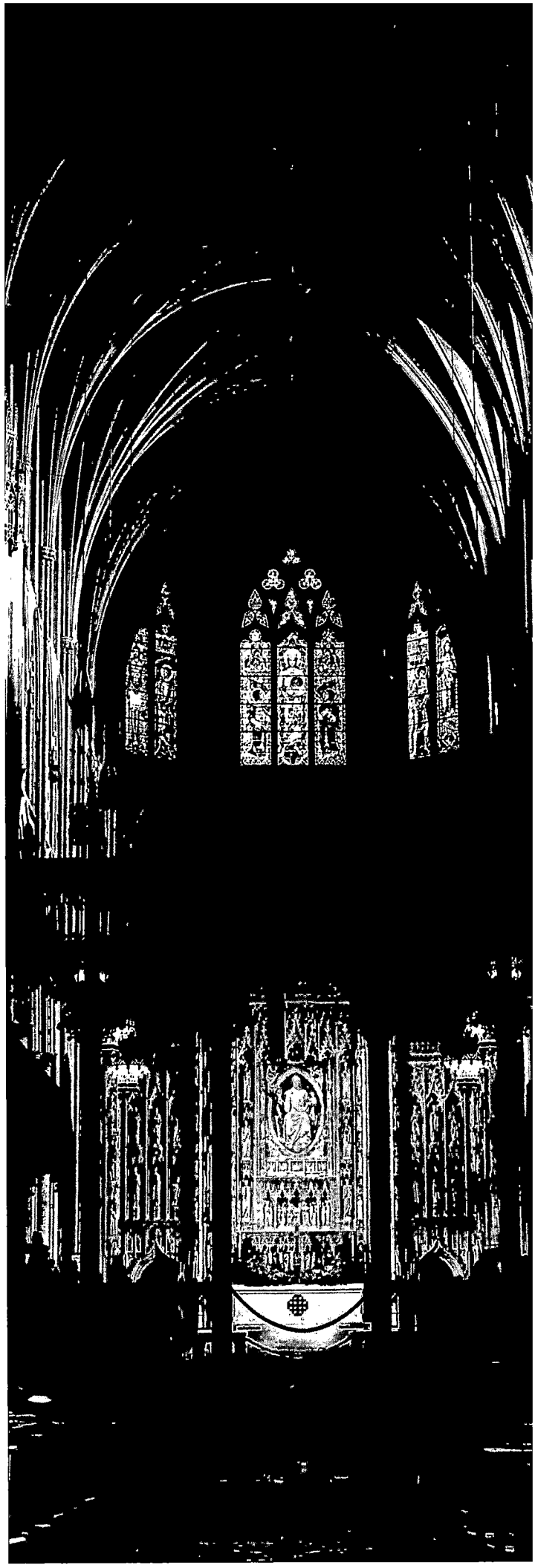
A cathedral friend may designate a specific amount, a percentage of the estate, or the remainder of the estate to Washington Cathedral. Although unrestricted bequests are most useful because they provide flexibility in meeting the cathedral's needs, bequests for a designated purpose are also deeply appreciated.

The legal designation for a bequest to Washington Cathedral is **"to the Protestant Episcopal Cathedral Foundation of the District of Columbia for the use of Washington Cathedral."** If a bequest is for a specific purpose, that purpose should be briefly stated, and the following additional language is suggested: "If, in the future, the governing body of Washington Cathedral determines that it is no longer practicable to use the principal or income for this specific purpose, it may be used for other needs of Washington Cathedral which are similar in nature and are considered compatible with the testator's general intent."

Bequests to Washington Cathedral can include:

- **Direct Bequest** A cathedral friend may leave a specified asset or amount of the estate (cash, securities, real estate or other property), or a percentage of the value of the gross estate, to Washington Cathedral.
- **Residual Bequest** A cathedral friend may give to Washington Cathedral a portion or all of the estate after all expenses, liabilities and other bequests have been satisfied.
- **Contingent Bequest** A cathedral friend may designate Washington Cathedral as a beneficiary of the estate only if the primary heirs do not survive.
- **Testamentary Charitable Trust** A will may establish a trust that makes payments for life or for a term of years to one or more beneficiaries, and then the remaining principal to Washington Cathedral; or conversely, payments for a term of years to Washington Cathedral, and then the remaining principal to one or more beneficiaries.

For further information on making a bequest to Washington Cathedral, please write the Washington Cathedral, Development Office, Mount Saint Alban, Washington, D.C. 20016, or phone (202) 537-6255.



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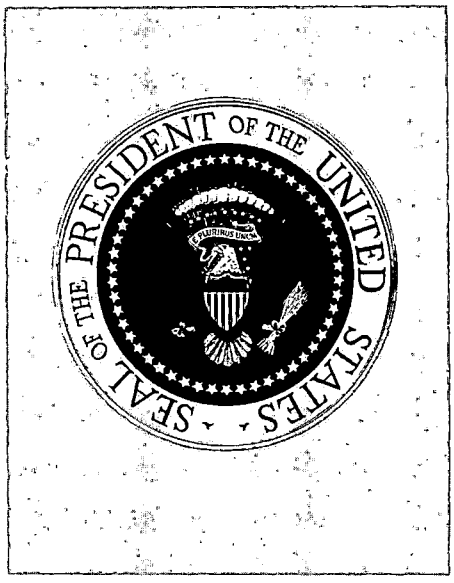


A Forum Featurette: Three Homilies from the National Day of Prayer and Thanksgiving

[Editor's Note: The three homilies that follow were given at the Inaugural Prayer Service held at Washington Cathedral on Sunday, January 22, 1989. They are reprinted as excerpted for publication in the Washington Post, with permission.]

Caring for the People of America

A homily preached by the Reverend Professor Peter Gomes, minister of Memorial Church at Harvard University

It is a joyous and a dangerous thing that we do in this great place on this great day. The joy, of course, is real whenever the people of God gather together in thanksgiving to celebrate the great things God has done with us, to us, and for us.

There is joy as we celebrate the renewal of civic life in this republic before God and in the company of His wonderfully diverse people. There is cause for joy—and rightly, we call this a day of thanksgiving—because we of all peoples have much for which to be thankful.

But it is as well a dangerous thing that we do, for we have come here not simply to congratulate ourselves upon choosing God, or to congratulate God for having the consummate good taste to choose us, but rather to pray. We have come to pray that God indeed will hear our prayer.

And here is where the danger comes in. Prayer is not neutral, it is not passive. It is active, volatile, and this is why it is dangerous. Things can happen when prayer is put, and that is why the advice of the old adage is sound: "Be careful for what you pray, you just might get it."

So the danger here is not that God is perhaps inattentive to our prayers. The danger consists in the fact that God hears the prayers of His people and may very well put the challenge of translating those prayers into deeds.

The work that is entrusted to all of us, not just the president, the vice president, and the other officers of state, but to all of us, is the work of caring for the peoples of this land.

The epistle of James puts it to us clearly, perhaps too clearly for those who count on scripture to be conveniently obscure:

"What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace and be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has not works, is dead." (James 2:14-17)

For some, it will seem sufficient to meet the requirements of the gospel to supply those needs of the body. And woe to those who would neglect the necessities of those who huddle against the cold in our streets and whose needs are vividly, painfully, embarrassingly clear to us all. We would not offer these stones for bread, or a prayer in place of food and shelter.

But the greatest casualty, the greatest impoverishment, is what you see if you ever dare look in the eyes of those who confront us from the grates and doorways of the nation: It is the impoverishment of hope, the loss of any confidence in self or future.

The essence of the work of faith is hope, the firm belief in present value and future possibility. And it is only in such a hope that a nation as needy and diverse as we are can enjoy that domestic tranquility and pursuit of happiness for which our mothers and fathers lived and died.

There must be such a hope for the destitute of our American Calcuttas; there must be such a hope for the prisoners of the inner city within sight of this cathedral and beyond; there must be such a hope for the young people of the land; there must be such a hope for the aged and the destitute; there must be such a hope for persons with AIDS and those who love and care for them; there must be such a hope for the prisoners of affluence and indifference; there must be such a hope for those of you who are to govern the land by the framing of just laws and their honorable administration.

Caring for God's Creation

A homily preached by the Honorable John Ashcroft, governor of Missouri

For those who believe in God's word, there is no mistake. We are stewards of creation, of the very elements from which God chose to create us in His own image.

By giving us dominion over the earth, expecting us to till it, God has shared with us His role of creator. Not that we are creators of origin, but we in large measure shape the nature of the world in which we live, we can create communities of pollution or purity—we make the choice.

We can enhance the existence of those that are endangered or we can extinguish them. Let us make a declaration of responsibility for our God-given creative role, that we will create purity and health rather than sickness and destruction.

Fortunately, many of our environmental missteps of the past can be redeemed. We have an incredibly wonderful opportunity to correct some our our past errors, to clean them up and start over again. With God's help, science will bless us with even greater capacity for redeeming our past sins against the environment.

Reconciliation of the Peoples of the Earth

A homily preached by the Most Reverend Edmond L. Browning, presiding bishop of the Episcopal Church, USA

In his second inaugural address, Abraham Lincoln set the moral course for a nation that needed to be put back together after a blood-and hate-filled schism. The concluding words of that address are forever engraved in our national soul: "With malice toward none; with charity for all," he said, "with firmness in the right, as God gives us to see the right . . ."

Nowhere is God's right made clearer than it was many hundreds of years before Lincoln, on a mountaintop, where a great moral teacher set forth his values and bequeathed to us a fundamental moral authority. Jesus of Nazareth, in what we know as the Beatitudes, calls those who hear his words to become blessed ones, to receive a blessing through their actions. Blessed are those who mourn, he told them, blessed are those who are meek, those who desire to do what God requires, those who are merciful to others, those who are pure in heart, those who work for peace, those who are spiritually poor, those who are persecuted, because they do what God requires.

Jesus' message was that the way we treat each other is the basis for judging our lives now and hereafter. This teaching of charity and compassion toward each other, the same charity exalted by Lincoln, would usher in a new way for humans to live together, to serve the common good, and also to assure us of God's eternal blessing.

Moral leadership is grounded in the inner disposition to love and compassion. This inner disposition, nurtured by the Holy Writing and prayer, enables a leader to reach out to tap and release the deep well of justice and compassion in a nation's people. This leadership makes conscious that which lies unconscious in the soul of a nation. From this leadership emerges national greatness of will and purpose in the exercise of justice and mercy.

When the moral leader shows his inner disposition of love and compassion through his words and actions, the people recognize, acclaim, and accept his authority. In fact, they hunger for that leadership, and as they are satisfied, they are reconciled one to another.

Inauguration and Rejection at Nazareth

A sermon preached by Provost Charles A. Perry on Sunday, January 29, 1989

One week ago in this cathedral over three thousand people were gathered to pray for our new president and for this nation. Some of you may have been here or may have seen some of the service on television. All spoke well of Mr. Bush. One week later the criticism of the president has begun. Last week many of you may have been in a church where the Gospel lesson was about Jesus' triumph as He read from Isaiah in his hometown synagogue at Nazareth. This Sunday that story continues but, as you have just heard in today's Gospel reading, what began in triumph ended in rejection.

The rejection of Jesus at Nazareth is much more than a story about a fickle crowd. St. Luke's story of the inaugural of Jesus' public ministry goes much deeper. It is not just about that synagogue congregation long, long ago. It is about Christians, you and me, here and now.

The story starts with praise, praise of Jesus. He has just read from the prophet Isaiah (more of that later). He closes the book and sits down and Luke tells us, "the eyes of all in the synagogue were fixed on Him." Jesus makes a pronouncement, "Today this scripture has been fulfilled in your hearing." This must have sounded strange. Isaiah's promise made hundreds of years earlier was that day in a village synagogue being fulfilled. Strange or not, Luke goes on to tell us, "All spoke well of Jesus and wondered at the gracious words which proceeded out of His mouth."

Today almost everyone speaks well of Jesus. How can we not speak well of the lover of the little children? He represents everything good and right and lovely. He "walks with me and He talks with me and He takes me by the hand." He is very much like me and my family, most likely He was an Episcopalian. Everyone likes Jesus. No wonder they spoke well of Him.

But then someone said, "Is this not

Joseph's son?" Isn't this the son of the local carpenter? Perhaps this was just hometown pride. Local boy reads well in the synagogue. Perhaps something else is going on. Local boy is implying that he, his deeds and his words, are the fulfillment of the prophecy of Isaiah. Is Joseph's likeable son claiming too much? Maybe we praised him a bit too soon!

Now the mood shifts. Jesus speaks plainly. He has picked up the nuance of their question. He has perceived that they have misunderstood Him. So He says to the synagogue congregation:

> Doubtless you will quote to me the proverb, 'Physician heal yourself.' Perhaps you want me to perform here in my hometown healings like the ones you heard I did in that territory on the other side of the lake. Well, truly, I say to you, no prophet is acceptable in his own country.

The mood has really shifted. They have praised Jesus. Then they wonder. Then He takes them on, almost belligerently.

Jesus goes on to remind them that Elijah in his time, healed only a widow in Sidon, a pagan woman,

The rejection of Jesus at Nazareth is much more than a story about a fickle crowd.

though there must have been many needy widows in Israel. And Elisha in his time healed only Naman, a Syrian, though there were many lepers in Israel. Jesus is telling the Jewish people of Nazareth that His mission and His calling is not limited to his own people, to his own kind. He is called and sent to the outsiders as well.

Now perhaps they hear the Isaiah passage He read in a new way and they don't like it. The passage Jesus read goes this way:

> The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed.

Jesus is sent to the outsiders, to the poor, to the captives, to the oppressed. The synagogue congregation thought they were the subject of Isaiah's prophecy, that they were the poor and oppressed, at least spiritually poor and spiritually oppressed. Jesus tells them that Isaiah's message is fulfilled in Jesus' work and teaching among the outsiders, the pagans, the sinners, the really poor and the really oppressed. They don't like what they hear. Do we? . .

Jesus says that He comes to the outsiders, the really poor, the real captives, the really oppressed, to

Jesus is telling the Jewish people of Nazareth that His mission and His calling are not limited to His own people, to His own kind.

those outside the religious community, those people over there. The synagogue is getting angry. Are we also a bit concerned? Who are the outsiders in our world, the strangers in our times? The people on the grates? Yes, they are outsiders. The people on dope? Yes, they are the outsiders. The new immigrants? Probably. They, those Haitians and those Central Americans, ill-educated and unskilled, they (we think) are not like our grandparents who came from Europe in the last century. Jesus told the synagogue that He had been sent not only to the Jews but also to the outsiders and they didn't like what they heard. Do we?

Now the scene gets ugly. Luke tells us that when they heard and really understood what Jesus said about his mission to the outsiders, the people in the synagogue "were filled with wrath." They promptly expelled Jesus from Nazareth and tried to throw Him off the top of a hill headlong. According to Luke, Jesus' inaugural appearance among His own people almost ended in his death. But, He escaped their wrath, left his hometown and went away to those outsiders across the lake.

Jesus was received with praise as He read the passage from Isaiah to His townspeople in the synagogue. Then they wondered if their hometown boy was claiming a bit too much for a carpenter's son. Then He interpreted Isaiah to them. He was sent not only to the religiously pious, not only to the well and the whole, not only to the reasonably well-off, not only to the good and virtuous. No He was sent also to sinners and pagans and the really poor and really oppressed. They didn't want to hear Jesus' message of inclusion. Do we? They were the saved, God's chosen people. So we believe also. For them and for us God's saving message is intended and no upstart itinerant preacher is going to tell it differently, not even Jesus. If the preacher is so committed to a mission to outsiders they will accommodate Him by expelling Him from their synagogue and their town. Some would be satisfied only with His death.

I believe that it would be easier to live with a Jesus who came only for us and for people like us. I guess the words "people like us" would include all Christians (though in my childhood I was not sure Roman Catholics were included). Jews are probably included and so are many nice unbelieving people who act morally and responsibly. But, are others included in his love and care? It would be a lot easier if Jesus came only to be with people like us, but that is not the plain meaning of the Gospel. The rejection in Nazareth at the very outset of his public ministry demonstrates clearly that Jesus came also for the outsiders, outsiders then and outsiders now.

He was rejected at Nazareth and we are tempted to reject Him now when we listen carefully to His voice, when we are reminded of the full impact of His message. We don't reject Him by shouting, "Crucify Him." We are much less overt about it. We simply ignore Him. We simply ignore His work and the clear implication of His message. For if He was sent to bring good news to the poor, then so are we. If He was sent to proclaim release to the captives, then so are we. If He

Provost Charles A. Perry

was sent to liberate the oppressed, then so are we. We are not so sure we like this message and its obvious implications for us.

The plain meaning of his life and words and death requires a broad and inclusive understanding of who the poor and oppressed are. Unless we want to join those who expelled Jesus from their community that day at the inauguration of his public ministry, we are called to go with Him to those outside. We are called to fight drugs, not just to protect ourselves and our own, but to save those being destroyed by the drugs. We are called to fight for the oppressed, not only in communist dominated lands, but in those places dominated by totalitarian regimes, even those allied with us.

And most important, Jesus lived and died and rose again not only for the victims of active obvious oppression but for those who are oppressed by uncaring and indifferent economic and political systems. Our new president has called for a kinder and gentler America. We know that he is right. We want to live in a society which cares for its outsiders, and supports its poor and relieves its oppressed.

Unless we want to join those who expelled Jesus from their community that day at the inauguration of his public ministry we are called to go with Him to those outside.

Today's Gospel is about praising and rejecting Jesus, about listening to Him and heeding His voice. Jesus is truly praised when He is understood and truly worshipped when we follow Him in the world. To insist, as we do, that the Spirit was upon Him in that Nazareth synagogue, is to take seriously His spirit in our lives. To do this is to discover that we are His proclamation. To be His proclamation is a matter of both word and deed. And it matters to whom we speak and for whom we care.

You and I have been called and sent to proclaim good news to the poor and release to the captives and liberation to the oppressed. Rejoice in your calling. Give thanks for His trust in you! Praise Him by what you do and for whom you care.

The Promised Land

A sermon preached on February 19, 1989, by the Reverend Canon Michael Hamilton.

I wish to preach today on God's promise to Abraham and the Jews to give them a homeland; and what that involves theologically, morally, and politically. First, let me return to the Bible for it is important to note that there were always qualifications placed upon this covenant with Israel. In Deuteronomy, chapter 30, comes this warning: "If you obey the commandments of the Lord . . . the Lord will bless you in the land which you are entering to take possession of. But if your heart turns away . . . you shall not live long in the land. . . ." Similar warnings occur elsewhere in the Old Testament and this one in the Apocrypha (2 Esdras 14). "The land was given to you . . . but your fathers committed iniquity . . . and because the Most High is a righteous judge in due time he took from you what he had given."

God is telling the Jews, and indeed all of us, that our welfare and peace, both individually and as nations, will depend to a significant degree on how wisely and compassionately we conduct ourselves vis a vis our neighbors. How then can we contribute to this peaceful will of God?

First I suggest we should listen carefully to what is being said, to the feelings and arguments of the protagonists who lay claim to the land. As someone who once lived in Palestine and has visited it since, let me share with you how I hear PALESTINIANS speak.

"I don't want to have to fight for my land, but what else can I do? We lost half of Palestine when in 1948 the Jewish invaders won their first battle. They came mostly from Europe because you Christians had persecuted them for centuries and the Germans had nearly destroyed them in the Holocaust. Why in God's name should I have to pay for your sins?"

"So we fought them. We lost again and again, and for the last twenty-two years they have occupied all our country. They have appropriated land whenever they wanted, restricted our water supplies, closed our schools, censored our press, blown up our houses, imprisoned us without trial and tortured or deported our young men who have protested. We have no elections, no civil rights. In desperation a year ago we started a community uprising, an Intifadah, to draw attention to our plight and to appeal to the world for help. As unarmed civilians we have thrown stones at the soldiers of the Israeli military occupation. Over four hundred of us have been shot and killed, while only twenty of them have died. Their soldiers break the arms of our teenagers, they beat up whole families in communal punishment, they shoot us like dogs and we have no defense. You have seen this suffering on television. We will continue to demonstrate even if we all have to die."

Canon Michael Hamilton

"Yes of course it is true, that in frustration we have struck back through acts of terrorism, but that has not worked for us. Now we have renounced terrorism and have officially recognized the state of Israel."

"Give us what simple justice dictates, what the United Nations, the European powers, and the American churches have demanded, that the West Bank and Gaza be restored to us so that we can live in independence and peace."

Let me now speak as if I were an ISRAELI. "I don't want war either, I want to live in peace in the land God promised us and I wish the Arab states would stop attacking us. But we have to defend ourselves against war and the endless ghastly P.L.O. terrorism. As God has ordained, and our military defense requires, we must expand our settlements and continue to occupy the West Bank and Gaza. Of course Jerusalem is rightly ours."

"Until these Palestinian grasshoppers either leave our country or show reliable signs of being trustworthy citizens, we must control them. We don't like being cruel but we must put down their present dangerous rebellion."

But wait a bit; for you need to hear AN ADDITIONAL ISRAELI VOICE, one which is growing in vol-

ume. "I oppose our military occupation, it is both immoral and a political cul de sac. If we are to maintain our democratic and religious values we cannot deprive Palestinians of their civil rights, much less visit on them this appalling physical violence. How can we Jews, who ourselves have suffered so greatly, now behave as tyrants to others? In this age of missiles many of our generals tell us we do not need the West Bank land for our defense. Our future security lies not chiefly in force and weapons, but rather by living as friends and economic partners with our neighboring states. Let us sit down with the P.L.O. leaders and negotiate land for peace."

Now you can see how complicated this matter of who should live in what piece of land is! There are rights and wrongs on both sides. We Americans are involved because we supply major annual funding of the Israeli budget and therefore, like it or not,we have moral responsibility for how it is spent. How should we act then as Americans and as Christians called to be peacemakers in God's world?

Let me share some personal opinions with you, first regarding the Palestinians. Criticism of terrorism is not anti-Arab, but rather is to be supportive of the Palestinian's best interests. P.L.O. terrorism against innocent civilians is always wrong and lessens the effectiveness of their appeals for justice. So we should support Arafat in his recognition of Israel and his turning away from terrorism, and condemn any Palestinian fringe elements which may continue terrorist acts.

While throwing stones at soldiers is violent, it is probably the only way left for Palestinians to protest. Appeals coming from the United Nations and from all over the world for the Israelis to negotiate have not succeeded. Israelis do not permit elections by which Palestinian leaders could emerge, those who do voice their concerns are put in jail often without trial. When I asked Palestinians if they could not demonstrate peacefully, as in our American civil rights marches, I was reminded that all such demonstrations are illegal, and that when they occurred, Israeli soldiers beat up the demonstrators. There is also a practical advantage in stone throwing—it keeps some distance between the protagonists.

Now let me comment on the Israeli situation. We must also condemn the brutal behavior of their occupying forces. In doing this we are not being anti-Semitic, but rather I believe, acting in the best interest of their state and in support of many of their citizens who agree with us. Beating unarmed civilians and deportation of their spokesmen, is immoral, against Geneva Conventions and totally unacceptable as means to resolve what is essentially a political problem.

As church people who are called to be the ambassadors of Christ, we must be faithful peacemakers . . . we must work and pray for the welfare of both Israelis and Palestinians.

However we must continue to support the existence and security of the Israeli state, as we also work to provide the Palestinians with their independence and security. The major American denominations, the Anglican Bishops at the recent Lambeth conference, the Episcopal General Convention as well as our own Washington Diocese, all have gone on record for a two-state solution of the conflict. So our efforts in this direction are implementing church policy.

I believe our government and Congress have been less than courageous for they have been intimidated by the Pro-Israeli lobby which provides biased information and threatens the reelection of those who oppose their views. It is our responsibility to counteract that lobby and to provide balanced information.

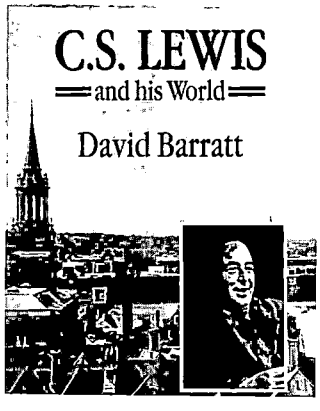
There is one further point I wish to make which has been an important learning for me. Jews around the world have been persecuted so much and for so long, most of it by Christians, that they have become incredibly insecure and distrustful. We must always remember this and make sympathetic allowance for it. We need also to be alert to challenge any revival of general anti-Semitism arising out of this Middle East conflict.

Lastly as church people who are called to be the ambassadors of Christ, we must be faithful peacemakers. As Christ wished to be like a hen protecting and guiding her chicks, we must work and pray for the welfare of both Israelis and Palestinians. Regardless of what dreadful things we think either of them do, God cherishes them both and we must hold on firmly and lovingly to their hands.

As Americans and Christians we can provide opportunity, space, and freedom for them to voice their grievances, hopes, and fears to us, and then, by the grace of God, in negotiation with each other. God's promise to Israel can be fulfilled. His peace and justice is waiting to be realized.

readers' corner

The books reviewed below are available through the Cathedral Book Shop *for the list price plus $2. 95 a book for postage and handling. National Cathedral Association and All Hallows Guild members, as a benefit of membership, receive a ten percent discount on books and other purchases at the cathedral shops. Be sure to include your membership category and your payment when you order.*



C.S. Lewis and His World, by David Barratt. Marshall Pickering/Wm. B. Eerdmans Publishers Company, Grand Rapids, Michigan, 1987, 46 pp., color, 8x10, hardcover, $9.95.

For those familiar with the writings of C.S. Lewis, or as an introduction for newcomers, this little book is a gem.

In only 46 handsomely illustrated and wonderfully readable pages, Barratt succeeds in reviewing the sense and style of both Lewis' work and life. Everything is here, from the be-

stselling *Narnia Chronicles* and Lewis's sci-fi trilogy—*Out of the Silent Planet, Perelandra, That Hideous Strength*—to the "straight" works, like *Mere Christianity, Letters to Malcolm: chiefly on prayer* and even his literary criticism.

In a remarkably fast, and yet thoughtful, read, Barratt provides an overview of Lewis's life, love, and family cares; and the chief points of his professional and theological concern.

For those unfamiliar with C.S. Lewis, he was an English don—professor of English Literature, first at Oxford and later Cambridge—who provided the post-World War II English-speaking world with some of the most thoughtful—and yet approachable—arguments for the vitality, depth, and applicability of basic, orthodox Christianity.

He did it directly, with strongly reasoned works on *Miracles* and *The Problem of Pain*. And with works of fiction—such as T*he Screwtape Letters* (letters from a senior to a junior devil)—that lit the fire in the heart for what Lewis would call Joy—or Desire/Yearnings—for the heavenly country. His fifty books, written largely in the 1940s and 1950s, still sell over two million copies annually and are widely available.

One of the genuine achievements of *C.S. Lewis and His World* is that while it understands and appreciates and helps the reader to come to know Lewis, it also provides perspective. Lewis, while no misanthrope, did not always wear well with feminists, for example. And he tended to an overconfidence in human reason, and a sometime tendency to line up things into an either/or debate, when reality might allow other options.

But in the flow of literary and human and spiritual history, those are minimal failings relative to an ability to touch human hearts and to point and encourage countless others to the deeper perspective of the Christian faith.

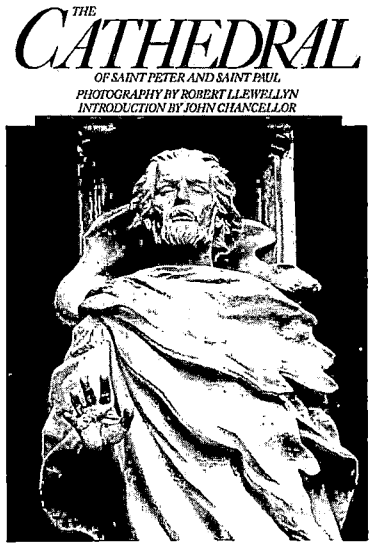
As author Barratt puts it:

"Lewis must . . . be seen as one of those people used by God to turn around the spiritual current or flow of an age. Orthodox Christianity was on the retreat at the time of his conversion—undermined by both liberal theology and scientific and secular skepticism. At his death, the Christian Church in the United Kingdom, and even more so in the United States, was entering renewal . . . Lewis's impact must be acknowledged in this."

Stylistically, if imitation is the sincerest form of appreciation, then *C.S. Lewis and His World* is appreciation indeed, for like its subject it is readable, popular, approachable—and profound.

Thank you, Mr. Barratt.

LEONARD FREEMAN



The Cathedral of Saint Peter and Saint Paul, photography by Robert Llewellyn and introduction by John Chancellor, Howell Press, 1988, hardcover, 9″ by 12″, 120pp., $38.00.

In his five-page introduction to this wonderful picture book, John Chancellor speaks of the Gothic cathedrals of eight hundred years ago as the "mass media" of their time. "People," he says, "didn't have to be able to read or write to get pleasure—indeed, thrills—out of their cathedral." Yet he rightly finds that today's perhaps overly literate visitors to Washington Cathedral are similarly moved. "I think," he says, "that's because the message of a church of this kind depends not upon reading or writing but upon the heart; the message is deeper than words or pictures."

This book of photographs, most of them full-page, some double-page, offers a taste of that message to the heart. What words there are—Chancellor's introduction, a few Biblical quotations, and six pages of notes—support and enhance the visual message. As you enter the book, you quickly realize that you are in for no random experience with the eye wandering carelessly about. Each page reflects Llewellyn's care, selection, and control, so that, while the book can show only glimpses of the cathedral's message, those glimpses come together to form a unified, complete, and balanced whole.

The book opens with four two-page views: a close-up detail of the Adam sculpture, highlighting texture and shadow; a bright Creation rose window on black pages; a sepia-toned apse; and finally, two acolytes framed by the symmetry of empty pews.

Throughout the book there is movement from vista to detail, from light to shadow, and from the grandiose to the warmly human. A page-and-a-half picture of nave vaulting, full of rhythm and the color of flags and banners, draws the spirit up toward the transcendent; then in a smaller photo beside it we look down on the everyday sight of a priest distributing communion. A page-sized gargoyle faces a colorful Christmas pageant with a smiling clown. Red, blue, and green light from a stained glass window plays over the stern features of our first president, and from a perch on the shoulder of an angel on the Gloria in Excelsis tower we get a "cathedral's eye" view of the nation's capitol.

Not only does the book reflect the cathedral's role as church and as national house of prayer, as monument and as scene of human activity, it also carries us through the season for a sense of timelessness and endurance. We see pinnacles covered with snow against a deep blue sky, we see the cathedral shrouded in mist, we see it viewed from a bed of bright tulips, and we see it shadowed in autumn leaves.

Although the visual experience this book provides is complete without words, reading the notes adds texture. Our delight in the cathedral's color and form is enhanced by our sense of the talent and treasure gathered here. We learn, for example, that the marble for the floor comes from Vermont, Tennessee, Maryland, and Italy, and that the Space window hold a 3.5 billion-year-old moon rock protected from earth's atmosphere by being sealed in nitrogen between two pieces of tempered glass. Along with Chancellor's somewhat personal introduction, the notes tell the story of the cathedral's conception, construction, and role in the life of the nation and the neighborhood.

For those who have never visited the cathedral, this book will serve as an introduction and as motivation to make the trip; for those who have visited, it will proved a powerful souvenir of the experience. For those who come often, it will seem a familiar friend, and for anyone who loves art, architecture, color, and religious symbols, it will speak to the heart.

RUTH NIELAND

FOCUS

Cathedral Programs Focus on Peace in the Middle East

An Arab-Israeli discussion, an art exhibition, a public meeting with two prominent scholars, and a visit by a Palestinian Christian bishop have all been part of cathedral programs that focused on the Middle East.

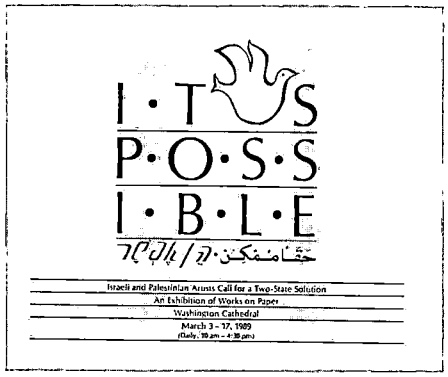
Arab-Israeli Discussion

Arab and Israeli leaders discussed prospects for peace on the West Bank of the Jordan River at the cathedral's NCA auditorium in November. The discussion was organized by Canon Michael Hamilton in conjunction with the United States Interreligious Committee for Peace in the Middle East (Jews, Christians, and Muslims working together for peace) and representatives from Protestant and Catholic denominations.

David Shipler, a *New York Times* reporter who has lived in the Middle East and written about it in his book, *Arab and Jew*, served as moderator. Khalil Jahshan, an Arab-American Muslim representing the Palestinian Research and Education Center of Fairfax, Virginia, gave his perspective. Mordecai Baron, a former Israeli defense official and a former member of Israel's Knesset (parliament) offered an Israeli point of view. Baron represented Peace Now, an Israeli group that rejects a military solution to the conflict in the Middle East. And Ronald Young, executive director of the United States Interreligious Committee for Peace in the Middle East, spoke about the role the United States might play in bringing about just resolution to the conflict.

It's Possible: Art Exhibition

In March, Israeli and Palestinian artists displayed their works at Washington Cathedral in a joint exhibition entitled, "It's Possible: Israeli and Palestinian Artists Call For a Two-State Solution." The exhibition, opened by the Swedish Ambassador to the United States, His Excellency Count Wilhelm Wachtmeister, was an outgrowth of the artists' commitment to finding a solution to the conflict in the Middle East. The participating artists endorsed a joint statement of peace that figured prominently in the exhibition. The statement called for, among other things, the creation of an independent Palestinian state and a demilitarized Jerusalem, that would serve as the capital of both Israel and Palestine.



Israeli & Palestinian artists support two-state solution.

According to the director of the exhibition, sculptor and human rights activist Shulamith Koenig, people find the exhibition to be extremely powerful. "The general statement that Israeli and Palestinian artists collaborated is, of course, very important . . . and when you see the exhibition, unless you look at the names of the artists, you cannot tell which works have been done by Israeli artists and which works have been done by Palestinian artists." The exhibition will tour major cities in the United States through the fall of 1989.

Middle East Scholars: Hertzberg and Khalidi

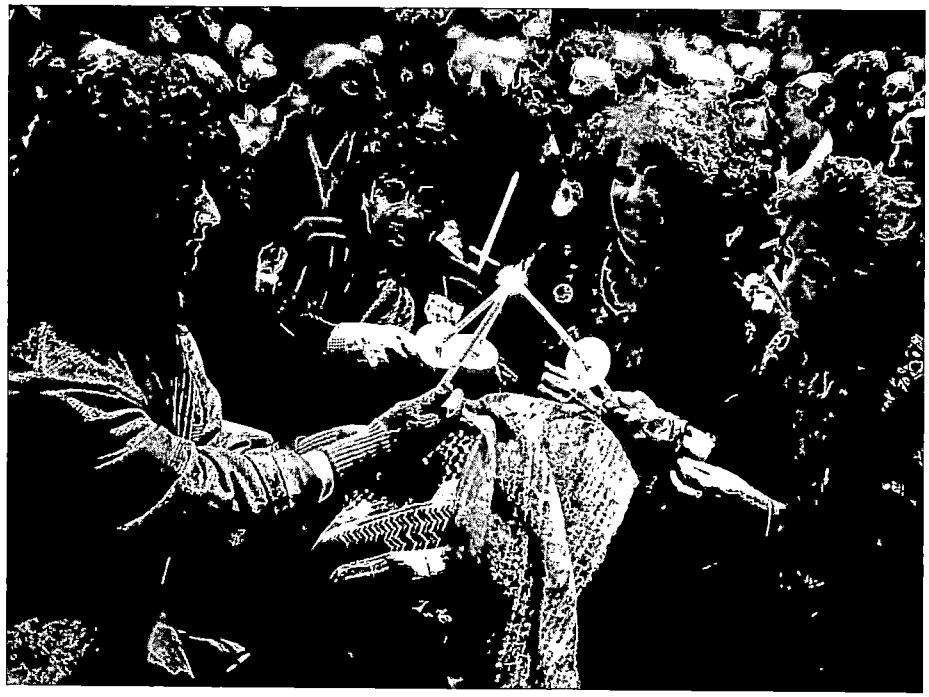
The reception for the exhibition was held in conjunction with a public meeting of the United States Interreligious Committee for Peace in the Middle East at which keynote speakers were Rabbi Arthur Hertzberg, professor of religion at Dartmouth University and vice president of the World Jewish Congress, and Dr. Walid Khalidi, professor of history at Harvard University. Both Hertzberg and Khalidi have made great contributions to the understanding of the Jewish and Palestinian people, and are well-known within and outside of the particular communities they represent.

"I am delighted to be in this cathedral tonight," Hertzberg told the more than 600 people who attended the meeting in the nave, "because it is absolutely consonant with the fundamental rulings of the 'Halacha,' Jewish religious law, which is pretty severe about rabbis preaching or quasi-preaching in cathedrals. None-theless it says that there is one exception always . . . in order to walk in the ways of peace, that is the exception."

Moment of Opportunity

Cooperation was the focus of the meeting and each of the speakers strongly advocated Israeli government officials and Palestinian P.L.O. leaders negotiating for a settlement of their historic differences. In his opening remarks, Ronald Young, executive director of the United States Interreligious Committee for Peace in the Middle East, suggested that those in attendance had gathered together because "we are living in a moment of opportunity [for peace in the Middle East] which may pass and that we are committed . . . to do what we can to see that this moment of opportunity does not pass."

Lighting a candle against the darkness of middle-east strife.



Palestinian Christian leader Bishop Samir Kafity talks with Bishops Peter Lee (L.) of Virginia and John Walker of Washington about realities and possibilities in Jerusalem.

Hertzberg also denounced the violence that has taken place. "The answer to the fears on both sides is that much violence has already been tried unsuccessfully to allay them and clearly neither side feels more secure as a result of it," Hertzberg said. "It is now time to attest the only thing that has not yet been tried in this situation—peace." Hertzberg concluded that the question ultimately is not "whether there is going to be . . . a Palestinian state. That bus has already left the station. That bus is already en route." He suggested that the best plan of action is to enable this to happen peacefully, decently, and positively.

Khalidi began his talk by saying, "Peace is not a favor that the Israelis will bestow on the Palestinians. Peace is not a favor that the Palestinians will bestow on the Israelis. Peace is an imperative for both." He went on to assure Israelis that any new Palestinian state would not be a military threat to Israel, because this state would not depend on its own armed strength for its military security, but rather, would depend on the strength of the "consensus that created it." He went on to say that Palestinians would be willing to have United Nations involvement to ensure that the Israeli-Palestinian border would be safe.

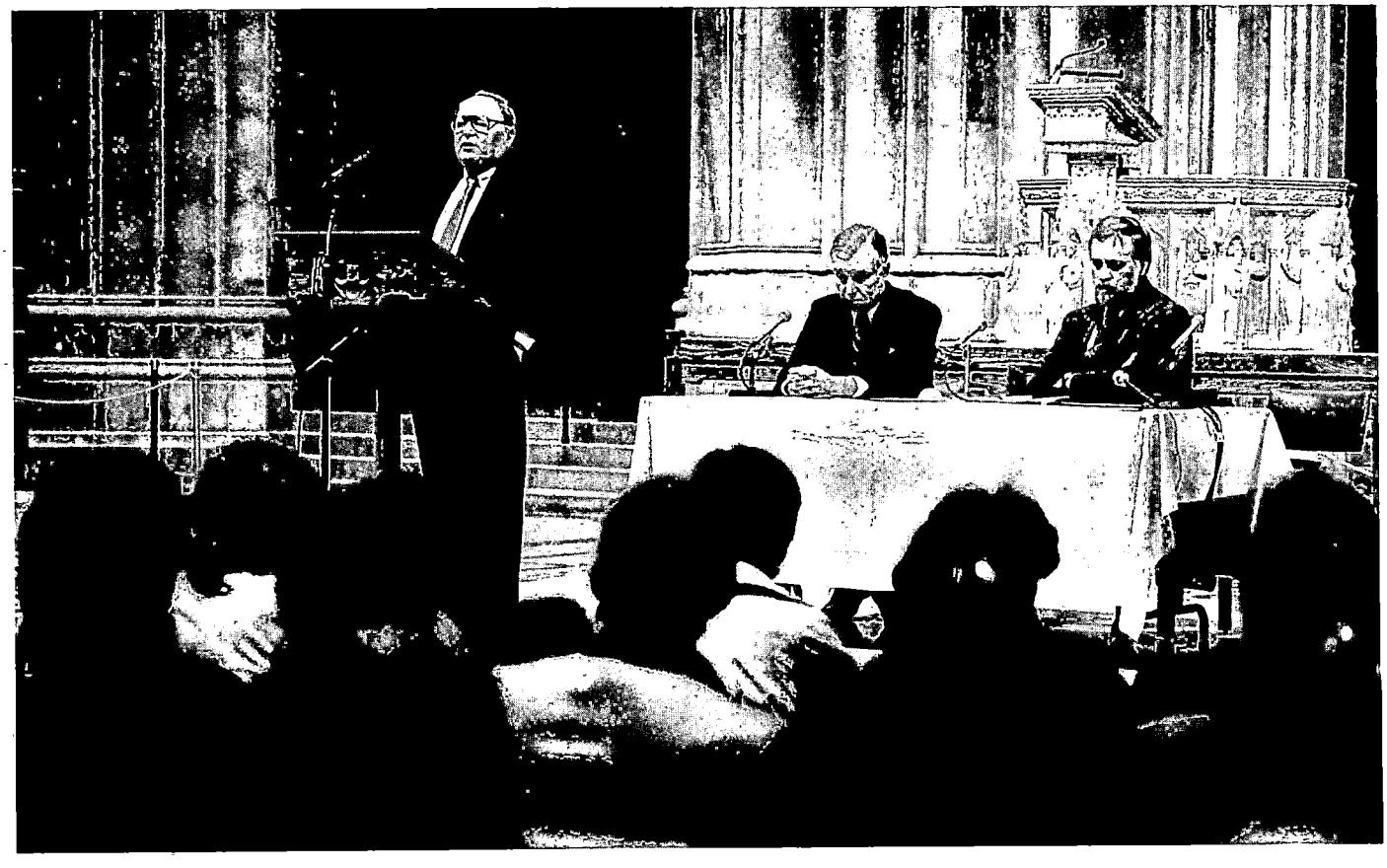
The meeting concluded with the lighting of candles throughout the cathedral and with brief prayers for peace from the Jewish, Christian, and Muslim traditions.

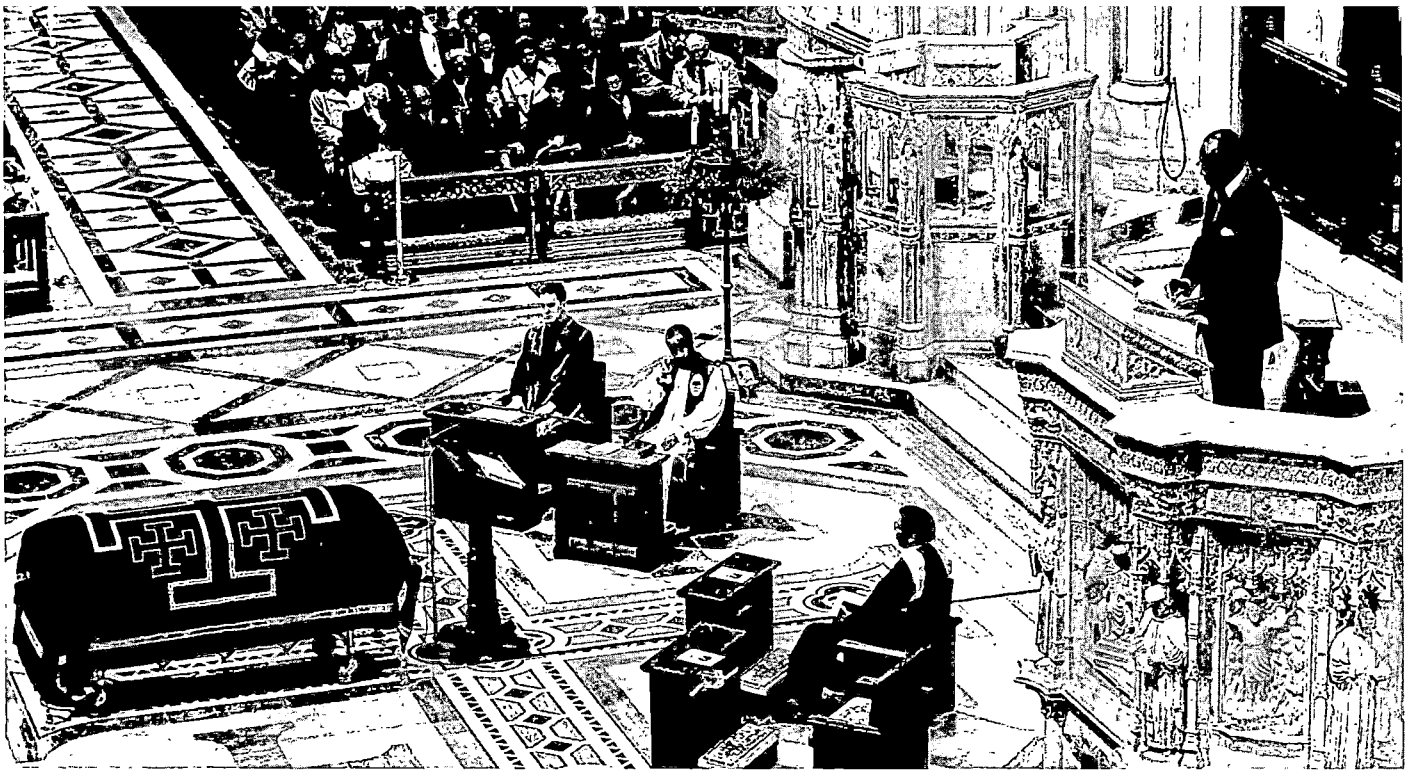
Palestinian Christian Leader

In April the Right Reverend Samir Kafity, president-bishop of the Episcopal Church in Jerusalem and the Middle East, preached a sermon at the cathedral. Kafity, exceedingly active in ecumenical activities since 1965, is also president of the Middle East Council of Churches. He was instrumental in the transformation of the Near East Council of Churches to the Middle East Council of Churches in 1974. A native Palestinian, Kafity holds Jordanian citizenship and carries a diplomatic passport which permits him to travel throughout the Middle East. He is widely known as a world diplomat in the Christian church and as a peace advocate within the Palestinian Arab population and the Arab Christian community.

According to Washington Cathedral's Canon Michael Hamilton, the cathedral's focus on the Middle East is very appropriate. "Our concerns about this area of the world are multifaceted. As Christians, we are concerned because of our religious ties to Jerusalem. As Americans, we have political and economic concerns because much of our oil comes from the Middle East and because we want the subsidies we give to Israel each year to be properly used. Finally, we have moral concerns. We are very worried by the great suffering of young Palestinians in the uprising called the 'Intifada' and we are sympathetic to the fears that the Israelis have about their national security. By hosting such programs, the cathedral provides a forum for exploring ways in which to deal with these concerns."

Cathedral as a forum for Middle-East peace. Rabbi Arthur Hertzberg of the World Jewish Congress addressing participants.





Civil rights leader Vernon Jordan recalled the dedication and commitment of Howard Law School dean, Wiley A. Branton.

Funeral Service for Wiley A. Branton 1923-1988

In December, more than eleven hundred people gathered at the cathedral to remember the lifelong contributions of Wiley A. Branton, a Washington, D.C., lawyer and civil rights activist. Bishop John T. Walker, who had worked closely with Branton on the board of Africare, presided at the funeral service.

Branton was perhaps best known for his legal representation of nine black children who tried to integrate Central High School in Little Rock, Arkansas, in 1957. But that was only one of the many contributions he made. He moved from his hometown of Pine Bluff, Arkansas, to Atlanta, Georgia, in 1962 to head the Voter Education Project, a cooperative effort that led to the registration of more than 600,000 black voters in eleven southern states and helped create momentum for the 1965 Voting Rights Act. A few years later, Branton moved to Washington, D.C. to serve as executive secretary of the Council on Equal Opportunity for the Johnson Administration. Branton later became dean of the Howard University Law School where he served from 1978 until 1983 and shared both his skills and commitment with young black lawyers.

Eulogized by his close personal friend, Vernon E. Jordan, Jr., a Washington, D.C., lawyer and former president of the National Urban League, Branton was a man whose "life was dedicated to protecting and defending the constitutional rights of black people."

Mourners in attendance included Branton's widow, Lucille, Supreme Court Justice Thurgood Marshall who had worked with Branton on the Central High School case, former White House security advisor Colin Powell, Washington, D.C., Mayor Marion Barry, and Lynda Robb, wife of Senator Charles Robb and daughter of President Lyndon Johnson.

Requiem For Armenian Earthquake Victims

Victims of the earthquake in Armenia were remembered in a special service at the cathedral in January. The Armenian Apostolic Church of America sponsored the service, which was presided over by its Prelate, Archbishop Mesrob Ashjian. He recalled the plight of those suffering from the effects of the disaster and gave thanks for the support and assistance that has been offered in response. His Eminence James Cardinal Hickey, Roman Catholic Archbishop of Washington, gave the homily and the Reverend Canon Michael Hamilton represented the cathedral.

As part of the service, a candle was lit for each of the fifty-one villages destroyed, and a rock thrown up by the earthquake was placed on a table in the center of the crossing.

At the conclusion of the service, members of the Armenian community laid a wreath at the tomb of American President Woodrow Wilson, following a yearly tradition of paying respects to Wilson, who was one of the only international leaders to stand up for the Armenian people when they were suffering terrible casualties at the end of World War I.

Remembering the victims. Participants lit a candle for each of the fifty-one Armenian villages destroyed in the winter disaster.

Former AGE Editor dies

Elizabeth Thompson, nee Scheffey, former editor of *Cathedral Age*, died on Sunday, November 6, 1988, at her home in Petersborough, New Hampshire. She was seventy-eight.

During Thompson's fourteen years as editor of the cathedral magazine, from 1946 to 1960, Francis B. Sayre, Jr., was installed as dean, a cathedral Christmas Service was telecast for the first time, and the War Memorial Chapel was dedicated in the presence of President and Mrs. Eisenhower and Britain's Queen Elizabeth II and Prince Philip.

She and her husband, Frederick H. Thompson, who predeceased her, were married in the cathedral's Bethlehem Chapel.

Dr. Paul Callaway

Cathedral Choral Society Honors Paul Callaway

The Cathedral Choral Society has established the Callaway Conducting Chair in honor of Dr. Paul Callaway, founder of the choral society and its director from 1942 to 1984. Callaway served Washington Cathedral as its organist and choirmaster from 1939 to 1977. Under his direction thousands of choral singers, soloists, and professional instrumentalists have offered up the finest of choral masterpieces in the cathedral.

The Choral Society chair honors Callaway's contributions to the Washington metropolitan community as well, in his roles as music director, conductor, organist, and teacher.

Annual Fund Going for a Million

The Annual Fund supports the daily operations of the cathedral through unrestricted gifts. As of the end of January, the Annual Fund totalled $468,319 in unrestricted gifts from 5,312 donors. With seven months left in the current fiscal year (which began September 1st), the Annual Fund must raise over $531,000 to reach it's unprecedented $1,000,000 goal. Gifts given to the Annual Fund are used to sustain cathedral programs and ministries. If you would like to help with a contribution to the Annual Fund, please see the Gift Opportunities page in this issue.

Annual Flower Seminar teaches how to enhance the beauty of altars.

Eleventh Flower Arranging Seminar

Thirty people from as far west as Denver, as far south as Florida and as far north as Massachusetts participated in the cathedral's 11th annual Altar Flower Seminar in January.

The week-long residential seminar, which teaches the participants how to enhance the beauty of their altars, is one of the cathedral's most popular offerings. Participants learn about the basic mechanics of floral arranging—how to set up the containers and arrange the underpinnings to hold the flowers in place—and participate in two hands-on workshops, one using altar boxes and another using "beehive" mechanics for vases.

The curriculum, developed by Sandra Hynson, Head of Washington Cathedral's Altar Guild, grew out of the strong interest in her work. She had been traveling extensively, doing lectures in other places, and decided that to let participants live in their national cathedral, and arrange flowers here, would make the experience more meaningful.

This year's class of thirty was filled within three days of its announcement. The 1990 seminar is scheduled for January 29-Feb 2.

Cathedral Fellow Publishes New Book

Lost in the Land of Oz: The Search for Identity and Community in American Life is the latest book written by former Washington Cathedral Fellow Sr. Madonna Kolbenschlag. Published by Harper and Row, Kolbenschlag's new book uses myth, fairy tale, and story to explore the old myths of American society—including the belief that with sufficient hard work, self-reliance, and a bit of ingenuity, anyone can "have it all." Her book reflects on what our new or re-emerging myths might tell us about the untapped resources of the human spirit.

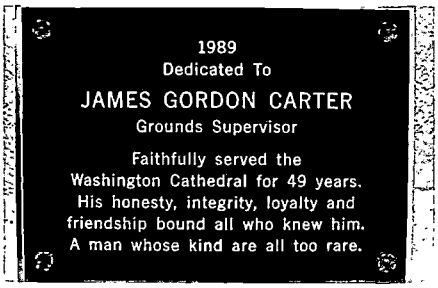
Madonna Kolbenschlag

Kolbenschlag is a well-known writer and lecturer on women's spirituality, public policy, and religious affairs. As the 1988 Cathedral Fellow, she participated in a number of seminars and conferences at the cathedral and was instrumental in the development of the Hildegard of Bingen festival (see separate story).

Best known for her book *Kiss Sleeping Beauty Good-bye*, which explored the myths surrounding feminine self-perception, she has also written *Between God and Caesar*, a study of the involvement of Catholic Church professionals in politics and public office, and *Authority, Community and Conflict*, a companion study of the political cases involving Sisters of Mercy and Vatican officials. A member of a Roman Catholic community of religious women, the Sisters of Humility, Kolbenschlag was one of the first women to serve on the faculty of the University of Notre Dame. She is currently working in the psychology service department of Walter Reed Army Medical Center.

Longest Tenured Employee Retires

Gordon Carter, grounds supervisor for the fifty-seven acre cathedral close, retired in February after forty-nine years of service. As far as can be determined, Carter's employment is the longest on the cathedral's record. Carter began his career at the cathedral in 1940 when, on the day after his sixteenth birthday, he was hired as a grounds keeper. His supervisor, Facilities Engineering Director Dick Jacobs, has described him as "a true jack-of-all-trades," because of his competence in so many areas requiring specialized skills. He was also cited by friends and coworkers alike for his reliability. There had not been a major snow storm in the last half-century for which Carter had not made extraordinary efforts to clear the roads of the close for the convenience and safety of staff, students, and visitors.



The Carter family tradition of service to the cathedral continues. His wife Ruth is now in her twenty-sixth year as the cathedral's chief switchboard operator. A son, Gordon Jr., worked part-time summers, and a grandson David continues in that tradition.

A placque commemorating Mr. Carter's service has been placed in the Facilities Engineering building by his coworkers.

Dirksen Honored for Musical Excellence

Cathedral Precentor Richard Wayne Dirksen was honored in March with the Shenandoah Conservatory Medal of Excellence during a performance at Washington's Kennedy Center. According to Conservatory Dean Charlotte A. Collins, Dirksen was voted the award by the full conservatory faculty for his many contributions to the advancement of music, including his compositions, for his work at the cathedral, and for being a leader of the Washington music community.

Dirksen, who came to the cathedral in 1942, served as organist-choirmaster from 1977 to 1988. He is now the cathedral precentor, in charge of planning activities for the 1990 consecration of the cathedral.

Shenandoah College & Conservatory, located in Winchester, Virginia, has over one thousand students. More than half are involved in the performing arts. One Conservatory Medal is awarded each year to an individual making an outstanding contribution to the musical field.

Creighton finial dedication marked culmination of diocesan pinnacle campaign.

Creighton Finial Dedicated at Diocesan Convention

Bishop John T. Walker dedicated a finial, given in memory of Bishop William F. Creighton, at the diocesan convention in January. Creighton's ashes were interred in the cathedral crypt earlier in the month and Walker remembered him as a "quiet and wonderful man" who "was spiritual father" to many in the diocese.

The dedication marked the culmination of the cathedral pinnacle campaign of the Diocese of Washington. The campaign began at the diocesan convention in 1987 when it was announced by the Reverend William McD. Tully, chairman of the campaign. The Creighton finial will be placed atop the diocesan pinnacle during the Diocesan Festival Day on May 5, 1990, as a part of the year-long celebration of the completion and consecration of Washington Cathedral, chief mission church of the Diocese of Washington.

R. Wayne Dirksen, a leader of the Washington music community for forty-six years.

High Altar Rug Remembered

While speaking at a National Cathedral Association meeting in Pittsburgh, Pennsylvania, in January, Provost Charles A. Perry met with Mrs. John F. Walton, Jr., who is now ninety years old. During the 1950s, Walton headed a committee of twenty-three ecumenical women who made the needlepoint rug at the high altar. The rug, which features roses and Jerusalem crosses in its design, was made in twenty-one pieces over a six-month period and then assembled. It was dedicated in a service conducted by then-Dean Francis B. Sayre, Jr., in 1957 and retains its vibrant green, blue, and red colors after more than thirty years at the high altar.

Home Movies?

Have you captured special moments at Washington Cathedral on film? We are in the process of gathering film footage of cathedral events for possible use in a documentary about the cathedral. Let us know of any footage you have from ten or more years ago. Write to: Communications Office , Washington Cathedral, Mt. St. Alban, Washington, DC, 20016; or phone: (202) 537-6247.

Georgetown University Celebrates Religious Freedom at Washington Cathedral

In February, Georgetown University celebrated religious freedom in a unique program of words from some of America's greatest philosophers, dissenters, political pragmatists, and visionaries, mixed with songs by the Choral Arts Society of Washington and the Georgetown University Gospel Choir. The program, which was held at the cathedral, was narrated by actor Cliff Robertson. In addition, Bishop John T. Walker offered a reflection/prayer on religious freedom.

Bishop John T. Walker applauds newly consecrated Barbara Harris, first woman to become a bishop in the worldwide Anglican Communion.

Bishop Walker Co-Consecrator at Harris Service

Bishop John T. Walker was one of four co-consecrators at the ordination service for Barbara Harris as suffragan bishop of the Diocese of Massachusetts. Harris is the first woman to become a bishop in the Episcopal Church USA and in the worldwide Anglican Communion. The service took place in Boston, Massachusetts, in February. The Reverend Canon Kwasi A. Thornell, canon missioner for Washington Cathedral, concelebrated the eucharist with Bishop Harris following her consecration.

Georgetown University celebration of religious freedom was part of year-long festivities.

coming events

April 1
1 pm Cursillo Multi-Diocesan Ultreya Festival Eucharist

April 2
10:30 am Prelude: The University of Maryland Chorale
11 am Rt. Rev. Samir Kafity, bishop-president, Episcopal Church in Jerusalem and the Middle East, preacher
4 pm Evensong: Gloucester Cathedral Choir

April 9—North and South Dakota
10:30 am Prelude: Penn State Choir
3:30 pm Prelude: West Point Cadet Choir
4 pm U.S. Army Service

April 14
Beauvoir Grandparents' Day

April 16—Montana
10:30 am Prelude: St. Peter's Choir, Christ Church Choir
4 pm Festival Evensong, diocesan boy and girl choirs

April 23—Washington
10:30 am Prelude: Edina Senior High School Choir
3:30 pm Pipe Prelude
4 pm Kirkin O' The Tartan

April 29
4 pm Concert: War Requiem by Benjamin Britten sung by Cathedral Choral Society (Tickets required)

April 30—Idaho
10:30 am Prelude: Polytechnic Prep Country Day School
4 pm Concert: War Requiem (repeat of April 29 concert)

May 4—Ascension Day

May 5 National Cathedral School Grandparents' Day

May 5th and 6th—Flower Mart

May 7—Wyoming
(25th Anniversary, Central Tower dedication)
10:30 am Prelude: Chambersburg Area High School Glee Club
3:30 pm Prelude: The United States Air Force Singing Sergeants and Brass Ensemble
4 pm U.S. Air Force Service

May 14—Utah—Pentecost
(Mothers Day)
3:30 pm Prelude: Washington Men's Camerata
5 pm Organ Recital: Robert Lehman

May 21—Oklahoma—Trinity Sunday
10:30 am Prelude: West Virginia Tech Concert Choir
3:30 pm Prelude: Milton Hershey Choir
4 pm Evensong: Cathedral Choir of Men and Boys
5 pm Organ Recital: Dale Krider

May 22-25th—National Cathedral Association Annual Meeting, NCA Conference Center

May 28—New Mexico
4 pm Cathedral Choir Concert "Requiem," Faure

June 3
2 pm St. Albans Graduation

June 4
11 am Choir Recognition
4 pm National Cathedral School Graduation

June 8
3 pm Special Dedication, Bishops Garden
5 pm Commissioning of Soviet Youth Tour, Great Choir

June 11—Alaska
4 pm Evensong Altar Guild/Verger/Bell-Ringer Recognition
5 pm Organ Recital: David Chalmers

June 18—Hawaii (Fathers Day)
10:30 am Prelude: St. Andrews, Grand Rapids, Michigan
4 pm Evensong: Cathedral Choir of Men and Boys
5 pm Organ Recital: Trudy Faber

June 25—District of Columbia
3:30 pm Prelude
4 pm Evensong: Cathedral Choir of Men and Boys
5 pm Organ Recital: Victor Fields

June 27
8 pm Summer Festival: Danish Radio Choir

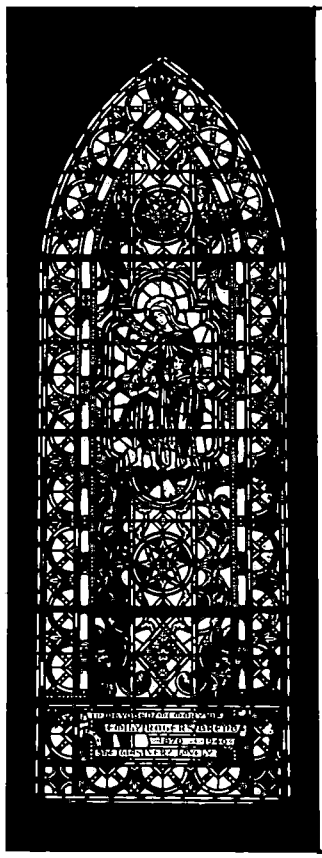
June 29—Cathedral Name Day. Feast of St. Peter and St. Paul

Services: Daily at 7:30 a.m., noon and 4 p.m. Sundays at 8 a.m., 9 a.m., 10 a.m., 11 a.m. and 4 p.m.

Tours: Monday-Saturday 10 a.m. to 3:15 p.m. (except during services)

Hours: Main floor open Monday—Friday 10 a.m. to 4:30 p.m. Beginning May 1, open until 9 p.m. Chapel of the Good Shepherd open 24 hours

Carillon recitals: Saturdays at 5 p.m.
Bell Peals: Sundays at 12:30 p.m.



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Gift Opportunities

at Washington Cathedral

YOUR CHURCH IN THE NATION'S CAPITAL

HELP CELEBRATE THE YEAR OF CONSECRATION

I/we wish to contribute a special gift for the celebration of the year of consecration, September 29, 1989 to September 29, 1990:

My gift of $ _____ is enclosed or will be paid as follows:

_____

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name

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address

_____

city/state/zip

Please make your check payable to Washington Cathedral and return this form to Washington Cathedral, Mt. St. Alban, Washington, D.C. 20016. All contributions to Washington Cathedral are tax deductible to the extent provided by law.

HYMNALS for the hundreds of thousands of people who annually worship at the cathdral: $15 each

I/we wish to contribute

_____ hymnal(s) to Washington Cathedral at $15 each.

This gift is ☐ in memory of ☐ in honor of ☐ in thanksgiving for

_____

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donor's name

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address

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city/state/zip

Please send a certificate announcing this gift to:

_____

name

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address

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city/state/zip

☐ Check here if you wish your name and the name of the person you honor recorded in the Cathedral's Book of Remembrance.

Please make your check payable to Washington Cathedral and return this form to: National Cathedral Association, Mt. St. Alban, Washington, D.C. 20016. All contributions to Washington Cathedral are tax deductible to the extent provided by law.

BE A PART OF YOUR NATION'S CATHEDRAL . . .

Support the cathedral and its ministries through membership in the **National Cathedral Association.** Benefits include: a subscription to *Cathedral Age,* discounts in the cathedral shops, on slide, film & tape programs, and for special events—but most of all the knowledge that you are being a part of the mission and ministry of your nation's cathedral.

I/we wish to join the National Cathedral Association:

☐ Family/Group $25
☐ Active $20
☐ Special $10 (senior citizen or student)
☐ Sustaining $250
☐ Supporting $100
☐ Contributing $50

_____

name

_____

address

_____

city/state/zip

Please make your check payable to the National Cathedral Association and return this form to: National Cathedral Association, Mt. St. Alban, Washington, D.C. 20016. All contributions to Washington Cathedral are tax deductible to the extent provided by law.

THE ANNUAL FUND

The ongoing life of Washington Cathedral is supported by contributions to the Annual Fund. Gifts meet the cost of daily operations and help keep the doors open to the thousands of yearly worshippers and visitors.

☐ $500 ☐ $250 ☐ $100 ☐ $50 ☐ $25 ☐ Other _____

My gift of $ _____ is enclosed or will be paid as follows:

_____

_____

name

_____

address

_____

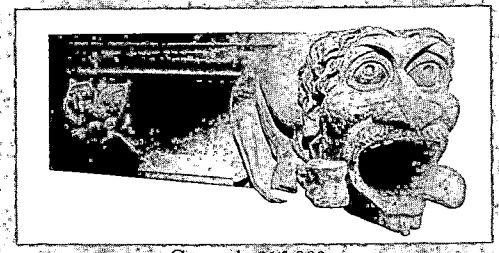
city/state/zip

Please make your check payable to Washington Cathedral and return this form to: Washington Cathedral, Mt. St. Alban, Washington, D.C. 20016. All contributions to Washington Cathedral are tax deductible to the extent provided by law.

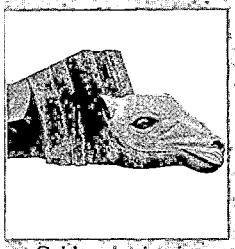
Within reach With your help, Washington Cathedral will be completed in 1990

COMPLETION OF THE WEST TOWERS

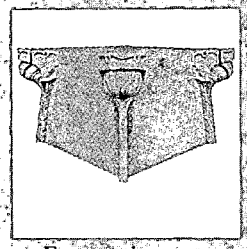
Full gablet termination carving-angel $6,000
Specific Choices Available



Gargoyle $15,000
Specific Choices Available

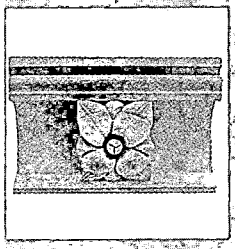


Gablet termination carving-animal $5,000
Specific Choices Available

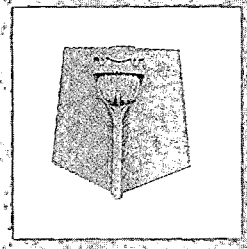


Four crocket stone $3,500

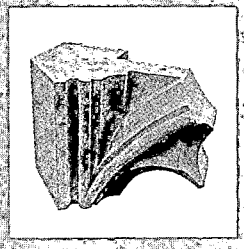
Partial gablet termination carving- angel $5,000
Specific Choices Available



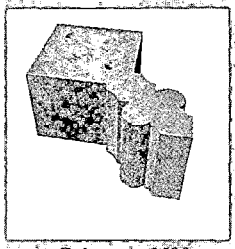
Dentil Stone $2,000



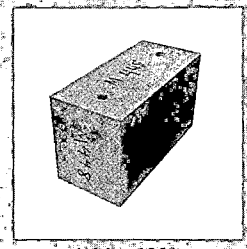
Single Crocket $1,500



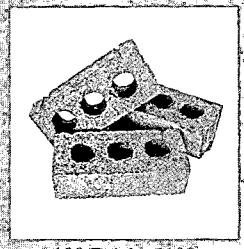
Tracery $750



Colonette $500



Ashlar $250



100 Bricks $100
50 Bricks $50
25 Bricks $25

- ☐ Gargoyle $15,000
- ☐ Full gablet termination carving-angel $6,000
- ☐ Partial gablet termination carving-angel $5,000
- ☐ Gablet termination carving-animal $5,000
- ☐ Four crocket stone $3,500
- ☐ Dentil Stone $2,000
- ☐ Single Crocket Stone $1,500
- ☐ Tracery $750
- ☐ Colonette $500
- ☐ Ashlar $250
- ☐ 100 Bricks $100
- ☐ 50 Bricks $50
- ☐ 25 Bricks $25

My gift of $ _____ is enclosed or will be paid as follows:

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_____

name

_____

address

_____

city/state/zip

This gift is ☐ in memory of ☐ in honor of ☐ in thanksgiving for

_____

_____

Please send a certificate announcing this gift to:

_____

name

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address

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city/state/zip

- ☐ Check here if you wish your name and the name of the person you honor recorded in the Cathedral's Book of Remembrance.
- ☐ Please send information about other gift opportunities in the towers.
- ☐ Please send me a copy of the cathedral's planned giving brochure.

Please make your check payable to the Washington Cathedral and return this form to: Washington Cathedral, Mt. St. Alban, Washington, D.C. 20016. All contributions to Washington Cathedral are tax deductible to the extent provided by law.

ALL HALLOWS GUILD

All Hallows Guild members help to maintain the landscaping of the cathedral close, including the Bishop's Garden and the woodland path. Members receive CATHEDRAL AGE and a ten percent discount on purchases at the cathedral shops.

☐ Annual Membership $20.

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name

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address

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city/state/zip

Please make your check payable to All Hallows Guild and send to: All Hallows Guild, Mt. St. Alban, Washington, D.C. 20016.

PLEASE SEND ME INFORMATION ABOUT

- ☐ The cathedral's new planned giving brochure
- ☐ The cathedral's Pooled Income Fund
- ☐ Opportunities to help conserve the cathedral fabric
- ☐ A gift of a chair in the National Cathedral Association Auditorium

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name

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address

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city/state/zip

Mail to: Washington Cathedral Development Office, Mt. St. Alban, Washington, D.C. 20016 or call (202) 537-6255

Cathedral Programs VIDEOTAPES, FILMS & SLIDES

Washington Cathedral is brought to you with programs on films, slides and videotape. Sponsored by the National Cathedral Association and created by the Communications Office, these programs are suitable for people of all ages and denominations. Members of the National Cathedral Association benefit from lower rental fees on most of the programs listed here.

Reservation for a program should be made at least six weeks in advance. Place make check payable to "Washington Cathedral."

Rental Fees (all programs)
NCA members—$12 plus return postage
Non-members—$15 plus return postage

A Note For Program Planners

Videotapes are best suited for viewing by small groups (10-20 persons). They can be used with any regular television set connected to a VHS or Beta video-tape recorder.

Slide Programs are suited for any size audience. The cathedral slide programs are packaged for use with carousel-type projectors. Each comes with a script to read. Some include an audio-cassette of music.

Films are best suited for a large audience (more than 20 persons). The cathedral films can be used with any 16mm film projector and a viewing screen.

VIDEOTAPES

Please specify VHS or Beta

"A Year of Reconciliation"
(28 minutes) An overview of the cathedral's seventy-fifth anniversary with scenes of special services, dedications and other events of this historic year, 1982.

"In Common Cause"
(28 minutes) Highlights of the historic January 1983 meeting at Washington Cathedral between Lutherans and Episcopalians to affirm mutually held faith. Included is a discussion with Lutheran and Episcopal bishops.

"How Can We Remain Unmoved?"
(29 Minutes) Bishop Desmond M. P. Tutu's December 1984 sermon at Washington Cathedral. Bishop Tutu, the 1984 Nobel Laureate for Peace, talks about the responsibility of the church in up holding basic Christian principles that are at odds with political institutions such apartheid. "We cannot remain unmoved,"says Bishop Tutu, "for God calls on you. . . . to work for peace because we work for justice."

NEW VIDEOS

Please indicate videotape type (VHS or Beta).

"Welcome to Washington Cathedral"
(11 minutes) A videotape version of the widely regarded four-projector slide program that visitors to the cathedral view in the NCA auditorium. Provides an overview of the cathedral both in terms of physical structure and programmatic mission. Perfect for a discussion starter.

The 1987 "Christmas at the National Cathedral" telecast
(1 hour) The full program of the 1987 Christmas Morning Eucharist as telecast by Allbritton communications. Includes Bishop Walker's sermon ("The Displaced Person"), Provost Perry celebrating, and Christmas anthems and carols by the cathedral's 40-voice Choir of Men and Boys under the direction of Canon R. Wayne Dirksen and accompanied by Douglas Major on the organ.

FILMS 16mm

"A House of Prayer for All People"
(28 Minutes) (Released fall 1984) This film is a year-long look at Washington Cathedral. From Christmas Eve to Easter and Open House Day to Flower Mart, the film captures in brilliant color and sound the art, services, music and worship that are Washington Cathedral. Music of the Cathedral Choir of Boys and Men, interviews with cathedral clergy, staff and artists express the life and mission of Washington Cathedral (Also available in Video format).

"Christmas at Washington Cathedral"
(25 Minutes) Christmas is the time for festivities, colorful poinsettias and joyful music. This film shows the Christmas Eve pageant and Christmas service a Washington Cathedral—one a fun-filled spectacle with clowns and the Magi for children and families, the other a traditional service that proclaims the birth of our Lord.

"The Stonecarvers"
(28 Minutes) This award winning documentary film produced by Marjorie Hunt and Paul Wagner presents the stonecarvers of Washington Cathedral. The work of the stone carvers, highly skilled artisans practicing a traditional craft that is centuries old, is explored in the film as the carvers demonstrate their work (Also available in Video format).

SLIDE LECTURES

Newly Revised
A Washington Cathedral Christmas (43 slides) A totally revised script tells the story of how the birth of the Christ Child is celebrated at Washington Cathedral. Builds from preparation through the great festal celebration.

Overview of Washington Cathedral
"The Story of Washington Cathedral" (77 Slides) Views of the grounds, cathedral and chapels, the tower, bells gardens and school.

"A Child's Visit to Washington Cathedral" (not for kids only!) (31 slides) A fast and entertaining trip through the cathedral. Excellent photography, a good, quick introduction for child and adult alike.

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"The Architecture of Washington Cathedral" (67 slides) A study of the history and building methods of the cathedral. A slide set of special interest to lovers of architecture, engineering or church art.

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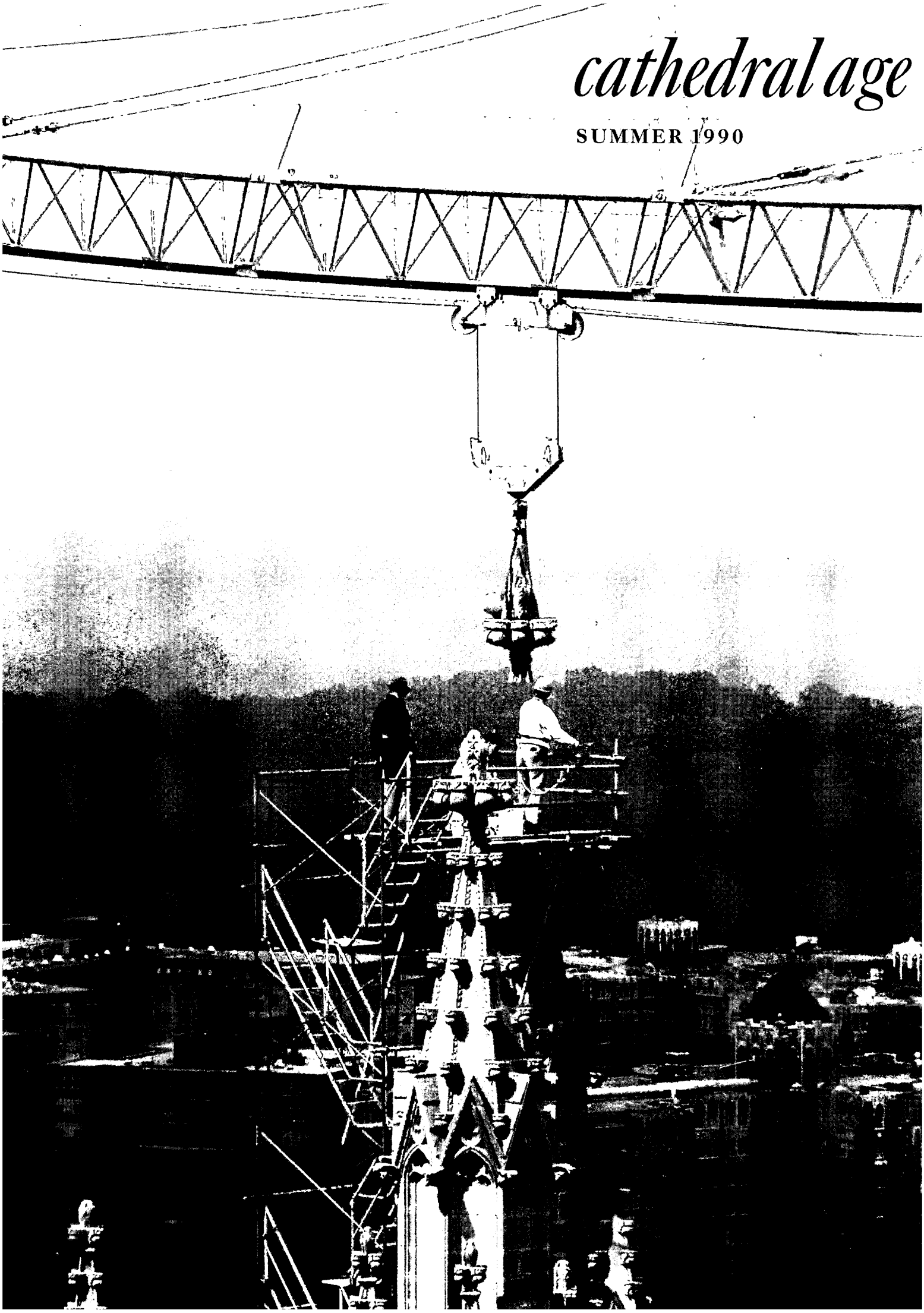
SUMMER 1990



Comment

TO BE FAITHFUL STEWARDS . . .

A steward is someone who takes care of something of value on behalf of others. The good and faithful stewards in the bible not only made sure that what was given into their trust didn't disappear—they also made sure that it prospered and expanded. So it is with the trust that has been passed onto, and placed into, the hands of those who work through the cathedral.

Both money and vision have been entrusted here. The cathedral finds itself as it comes to its maturity, both a place of physical and spiritual structure; a repository both of a particular architectural tradition—one of the great Gothic cathedrals of the world—and of a living gospel tradition, of the yearnings of human hearts toward their creator and redeemer.

Stewardship is one of the five themes of the Consecration Year. Says the document: "All people are called to stewardship, to responsible action toward those portions of God's creation entrusted into their care. We at the cathedral are called to be stewards in two senses: First as preservers of the physical fabric of this great temple given to us by the tens of thousands who have gone before us. Second, and more important, as educators and evangelists, to lift our voices on behalf of the earth in the continuing battle against the forces of degradation and destruction. This cathedral, a symbol of the unity of creation, is to be a bulwark in the earth's defense."

In this issue of *Cathedral Age* you will find echoes of both of those approaches to stewardship. The "Cathedral Builders" series places the cathedral in the stream of that great vision which has chosen this particular architectural form to at once both convey the transcendence and majesty of the living God, and to express His intimate caring for His most noble creation, the human being, in its attention to detail and perspective.

That the building will be eighty-three years old on the day that it is finished seems declaration enough for the value of stewardship—for the implicit value and need for conservation and care. That which has been entrusted will need to be actively cared for, so that it might indeed prosper and grow in the most healthy terms for its service of God.

At the same time there is the reportage on the "Festival of Creation," with theologians and public figures alike coming here to raise up the creation and to call for a new partnership between the religious and conservation communities. This speaks volumes for the active ministry of the cathedral in picking up and pointing the society around us towards that which endures, or needs to endure, for the good of us all.

Precisely in a 'throw-away' society, where eighty-three year-old buildings are usually candidates for the wrecking ball, the cathedral's very existence sends out a message of hope and endurance, of perspective and stewardship. Even more, it points to the one who is beyond all the changes and chances of this fragile life, to the God who gives humanity the courage to build, because of the knowledge that in Him our labors will not be in vain.

LEONARD FREEMAN

cathedral age

SUMMER ISSUE 1990 VOLUME LXV, NUMBER TWO

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COVER: *The grand finial of the Diocese of Washington pinnacle was set into place on the St. Paul (south) tower on Saturday, May 5.* Photo: JOHN W. WRIGLEY

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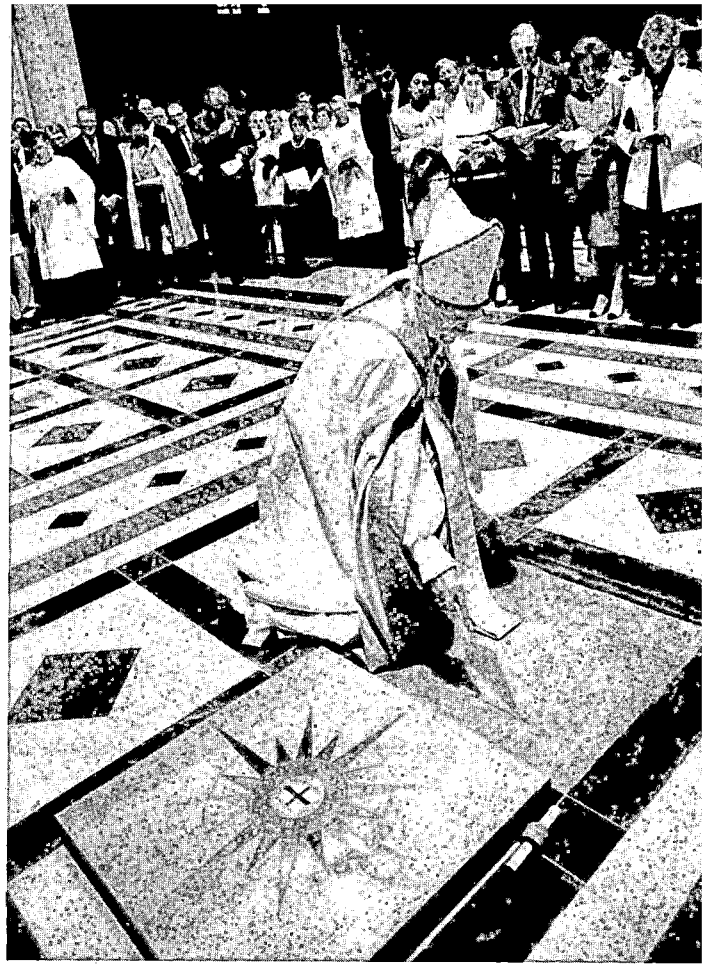


Archbishop of Canterbury Robert Runcie dedicating a Compass Rose, symbol of the Anglican Communion.

The Archbishop & the Cathedral

A CELEBRATION

by **LEONARD FREEMAN**

AT A SATURDAY MORNING PRESS CONFERENCE in a library of the British Ambassador's residence, the 102nd Archbishop of Canterbury, Robert A. K. Runcie, set the stage for his participation in the dedication and consecration events for Washington National Cathedral. Gathered with a small group of largely church journalists, he reminisced back to his first days as Archbishop and to the support and consideration of his then-host, Bishop and Dean John T. Walker.

"It was in 1981 that I paid my first major overseas visit to a part of the Anglican Communion—to Washington—and that was quite a special visit for me; because here, beneath the National Cathedral, we talked about what was expected of an Archbishop of Canterbury . . . and John Walker talked to me about his vision for the cathedral . . ."

It was somehow fitting, he felt, that upon what would now in all likelihood be his final visit to America in his role as Archbishop, (he has announced his intention to retire as of January 1991), he had once more come to stand within the bounds of Washington National Cathedral, to help dedicate and commission this house of prayer for all, particularly with regard to its role as a partner and player in the worldwide Anglican Communion.

Widely traveled as Archbishop, Runcie has taken an active role in leading the Anglican Communion through a period that has seen vigorous growth in Africa and decline in Western countries where it has traditionally been strong. An array of social issues have been important during his tenure, among them: the role of women, remarriage of divorced persons, polygamy in African societies, gay and lesbian relationships and modernization of the worship of the church. He has had a high priority on ecumenical relations, seeing the Anglican Communion as part of the Holy, Catholic and Apostolic Church that embraces all Christian believers.

Reasons for Visit

The Archbishop visited the cathedral for two reasons. First, to preach at the Sunday April 29 service of Celebration of the Anglican Communion and Dedication of the Compass Rose, symbol of the Communion; and second, to meet with the conference of North American Cathedral Deans and to share his reflections on "The Anglican Communion, Present and Future," (see Focus article).

The occasion was a moving and reflective time for all, fulfilling both the cathedral's capacity for great services to the glory of God, and its Consecration

Year commitment to a consideration and recommitment of the breadth of its initiating calls and vision.

The Archbishop's remarks at the 11:00 a.m. Sunday service cited both the historic links between Washington National Cathedral and the See of Canterbury, and the uniqueness of the cathedral's vocation. Preaching from the Canterbury Pulpit he said:

"In the first decade of the twentieth century my predecessor, Archbishop Randall Davidson, gave as a gift to this newly conceived building the stones which were later fashioned into this pulpit. And now, in the last decade of the twentieth century, it is my privilege as Archbishop of Canterbury to set in place a gift to this newly completed building. . . .

Inspired by Isaiah's vision of the holy mountain, you have made this cathedral here on Mount Saint Alban 'a house of prayer for all peoples' (Isaiah 56:7). Like God's house in Isaiah's prophecy, these doors are open hospitably to those who are Episcopalians and to those who are not, to those who are Americans and to those who are not, to those who are Christians and to those who are not . . .

These doors are open hospitably . . .

Challenged by Jesus' image of the Kingdom of God as a great feast, as a mammoth potluck of celestial proportions, you have set the Eucharistic table here and invited one and all to sit together and eat."

The Archbishop also cited the unique contributions and commitment of Bishop Walker's vision.

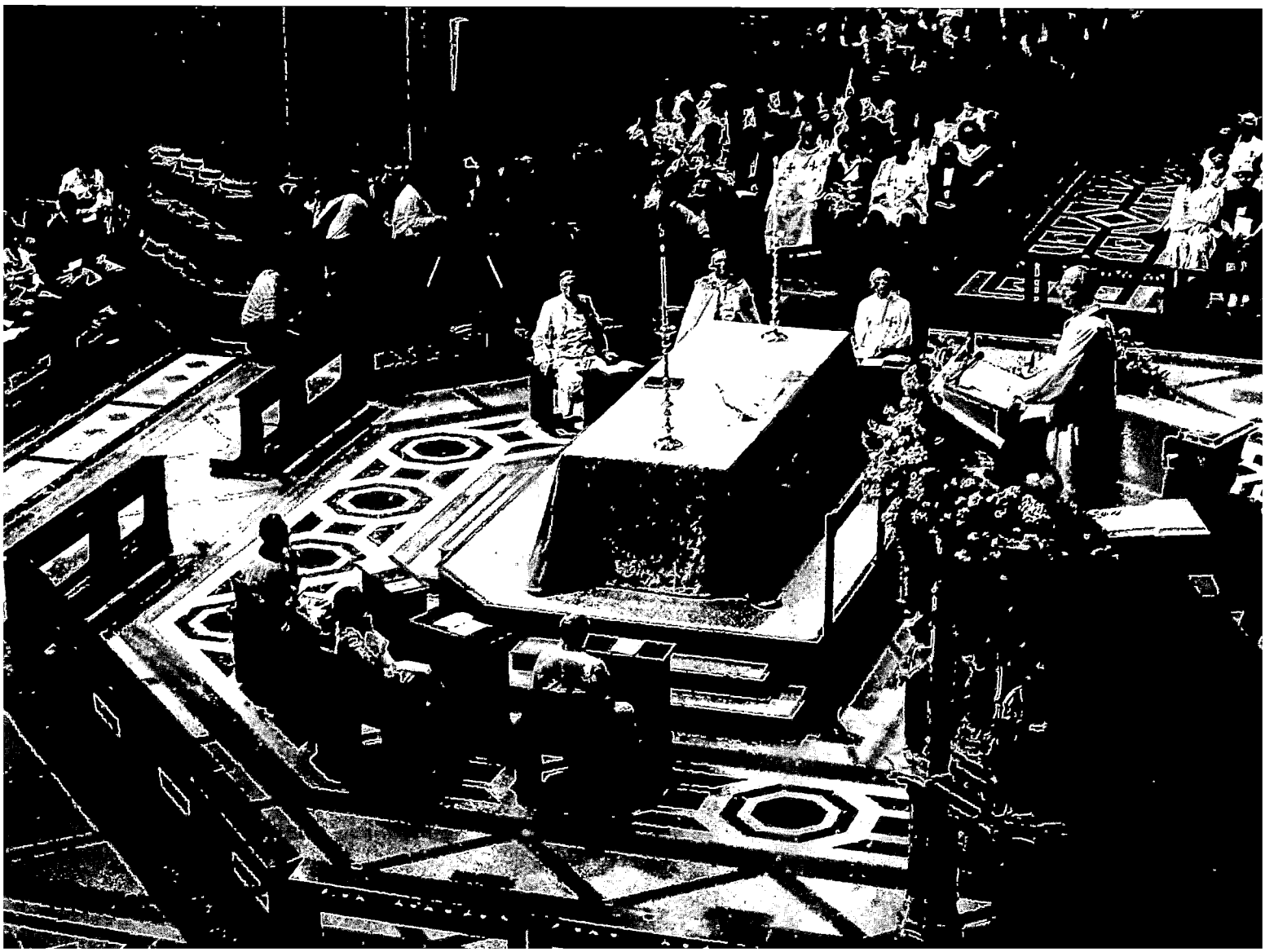
"Jefferson and the other founding fathers knew how important it would prove for a nation to have distinctive religious symbols. Indeed, this was the vision Bishop John Walker brought to this cathedral—an undivided vision of the glory of God and an unswerving commitment to reach out to the disadvantaged of this city and to transcend social barriers of every kind. This Consecration Year is his memorial, but so too, are the hopes he has sown in the hearts of many who felt neglected by society."

Bishop Walker: Putting ancient fears to rest

"Small in stature, he was magnanimous in spirit. Gentle with the privileged or the outcast, he was always firm in his conviction. A leader of principle, he was yet generous in judgment. Because of all that, the leaven of the Kingdom has been at work here, healing painful wounds and helping to put ancient fears and divisions to rest." (See full text in Forum section).

The standing-room-only service featured eighty-six cathedral deans and provosts and the members of the Canterbury Trust in triple procession, and a prelude by the men and boys choir of Christ Church Cathedral, Ottawa, Canada. It also featured the installation and dedication of the bronze Compass Rose in the

ired by Isaiah's vision of the holy mountain," Archbishop Runcie said, "you have made this cathedral here on Mount Saint Alban a house of prayer for all peoples."



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Washington Cathedral 1990

It gives me great joy to send greetings on behalf of the Anglican Communion to the clergy, staff and people of the Cathedral Church of St Peter and St Paul, Washington as you celebrate the completion of your great church. I look forward to sharing in this occasion with you on April 29th, and to giving thanks for this fine achievement.

Washington and Canterbury are firmly united by faith and fellowship, and your Cathedral has many reminders of our common tradition and friendship together. Now, as in Canterbury, a representation of the Compass Rose, emblem of our Anglican Communion, is to be set into the fabric of the church, a gift from the Friends of Canterbury Cathedral and the Canterbury Cathedral Trust of America.

When I dedicated Canterbury's Compass Rose at the conclusion of the 1988 Lambeth Conference, we prayed that the message of Christ would guide the nations in all parts of the world. My prayer for you in your Consecration Year is that your Cathedral will continue to point people to Christ and witness to His majesty and mercy at the centre of this great city.

Robert Cantuar

Archbishop of Canterbury
April 1990

A letter of commendation to the cathedral for its Consecration Year.

marble floor directly in front of the Glastonbury Cathedra (bishop's seat) near the high altar. A similar Compass Rose, symbol of the 70 million-member Anglican Communion, was installed in Canterbury Cathedral during the 1988 Lambeth Conference of Anglican bishops.

A gift of the Canterbury Cathedral Trust in America, and Friends of Canterbury Cathedral, the Compass Rose was designed by the late Canon Edward Nason West of the Cathedral Church of St. John the Divine in New York City.

A Special Friendship

During the ceremony the Archbishop knelt to mark the installation site with the sign of the cross, recognizing the special friendship between the Canterbury and Washington cathedrals and their mutual bonds and ministry within the Anglican Communion. Said the Trust's executive director, the Reverend Randall C.K. Day, "There was a real sense of the connection of this cathedral to its mission in the whole Anglican Communion here today; a consecration within that larger consecration of the cathedral that we are celebrating this year."

Bishop of Washington pro tem Ronald H. Haines accepted "this appropriate emblem of our communion" on behalf of the cathedral chapter, expressing their deep appreciation for all who had made the gift possible.

Said Archbishop Runcie, in a special letter of commendation to the cathedral for its Consecration Year, "When I dedicated Canterbury's Compass Rose at the conclusion of the 1988 Lambeth Conference, we prayed that the message of Christ would guide the nations in all parts of the world. My prayer for you in your Consecration Year is that your Cathedral will continue to point people to Christ and witness to His majesty and mercy at the centre of this great city." ❀

This service was part of Runcie's last visit to Washington as Archbishop of Canterbury. With him are (llr): Provost Charles A. Perry, Bishop of Washington pro tem Ronald H. Haines, Dean Elton Smith. Photo: David Werth

Visitors by the busload

the Ministry of Hospitality

In April alone, more than 70,000 people visited the cathedral, most of them arriving by bus. Photo: Jane Miller

With Consecration right around the corner it is no surprise that Spring 1990 is bringing extraordinary numbers of people to Mount Saint Alban. In April alone, more than 70,000 people visited Washington National Cathedral, and according to the Visitor Services Department as many as 5,000 people will stream through the cathedral doors on at least one day during this season, most of them arriving by bus.

The volume of people moving in and through the building poses an enormous challenge for the Visitor Services staff and its corps of docents who are responsible for greeting and guiding visitors and making sure their experience at the cathedral is as meaningful as possible. For them the task of introducing thousands of people each day to Washington National Cathedral is both a highly rewarding and a difficult one, a task that requires real commitment and careful planning.

Docent Power

To meet the needs of such an extraordinary quantity and variety of visitors, Visitor Services depends upon its staff and volunteer docents known as cathedral aides. Of the eighty-three docents, ten or twelve will usually be on duty at one time along with two to three of thirteen staff aides.

With all west front doors now open, for the first time visitors can enter the cathedral from every side. Receptionists must be well instructed as to how to answer inquiries, and staff aides must be ready to instruct visitors where to go and what to do. The scheduled events leading up to Consecration Week-

end in September further complicate the challenge of managing the flow of visitors.

Docents bear the brunt of this influx of people and they do it cheerfully, adding a warm and friendly face to the cathedral's majestic beauty and history. Among present aides, some have been volunteering for nearly twenty years. According to Docent Martha Burns, it's a job in which they take great pride and pleasure.

"Almost unanimously," Burns says, "Docents will tell you that if they can't come in on 'my day,' the week feels incomplete, like something important is missing." Their rewards are the reactions of visitors often seeing the cathedral for the first time.

"Sometimes," Burns says, "A member of a tour group will exclaim, 'I didn't know we had anything like this in our country!'" Even more gratifying are the reactions of young people on their first trip to the cathedral. "One high school boy upon entering the nave looked up and exclaimed 'Wow, what a beauty!'"

The mission of the Visitor Services team, however, goes beyond impressing people with the beauty of this great church. For many, says Burns, sharing the cathedral not only as a building and work of art, but as a house of prayer for all people, is a form of ministry—and a challenge that makes the docents look forward to each day of service.

"Tired feet and tired voices at the end of the day," Burns says, "cannot erase the feeling of satisfaction that one has been in touch with the deep things of life . . ."

Types of Visitors

Part of the challenge and the ministry involves taking seriously the different expectations or circumstances that the visitor brings with them to the cathedral. Considering "visitors" as those who come to the cathedral for other than a worship service or specific program event, Director of Visitor Services Jane Miller identifies three different types of visitors. "There are those groups who have pre-arranged a tour with us; those who have not told us they are coming, and those who come on their own, on a self-constructed whirl around Washington." The planning and hospitality for each must be different.

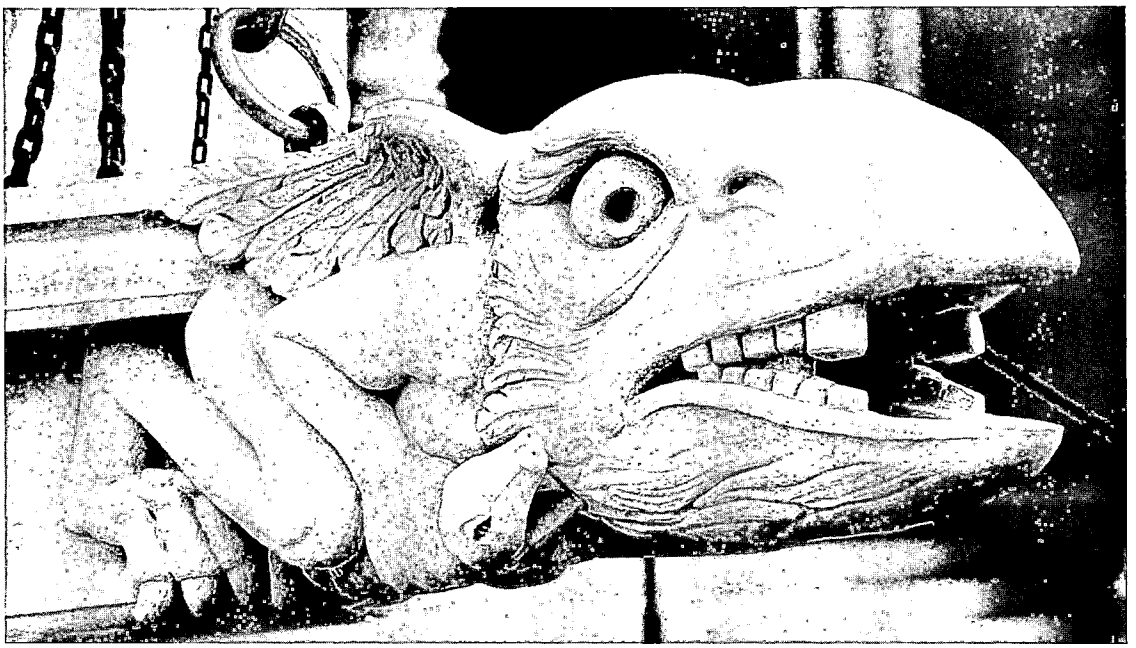
"Those visitors who arrive as part of pre-arranged groups, typically arrive with great expectations of an in-depth look at a building they have heard, read, and studied about" says Miller. "They are often school children with teachers and parents from all parts of the United States. These groups deserve a significant amount of our attention as they have been promised something before they arrive, and we try to give it to them."

During the extremely busy spring season this usually includes a full thirty- to forty-five-minute tour with an introduction on the cathedral's history, purpose, uses, architecture, etc., and visits to the crossing, high altar, and crypt levels of the cathedral.

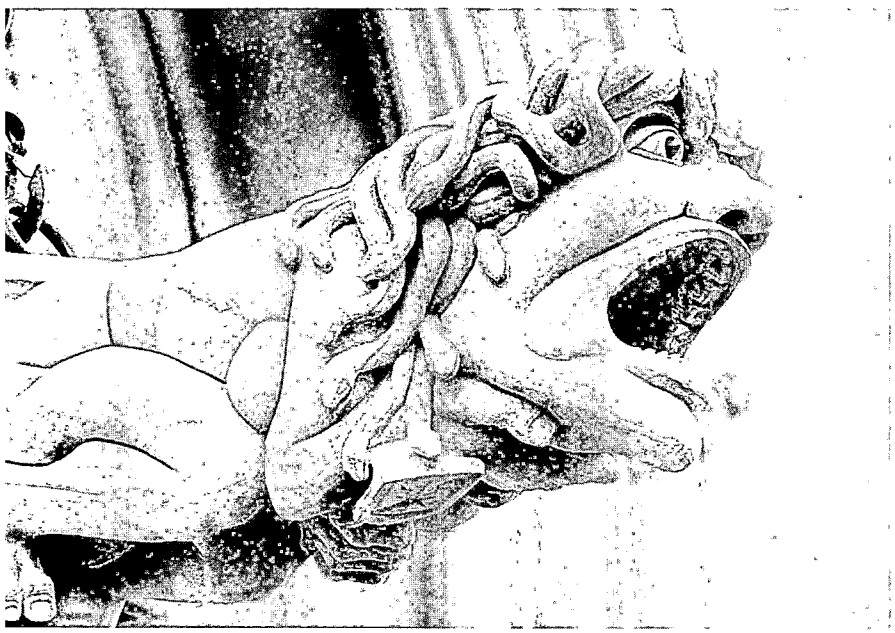
The Greatest Challenge

Those who arrive as part of an unscheduled, organized tour company's itinerary, can be some of the trickiest for the docents to handle. They are most often youth, but may be adult groups. They do not necessarily know anything about the cathedral before they arrive; and, in fact, they may be less than enthusiastic about their visit for any number of reasons—they may not have been in a church before; they simply may not be interested. To further complicate matters they are usually on a very tight schedule and may have been urged by their professional tour leader to get in and out as quickly as possible.

Docents such as Martha Burns bear the brunt of the influx of visitors, adding a warm and friendly face to the cathedral's majestic beauty and history.

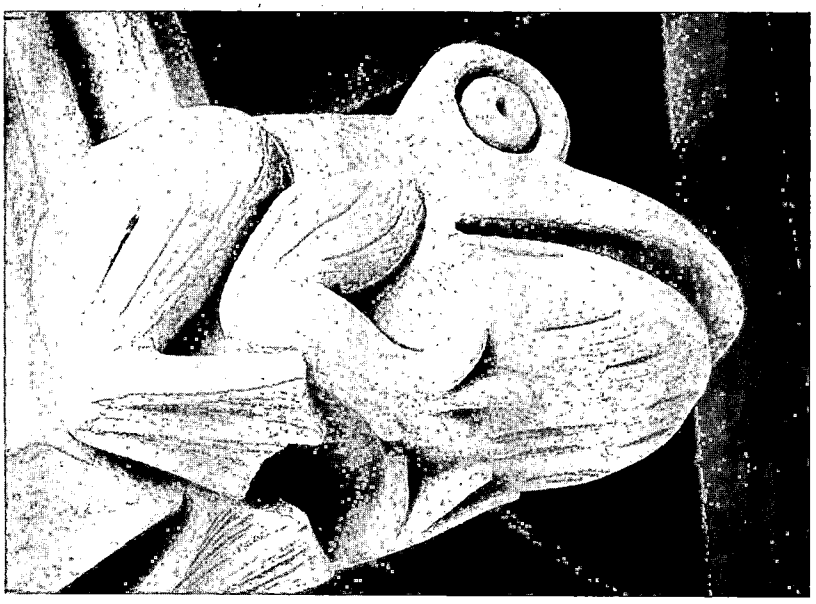


Gargoyle "Gryphon with Snake," northwest tower, southeast corner.



Gargoyle "Medusa", southwest tower, southeast corner

Adopt an Angel a Gargoyle an Animal



"Frog" buttress gablet termination carving #21 for course 169 of west towers. Photo: Patrick J. Plunkett

"Ape" buttress gablet termination carving #19 for course 169 of west towers. Photo: Patrick J. Plunkett

CATHEDRA AGE
Fall 1989

All Hallows Gate originally provided shelter for carriages stopping on the cathedral Close. Photo: Harris and Ewing

is a Friday morning communion service in the chapel, where graduates gather for the last time in one place.

According to Headmaster Mark H. Mullin, the Little Sanctuary defines and binds the St. Albans community. It has been used frequently over the years for weddings, baptisms and funerals of former students, friends and relatives. The devotion of St. Albans alumni to the Little Sanctuary is apparent in the windows donated by each graduating class; the memorial plaques for alumni, teachers, and coaches; and most impressively by the magnificent stained glass window designed by Irene and Rowan LeCompte as a memorial for Lilian Manger, mother of alumnus William Manger.

A new double door under the bell tower archway will facilitate movement into and out of the building.

Bigger and Better

Because of the role it has played as the spiritual center of the school, renovation is once again underway to enlarge and improve the building while preserving its essential character. The most recent exterior change to the Little Sanctuary was in 1965, when parts of the east wall were removed to accommodate the installation of the Lilian Manger window. Its eighty-seven years show now in a badly leaking roof, cracked stucco, and outdated electrical and heating systems.

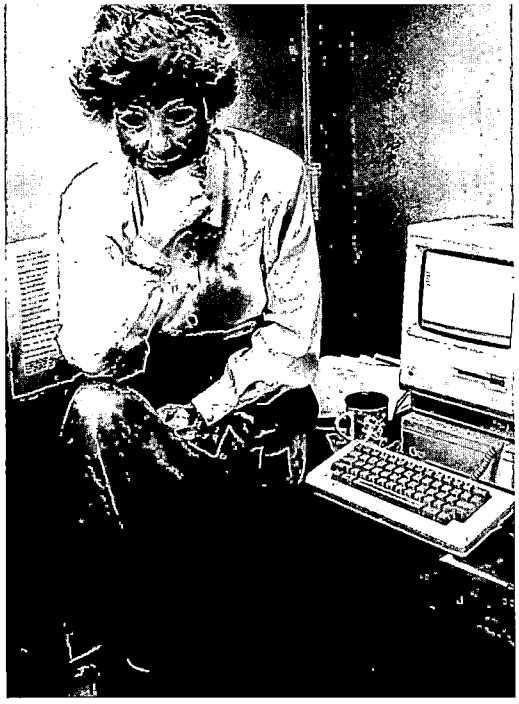
This summer, construction began that will extend the east wall to allow for forty additional seats in the southeast section. Renovation will also create a home for the new organ on the south side of the building, facilitate movement into and out of the building by

President George Bush and son Neal, a St. Albans alumni, leaving the Little Sanctuary after granddaughter Ashley's baptism.

adding a new double door under the bell tower archway and will replace the deteriorating roof and aging electrical and mechanical systems in order to meet all applicable building code standards.

Until the estimated $500,000 renovation is completed in December, St. Albans students will experience what Chaplain Roger Bowen calls a "movable feast" with regard to chapel services, meaning they will be meeting more or less all over the cathedral Close. Once the repairs and improvements are made, the Little Sanctuary will be more spacious, more accessible, more durable and more attractive—years removed from the modest structure first dedicated in 1902.

However, some things never really change. Even with its enlarged space and fresher face, the Little Sanctuary will stand, as it has for nearly nine decades, a spiritual home for the students of St. Albans School and a symbol of the rich history of the Washington Cathedral.



"Our goal," says Director of Visitor Services Jane Miller, "is to make all of our visitors feel welcomed."

But, says Miller, "in terms of evangelism these are the groups which offer the greatest challenge. To touch a cord here may mean new friends, visitors who will return, interest sparked and spread by word of mouth." These groups are offered the "short tour," a special fifteen minute presentation, that provides the basic introduction, and some cathedral highlights, including the Space Window, President Woodrow Wilson's tomb, the great Central Crossing, and Bethlehem Chapel.

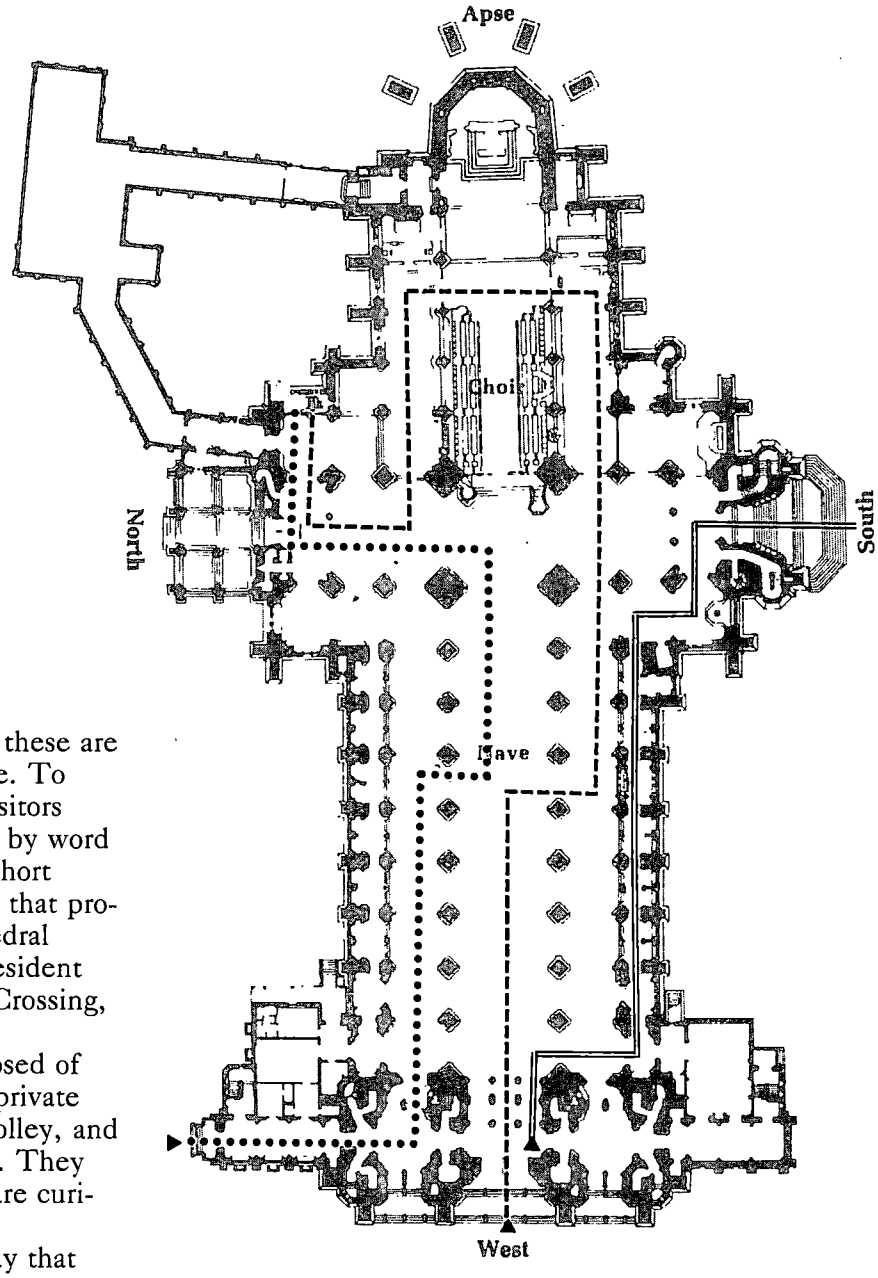
The third major group of visitors is composed of those people who come to the cathedral by private car, or by a walk from the Metro, taxi or Trolley, and who are on their own "tour" of Washington. They usually have heard about the cathedral and are curious and have made a special point to come.

According to Miller, these visitors often say that they have very limited time but then find they are entranced with what they see and stay longer than they had planned. They often will visit the Gallery and Gift Shops. They may decide to stay for a worship service.

For them there are a series of Self-Guided tour options: going up to the 7th floor Observation Gallery where they can enjoy a view from the highest point in Washington, and see a "Welcome to Washington National Cathedral" slide show on a large-screen video; touring the cathedral at their own leisure, or walking along the south outer aisle where a lavender self-guided tour sheet helps them find details often overlooked (especially enjoyable for families).

Special Interest Tours

In addition to these general highlights tours offered to visitors daily, the Visitor Services staff and docents have developed a number of special interest tours that are available by reservation. These specialty tours allow visitors to take a closer look at the cathedral's superb craftsmanship, and focus on (amongst other things) the cathedral's stained glass windows, architecture, wrought iron, and needlework. Every



Prearranged tour ------ *Short tour* ..... *Self-guided tour* ═══

Sunday at 2:00 p.m. a "Cathedral Close-Up" tour features some particular aspect of cathedral architecture or history, such as the Woodrow Wilson Bay or one of the chapels. On Tuesdays, there is a Tour and Tea package. And Pilgrimage tours, emphasizing the spiritual as well as artistic and historical aspects of the cathedral, are available by reservation through the National Cathedral Association.

"Our goal," says Jane Miller, "is to make all of our visitors feel welcomed and to teach them something that they did not know before. We want to help them to understand the cathedral's 'raison d'etre,' and to motivate them to spread the word about this wonderful treasure on Mount Saint Alban. But most of all we want to add the warmth of a human vision to this cathedral building that means so much to all of us."

For more information about cathedral tours, contact: The Office of Visitor Services, Washington National Cathedral, Massachusetts & Wisconsin Avenues NW, Washington, DC 20016-5098. Phone (202) 537-6207. ❀

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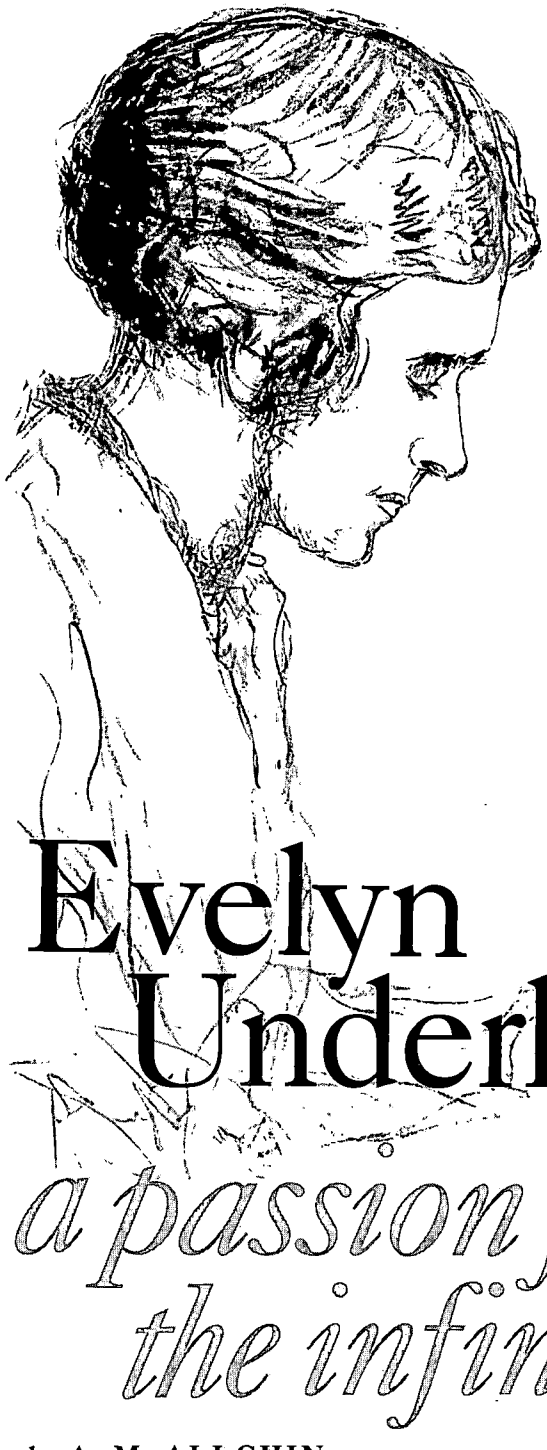

Evelyn Underhill

a passion for the infinite

by A. M. ALLCHIN

THE EIGHT-HOUR FLIGHT from London to Washington can change your perspective on many things. Certainly this happened with my estimate of the importance of Evelyn Underhill for our late twentieth century world. Having known her writings since my school days, I have always valued them highly. But I knew that my view of them was not shared by many of my fellow-countrymen. When I told friends in England that I was going to the United States to take part in a celebration of Evelyn Underhill's work at Washington National Cathedral, the reaction was often one of surprise and incredulity. "Surely her work is terribly dated, isn't it?" or "But she's hopelessly second-rate." Even those who were sympathetic were surprised to know that the National Cathedral was promoting this event, and still more surprised to learn that the Episcopal Church had put Underhill into the Prayer Book Calendar.

New Interest in Underhill

Having arrived in Washington for the cathedral's week-long celebration and sitting in the packed auditorium to hear Dr. Dana Greene's opening presentation on Tuesday, March 6th, I found myself at once caught up in a whole new wave of interest in Underhill's work. I discovered that no less than seventeen of her works were in print in the United States; that the selection of her letters made by Charles Williams, and introduced by him in 1943, had just been republished by *Christian Classics*. It is a book which makes an admirable introduction to her writings.

I found too that her two greatest books, *Mysticism* (1911) and *Worship* (1936) were both available in attractive paperback editions. *Mysticism* in particular has a remarkable record. In the past eighty years it has constantly been reprinted and is still one of the standard classical works on its subject.

But all this was not just a matter of the republication of her writings. Two of the principal participants in the week's events were in the process of bringing out new studies and new material. Dr. Dana Greene of St. Mary's College, Maryland, has produced a new biography, *Evelyn Underhill, Artist of the Infinite Life*, while Dr. Grace Brame, who teaches at Villanova University has brought out an edition of four hitherto unpublished retreats, together with a valuable introduction, *The Ways of the Spirit.*

One thing that the week made clear is that Evelyn Underhill's influence has spread far beyond the Episcopal Church. Grace Brame is a Lutheran; Dana Greene is a Roman Catholic. It was another Roman Catholic, Dolores Leckey, executive director of the Commission for Laity and Family Life of the Catholic Bishops' Conference of the U.S.A., who on Wednesday, March 7th spoke most movingly of Underhill's influence on her life when she first got to know her works, as a young housewife and mother in the 1960s.

More Than Anglican

That same evening, Fr. Leonid Kishkovsky, a priest of the Orthodox Church in America, told us how he had got to know Underhill's writings when he was a student, and how her example had led him on to discover some of the other great women of the Christian history of our century: Dorothy Day, Simone Weil, and Mother Maria Skobtsova. Fr. Leonid is the first Orthodox priest to become President of the National Council of the Churches of Christ, and it was particularly interesting to hear his estimate of Underhill's teaching.

From within the Episcopal tradition, Bishop William Spofford spoke of a long experience of ministry,

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CANON A. M. ALLCHIN is director of the St. Theosevia Centre for Christian Spirituality in Oxford, England. The Evelyn Underhill conference took place in March 1990 under the direction of Canon Carole Crumley. It is part of a continuing cathedral series on spirituality.

which has taken him to Alaska as well as to Oregon and Nevada. Some of Evelyn's small books of retreat addresses and meditations, notably *The Fruits of the Spirit* had been his constant companions, sometimes in the pockets of his overcoat, sometimes in his backpack on his missionary journeys.

There was something particularly appropriate about the setting of our meeting in the nearly completed cathedral. Evelyn Underhill as a young woman went every year to Italy and acquired a great love for the art and architecture of that country. We had a fascinating presentation of the symbolism of the cathedral from one who knows the building more intimately than anybody else, Canon Richard Feller. He has been for thirty-seven years Clerk of the Works, with direct responsibility for the building of the central tower, the nave and the two west towers.

lence and simplicity of the Quaker meeting, to the ceremonial splendour of the Orthodox Liturgy. Her great book *Worship* has implications for our search for Christian unity which have not yet been fully appreciated.

As the week went on I was fascinated, as the only English person present, to find more and more how much Evelyn's writings had been at work and influential in the lives of men and women in the U.S.A. in the last thirty or forty years. Prophets are not without honour, except in their own country. I was led to reflect on the way in which certain English writers, C.S. Lewis and Charles Williams for instance, while not forgotten in their own country are much more read and studied in the U.S.A. than they are in Britain. Evelyn Underhill is another example of this phenomenon.

Canon A.M. Allchin and Dr. Dana Greene (lower right) were among the participants at the cathedral's Evelyn Underhill conference.

The cathedral aims to do in stone and glass what Evelyn Underhill did in her writings; that is, reveal something of the variety and beauty of God's work in creation and redemption.

The Inventiveness of Tradition

The cathedral is also a wonderful illustration of the inventiveness and adaptability of tradition, with its resourceful use of the space in the west towers and its creation of an auditorium in the space over the vaults in the nave. This surely would have delighted Evelyn Underhill who believed greatly in the importance of tradition as a living and growing reality. "What is now tradition was once innovation," she wrote. "The real Christian is always a revolutionary, belongs to a new race and has been given a new name and a new song. God is with the future."

In my own lecture on Thursday evening and in the addresses during the Quiet Day on Saturday, March 10th, I tried to stress the way in which Underhill reconciled unity with variety, personal experience with the tradition of the ages. She had a clear and articulate understanding of the underlying structures of Christian faith and worship which unite its many and varied manifestations. But at the same time she rejoiced to recognize all that diversity—Catholic and Protestant, Eastern and Western—going from the si-

What became quite clear during the Washington celebration, was that as we approach the fiftieth anniversary of Evelyn Underhill's death in June 1991, her capacity to speak to us across the years is in no way diminished. Rather the reverse seems to be true. Perhaps as we get further from the detail of her life and work, its main outline and its main purpose can become clearer.

She was a writer who made the heights and depths of Christian experience seem accessible and available to us. She speaks with great good sense and a wonderful quality of balance. But she does not hesitate to challenge us with the Godward height of our calling. As Dana Greene writes of her, "Firmly planted in her own class and station, she reaches over into ours; never one of us, she is nonetheless not a stranger to us. The persistence of her vision and the passion and single-mindedness with which she searched for the infinite life speaks across the generations. Through her, past and present meet."

In her writings, past and present, time and eternity, the fragility of our human life, and the splendour and majesty of God's being come together and are reconciled. The Washington National Cathedral celebration had clearly shown that she has things to say to us today, things which we need to hear, truths which are healing and liberating. ❀

Clerk of the Works Richard T. Feller praised the work of cathedral architect Philip Hubert Frohman (on screen) at the Cathedral Builders series.

cathedral builders

by **DOROTHY MILLS PARKER**

"Washington National Cathedral is original and unique . . . the selective best of English and French Gothic, with a touch of Spanish . . . but different from any ever built." Longtime Clerk of the Works Richard T. Feller, one of the speakers in a wondrous six-part series entitled "Cathedral Builders," went on to say it is "higher than any English cathedral, lower than any French, longer than either except for Win-

chester—and contrary to the contention that there is nothing new in Gothic after the 13th century—has four elevators, radiant heating, retractable lighting, hydraulic doors and organ bench, and an air-conditioned auditorium in the roof, all without affecting the architecture!"

"Cathedral Builders," a sold-out, six-week series took its attendees through a virtual tour de force of cathedral lore, literature, and practice this Spring. Presented under the auspices of the cathedral's Office of Educational Programs, the reception was so strong that a repeat mini-series was held in late May, and according to Program Director Julia Forbes, a similar series will be presented in 1991.

The Origins of Gothic: Devotion in a Carnal World

Dr. Lawrence Nees, professor of art history at the University of Delaware, and his counterpart at Duke University, Dr. Caroline Bruzelius, opened the series by tracing the Gothic style to its origins in France and its spread throughout western Europe.

Cathedrals were the theater and concert hall of that day. They were also civic and trade centers, with shops clustered around and built onto them, and commerce even carried on inside. They were built, according to St. Bernard of Clairvaux, "to arouse devotion in a carnal world," to lift one up to heaven. As such they were invested with a mystical quality, another dimension. They have been called sermons in stone, for their builders sought to express their faith in a mighty structure whose every part had as its purpose the proclamation of God's truth. They were built, said Dr. Nees, "for the glory of God, but also to communicate that glory to man."

That they were built by professional artisans is surprisingly well documented, with names recorded in some cases. The master masons, many of them itinerant, were the architects, and the windows of Chartres attest to the involvement of the townspeople, much of it in manual labor. Many cathedrals were built over earlier ones, or alongside as at Beauvais; the 1140 facade at St. Denis, first of the Gothic cathedrals, was attached onto a Carolingian nave.

There was fabulous artistry. The spellbinding windows of Chartres and Ste. Chapelle express the medieval joy and delight, as do the carvings on the capitals in Canterbury's crypt. St. Bernard praised the richness of such ornamentation, but was critical of it as "distracting from worship and a diversion of money for the poor."

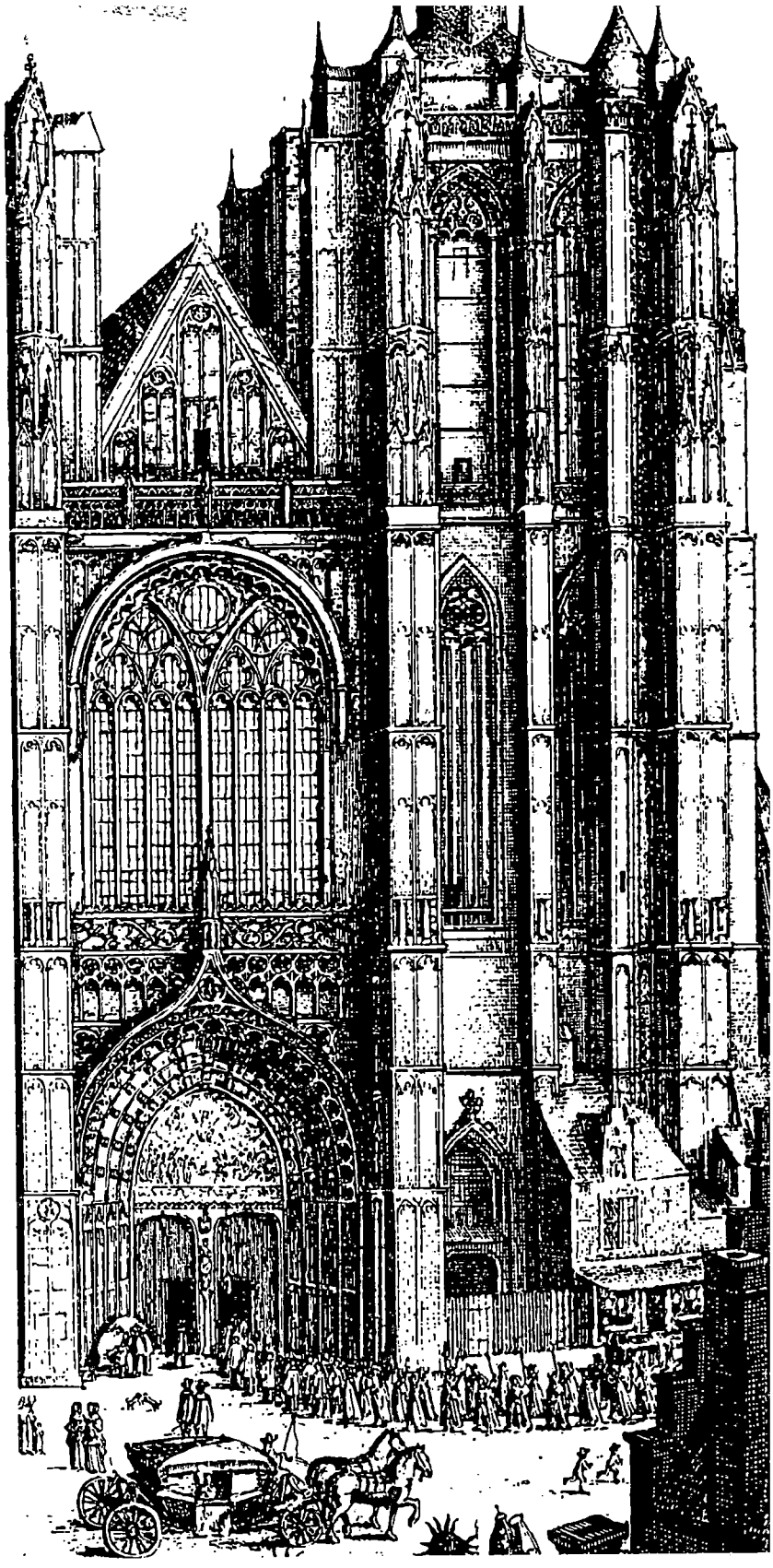

Illustration courtesy of the Folger Shakespeare Library.

Artistic Rivalry/Holy Arson

There was great artistic rivalry to have what a monk of Cluny called "the seemliest church," which led to what Dr. Nees called "holy arson," where older churches were set afire so they could be rebuilt in the evolving style. With the new principles of vaulting, the dark Romanesque churches like Toulouse gave way to wondrous Gothic structures—Amiens, Beauvais, Bourges—where the light flooded in. Verticality, proportion, and luminosity were their features, with every part functional as well as beautiful, and an absorption with the theology of light, as God made visible. For the medieval Christian, the light streaming through Chartres Cathedral's glorious windows was divinity itself.

By the 14th century's end, wars and other factors had slowed cathedral building considerably, but the

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DOROTHY MILLS PARKER is Washington correspondent for *The Living Church* magazine and a frequent contributor to *Cathedral Age*. She has written and lectured extensively on cathedrals in general and Washington National Cathedral in particular.

Gothic ideal continued to find expression through the next several centuries.

From Survival to Revival

According to Dr. John Booty, professor of Anglican Studies at the School of Theology at Sewanee, the Gothic style in England continued through a period he called Gothic Survival. One form of this, the Rococo and Picturesque Gothic of the 18th century, was a rebellion against the ordered classicism of that time and can be distinguished from true Gothic by its use of non-functional forms. Strawberry Hill outside London has been described by purists as "a cardboard box plastered over with a few pinnacles and pointed arches," and Fonthill Abbey was so insecurely built that its tower quietly collapsed.

Romance & Religion

The renewed interest in Gothic, said Booty, was given impetus by the Romantic Movement—"a looking back to the great age of faith, when beauty and feeling were dominant over materialism and utility." It was also aided by the population explosion and the need for new churches, and above all by the Tractarians of the Oxford Movement of the 1830s (Pusey, Keble and Newman) and their counterparts at Cambridge (John Mason Neale and the Ecclesiologists), with their focus on liturgy and ritual, the numinous and transcendent, and the centrality of the Eucharist.

Religious revival led to architectural revival and a return to the great cathedrals for inspiration by a group of architects for whom Gothic was the only permissible style, notably Pugin, Butterfield, and the prolific Gilbert Scott, who worked on some 39 cathedrals and 475 churches. Butterfield's signal accomplishment was All Saints, Margaret Street in London, hailed as being eminently suited to Anglican worship solemnly celebrated, and expressing "an enrichment of ecclesiastical Gothic to an extent rare even in the Middle Ages."

American Gothic

By the 1880s, Gothic as a dominant form in England had given way to eclecticism, but it was growing in America. Trinity, Wall Street (1839-46) by Richard Upjohn was the first. Princeton Chapel, the Military Academy at West Point and All Saints, Ashmont in Boston are some notable examples that soon followed. And All Saints Cathedral in Albany (New York) opened a new era in cathedral building, along with Washington Cathedral, begun in 1907.

While Victorian Gothic had its excesses, the Gothic Revival in fact helped to inspire and direct cathedral building in America and, according to Booty, it greatly influenced church worship as well as building, and the social concerns of its architects and the Anglo-Catholic slum priests helped reawaken social consciousness.

To Do It For God

In his sparkling discourse on Washington National Cathedral's architecture and architects, Dick Feller defined his task as Clerk of the Works as the responsibility for "getting the right person for the right job, with the right materials . . . to do the thing perfectly and to do it for God."

Proponents of Gothic prevailed on the committee appointed by Washington's first bishop, Henry Yates Satterlee. George Bodley, a disciple of Gilbert Scott, was engaged, but died just after the foundation stone was laid, and when his successor Henry Vaughan died in 1917, only the apse and Bethlehem Chapel had been completed. In 1921 a contract was signed with Philip Hubert Frohman and his Boston associates Donald Robb and Harry Little. Robb did the beautiful watercolor of the cathedral in the north transept, and the drawings for the figures in the reredos; Little, the north transept and the Children's Chapel. After their death Frohman continued on until his own death at 85 in 1972.

Philip Hubert Frohman

Frohman's deep faith was reflected in all his work and for him Gothic was the only proper style. He opted for a central tower rather than a spire. The west facade was built to his design, and he added the "refinements" that lent distinction and precluded a machine-made look for the cathedral: leaning buttresses and piers, trapezoid tower, asymmetric rose windows, crenelated roofline, and the curvature of the nave aisle, six feet off and broken at the crossing.

Feller came on the staff in 1953, and like Frohman and the medieval builders, has spent his entire professional life at the cathedral. He reiterated that it is not a museum but a place of worship, built, in Frohman's words, "to lift up Christ to the nation and the world." In tribute to Frohman's genius he said, "Generations unknowing of it will owe you a great deal, but we here tonight do know it, so thank you, Mr. Frohman."

The Mystery of Stained Glass

Rowan LeCompte, creator of many of Washington Cathedral's windows, including the great west rose, spoke about the mystery of stained glass and the art of creating it so as to embody "design, scale, architectural fitness, color, and luminosity." He told of coming into Chartres Cathedral from the bright world outside, to "a great sacred dimness . . . and ethereal light, an atmosphere of another world, a place apart," and of the incomparable beauty of its north rose window, and of its 12th century windows in the west wall—"a glorious tapestry of light and color." During his remarks LeCompte questioned the popular idea of the medieval windows being the Bible of the poor. "They were made to delight the beholder, and that is more than enough reason for them."

Myriad examples were shown, from the medieval glass of Reims, Vezelay, and Canterbury, to the moderns, most of whom LeCompte felt "lack skill and are commercially oriented." Of his own work, he cited the Washington Cathedral west rose as "the greatest delight, with enough time for doing it, two and a half years." It lights the choir, "which was part

Stained glass artist Rowan LeCompte

of the plan," and he also delights in the rainbow effect on the cathedral walls.

To Use All One's Abilities

At the final session cathedral craftsmen Peter (Billy) Cleland, Nol Putnam, and Vincent Palumbo demonstrated their art. Cleland, who retired as Master Mason last December, had Mason Foreman Joe Alonzo set a stone in place. Artist blacksmith Nol Putnam, whose work includes the Columbarium gates, fashioned some ironwork leaves in his workshop, and Master Carver Vincent Palumbo showed how carvings are made from the plaster models. When a speaker, earlier in the series, noted that the vaulting in medieval cathedrals had sometimes collapsed, Cleland had assured those seated in the rooftop auditorium that "it won't happen here!" Summing up his 37-year tenure he said the important thing was to "use all one's abilities, and be satisfied, when it is finished, that one has done his best."

The Irreducibles of Gothic

The series repeatedly emphasized the irreducibles of Gothic: every part functional as well as aesthetic, and all held together by gravity and compression. Whether another such pure Gothic cathedral will ever be built remains to be seen. The cost, and the scarcity of skilled artisans make it seem unlikely. But the remarkable thing is that these great medieval cathedrals, built in an age of faith, have withstood the ravages of time, war, erosion, fire and flood, and every ecclesiastical and political change, for nearly a millennium. In this secular and materialistic world, the Cathedral Church of Saint Peter and St. Paul, built entirely by freewill offerings and debt free, stands virtually complete today on Mount Saint Alban in the nation's capital, a living extension of that tradition and that faith. ❀

Blacksmith Nol Putnam demonstrates his craft.

An Interview with Richard T. Feller

by ELLEN PERKINS

IT TAKES AN EXTRAORDINARY MAN to build a Gothic cathedral and Richard Tabler Feller, canon clerk of the works of Washington National Cathedral, is just that. Feller, who has overseen construction of the cathedral since the 1950s, has successfully combined expertise in engineering, construction and accounting, with a thorough knowledge of theology, church history, art, and architecture, and an uncanny ability to choose the right man for the right job. While adhering to pure Gothic architectural principles, innovations he brought to the cathedral have not only saved enormous sums of money, but have made it a fully 20th century structure as well.

Richard "Dick" Feller came to work as accountant and assistant business manager for the cathedral in 1953. He was just thirty-three years old, but he had already accumulated years of experience in construction and in the care and nurture of large sums of construction money, working both with government contracts, and in his father's building material and steel fabrication business in Martinsburg, West Virginia.

With the retirement of Canon Gardiner Monks in 1957, Dick was put in charge of the overall construction of the cathedral and given the title clerk of the works. He was named canon clerk of the works by Bishop John T. Walker in 1983 in recognition of his many and ongoing contributions to cathedral life.

Dick and his wife, Billie, will remain in the Washington area following his official retirement on October 1, 1990. He has agreed to continue as art consultant to the cathedral. The title clerk of the works will be retired with him.

During his early years at the cathedral, Dick read privately for the ministry. Under the direction of Canon Theodore Wedel, then warden of the College of Preachers, he studied theology, liturgics, church history and the Bible in his spare time. Although he finally decided not to pursue a life in the ordained ministry, there is no question that Richard Feller's work as canon clerk of the works has been truly a ministry, and a labor of love.

Ellen Perkins: What does the title clerk of the works mean?

Richard T. Feller: Clerk of the works is a very honorable 13th century title. A clerk of the works was the administrator for the king, or bishop or prince. He was educated and trained in building construction and hiring people. He might have built fortifications, roads, castles, or cathedrals. I was trained in engineering and building construction, and I've worked for the dean or provost as the specialist in construction in the same sense that the precentor is the specialist in service arranging. When I came to the cathedral I had not had enough experience in art, and I spent an awful lot of time learning the arts of the cathedral.

EP: I read that you had been sent to Europe to study the cathedrals there.

RTF: When I came to work here Dean Sayre said "Dick, when you're ready to go to Europe I'll send you there to see the major cathedrals in England and France. In the meantime, study about them and learn as much as you can." By the time I left I knew the floor plans and what were considered to be the best features of most of the cathedrals I was going to see. I visited forty-two cathedrals on that trip and took voluminous notes. Somewhere toward the end of the tour we got to Reims, and I walked into that cathedral and cried. I thought it was so beautiful. It was a quiet morning and the sun was coming in through that gorgeous rose . . . it still affects me when I think about it.

EP: You came to the cathedral in 1953. Were you working strictly for the business manager at the time?

RTF: I was in charge of the accounting department, but because of my background in construction and my experience in World War II the dean had me accompany him on inspections of the building site and I gave him ideas and suggestions. Canon Gardiner Monks, who had been trained as an electrical engineer, was in charge of the construction at that time. In 1957, when Gardiner Monks retired, I was given the title clerk of the works. By then, I had been visiting the construction regularly and was familiar with the iconography and art work of the cathedral.

EP: What was it like to work with the cathedral's principal architect Philip Frohman?

RTF: I admired the man immensely—in fact , I loved him. He was an individual, one of a kind. He could be exasperating at times but, he was exasperating to me in a good way because of his absolute, total pursuit of perfection. He'd bring a blueprint in at the last minute and lay it down on my desk and while he would be looking it over and explaining it to me, he'd say, "Ah no, that can't be!" I have to change that. I'll take it back." I'd say, Mr. Frohman, do you have to take it back?" After the third or fourth time this happened, I knew that it might be several weeks before I'd have the blueprint back on my desk. Since his retirement and death, I've tried to carry that mantle of seeing that we reached for the best, and that if it isn't quite good enough to do it again.

EP: What has been the most satisfying part of the job to you?

RTF: The most satisfying part has been to pick the right person, the right artist, the right workman, the right craftsman, and to see him do his best job. That's essentially my job—to pick people and make recommendations. My appointments of Roger Morigi and Vincent Palumbo as master carvers and Peter "Billy" Cleland as master mason proved advantageous to the cathedral. My selections of Tom Bredlow and Noel Putnam to do the ironwork proved advantageous, and my recommendations to the building committee of Rowan LeCompte, Frederick Hart and Ulrich Henn for the west facade artwork seemed to be good ones. It gives me a great sense of satisfaction that these people created some wonderful work for us.

Canon Richard T. Feller Photo: David Werth

EP: You are credited with bringing modern innovations to the cathedral while preserving the integrity of its Gothic architecture, how did you accomplish that?

RTF: I've always felt that every dollar I spend here is God's money and therefore I need to spend it as conservatively as I can to make it go as far as possible. And so, what I have done is to innovate—to bring about materials handling methods that have reduced the cost. Using the Linden crane, for instance, saved us a quarter of a million dollars on the central tower alone. The innovation of carving bosses on the ground before they were set into the vaulting—the first in the history of Gothic—was the result of my telling the master mason and the master carver and the architect "Look, it's costing too much money, find a cheaper way to do it, but accomplish the same thing." One series of pre-carved nave aisle bosses saved us $60,000. And we pre-carved all those angels on the west towers. These are ways to make money go further and to use it better.

EP: How about the modern equipment like the elevators, lighting, air conditioning—was it difficult to incorporate them in this purely Gothic building?

RTF: Those improvements make this cathedral a 20th century structure. They are for the safety, security, and comfort of the worshippers and visitors, but the idea was to have them without desecrating the Gothic style. When we were putting in the sound system, for example, I rejected at least half a dozen designs which I felt visually despoiled the cathedral. And when we installed the TV lights we devised tracks for them to roll back and forth on so that they'd come out when you needed them, but they'd recess back when they weren't in use. I didn't want those lights sticking out and destroying the ambiance of the building. I'm not necessarily the one who devised how things would be done, but I'm the one who insisted that things be done in a way which would preserve the integrity of the Gothic architecture.

EP: It's been said that this cathedral has been built to stand for a thousand years. Have you brought about any innovations with the future in mind?

RTF: Early on I learned that equipment has to be maintained. It has to be looked after and repaired. There are several places on the triforium area where the roof can be removed and a piece of equipment can be taken out. In the central tower the floors are designed in such a way that the bells of the carillon can be taken up to the roof and removed by helicopter. These sort of things will make the cathedral usable in the future.

EP: Your books, *For Thy Great Glory* and *Completing Washington Cathedral*, chronicle the construction of the cathedral from 1907 to the present. Has writing been a part of your job as clerk of the works?

RTF: Since I can't create, I felt that the best I could do was to record what had been done. Down through the years we've had dedication services for each and every item created for the cathedral. These are very meaningful services to the donors and their friends. As clerk of the works I do a little write-up for the dedication service leaflets explaining the function of the item being dedicated and why certain figures or designs are incorporated into it.

EP: When you first came to work here, did you think you'd be on hand to see the cathedral completed?

RTF: When I first started working here there was so much to do, I never thought about seeing the cathedral finished. It was only in later years when we were doing the west facade that I began to think it might be completed in my lifetime. Then, of course, we fell into the great debt period in the late 70s and I felt sure I'd never see the building completed. If you added up all the facts: how were we going to get $10 or $11 million out of debt, which is terribly hard money to raise, and then raise another $10 or $15 million to finish it? It didn't seem possible.

When John Walker became bishop he said his goal was to complete the unfinished Observation Gallery level—it was all saw-toothed where we were in construction—and the bishop wanted to get the cathedral out of debt, to finish the Gallery, and to replenish some of the endowment. We weren't looking much beyond that.

EP: I'm sure you are looking forward to setting the last stone on September 29th?

RTF: I've waited a long time to set that last stone. I wasn't sure for quite a while what Charles (Provost Perry) had in mind, whether he was going to let me do that or not, but one day he asked, "Dick, do you want to be up there on that last stone?" said, "you'd better believe it! I've waited thirty years for this." ❀

A new partnership between the religious and conservation communities.

From Dominion to Partnership:
Working Together to Save the Earth

by **LINDSAY J. HARDIN**

IN THE BEGINNING, the Bible says, God gave human beings dominion over the earth and its inhabitants. "Be fruitful and multiply," God said, "fill the earth and subdue it."

But that dominion, some say, has gone too far: too many people, too few resources, too little time.

At Washington National Cathedral's "A Festival of Creation," on May 19, that sentiment and concern was echoed enthusiastically. The festival—one of the most extensive one-day programs of education offered to date by the cathedral—drew more than 1,500 hands-on participants, eager to discover ways in which religious communities and conservation groups might become partners in stopping pollution, encouraging preservation, and strengthening world-wide ecological awareness.

Such an understanding and commitment on the part of the millions of Americans who worship every week, conference planners said, could mean profound environmental improvement through changes in corporate, personal and political behavior.

The conference took several forms: a morning of high-profile speakers; an ecology fair utilizing drama, clowns, tree planting and tours; some twenty-seven

Jessica Mathews

Jurgen Moltmann

William K. Reilly

workshops ranging from Environmental Ministry in the Home and Congregation, to Youth's Role in the Greening of Religion; musical events; thirty-nine booths highlighting environmental groups and concerns; and a four-hour roll call of endangered species.

Calling on World Religions

Leading off the morning session was Britain's Prince Philip, Duke of Edinburgh and International President of the World Wide Fund for Nature, who, like many of the speakers, called on world religions to help lead efforts to preserve the earth's resources.

"It is as if we were in the grip of an adolescent culture," said Prince Philip. "Like so many adolescents, [the world] seems to have rejected all the hard-learnt lessons of previous generations . . . Economic development and growth are the gods today and the cornucopia of benefits has blinded people to the rules that have governed life on earth since the very beginning.

"In this atmosphere of anxiety and uncertainty lie opportunities for the religions of the world to re-assert their guidance and influence. However, to do this they will have to break away from their ambivalent attitudes to science and the value of the world."

Such an orientation, said His Royal Highness, means that Americans would begin not to think of themselves as masters of the natural world but as partners with it.

Prince Philip's remarks were seconded by William K. Reilly, administrator of the Environmental Protection Agency (EPA), who chaired the morning's events. "As the communities of faith continue to make strong statements . . . the confluence of religion and ecology will change the culture."

The ecological crisis is a religious crisis

Underlying the positive tone of the day, however, was a secondary theme: that of the unique contributions of Western religions to over-population and the destruction of the earth's resources.

Those problems, some environmentalists say, are rooted in the Judeo-Christian mandate to dominate the earth, and are a leading cause of the trouble in which the natural world now finds itself.

"I believe that the ecological crisis of nature today is . . . a religious crisis of the human race, at least of the Western world," said Dr. Jurgen Moltmann, professor of theology at Tubingen University in West Germany.

"The Judeo-Christian religion has recently been made responsible for human seizure of power over nature and for the recklessness of their will to dominate. Even though normal modern humans do not consider themselves to be especially religious, they

His Royal Highness Prince Philip planted a tree and spoke of the need for ecological partnership. Here with cathedral horticulturist Peter McLachlan (left), Canon Hamilton and Provost Perry.

Representatives of five different faith traditions processed up the Pilgrim steps to share their perspectives on ecology.

have nevertheless done everything to fulfill the divine commandment about their destiny: 'Be fruitful and multiply, and fill the earth and subdue it.'

"To put it bluntly: it is the unlimited will to dominate, which has driven and continues to drive the modern human to the seizure of power over the nature of the earth. Our greed for power is insatiable, because perhaps we have lost sight of the living God and developed a God-complex of ourselves.

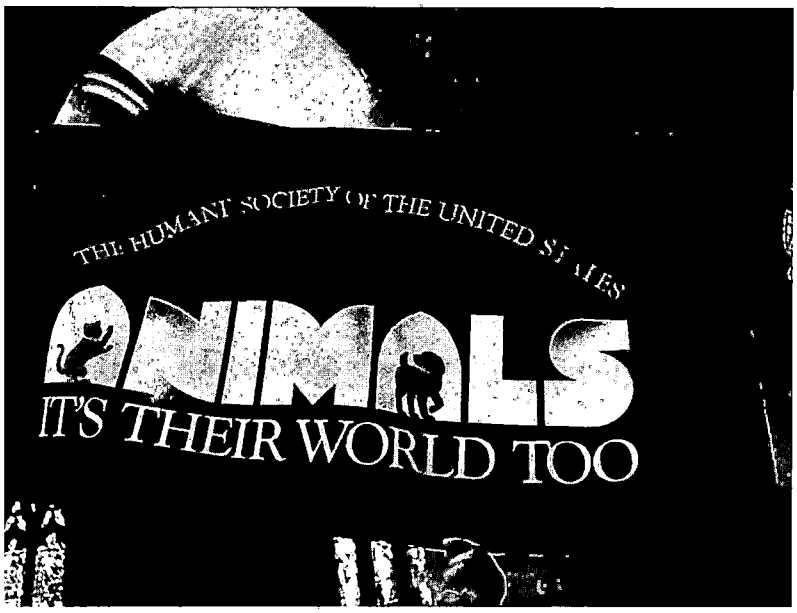
"Our job is to seize this opportunity . . ."

Describing herself as an "intensely practical person," Jessica Mathews, vice president of World Resources Institute summarized ecological warnings and then called on participants to elect leaders who are themselves strong proponents of the environment.

"Let's get rid of those content to nurse along only an inadequate status quo and get better leaders . . . I see no alternative. We need to believe in something

The World-Wide Fund for Nature's panda greeted young and old alike.

More than 70 groups participated.



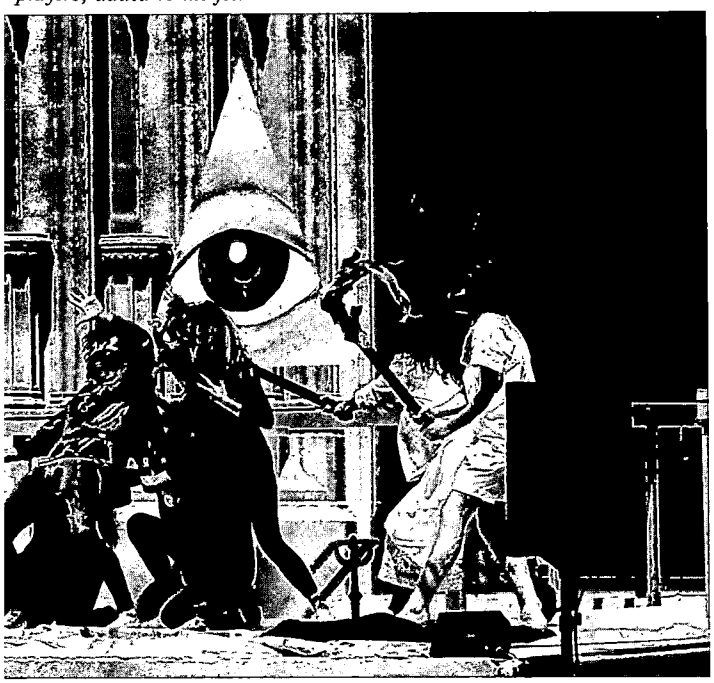
bigger than the fear of inaction.

"Our job is to seize this opportunity and to blow the scattered sparks into a bonfire of change."

The Rev. Canon Michael P. Hamilton, conference director, agreed, stressing the need for partnership between religious and scientific communities. "Religious people need to learn the new facts about ecology from scientists; our society needs a moral framework and values by which to make the most beneficial use of those facts."

Following the morning session, participants fanned out onto the cathedral grounds, where they browsed through thirty-nine booths representing a variety of environmental groups: Greenpeace, the National Aquarium, the Wilderness Society, Friends of the National Zoo, and more. After shaking the hand of a volunteer dressed in a giant panda suit for the World Wildlife Fund, Prince Philip visited the booths and

14th Century drama "Creation," by No. Stafford, Va. High School players, added to the festivities



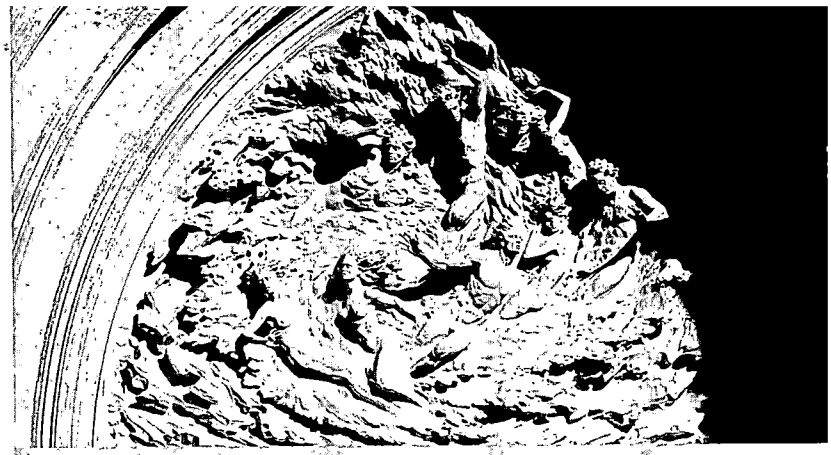
helped plant an English Oak at the Peace Cross on the cathedral grounds.

At a special interfaith service, Sikh, Buddhist, Jewish, Christian, and American Lumni Indian participants raised up the need for conservation from the perspective of their religious traditions.

A fourteenth century drama, "Creation," by a local high school drama troupe, provided a colorful representation of the issue, complete with an appearance by God in the form of an eye and a pair of gigantic hands.

An evening concert by the Cathedral Choral Society, and a Sunday service in celebration of the cathedral's Creation Facade, concluded the weekend's events.

The festival followed a three-day conference in Washington called "Caring for the Creation," managed by the North American Conference on Religion and Ecology (NACRE). That conference was planned in collaboration with the cathedral events. ❀



A Celebration of the Creation Facade

In keeping with the theme of creation amidst chaos and change, the west rose window, portals and tympana, and bronze gates were celebrated on Sunday, May 20 at the 11:00 a.m. Eucharist. Participating were His Royal Highness Prince Philip, and the three artists responsible for the works: Rowan LeCompte, Frederick Hart, and Ulrich Henn.

The Rose Window

The west rose window, often a favorite for visitors, was created by Rowan LeCompte. Almost twenty-six feet in diameter, the window's chipped nuggets of thick, colored glass relate the story of creation, beginning with the opening of John's Gospel in the center of the window. Ten petals tell of a different aspect of the creation, from the phases of the moon to ways through the wilderness.

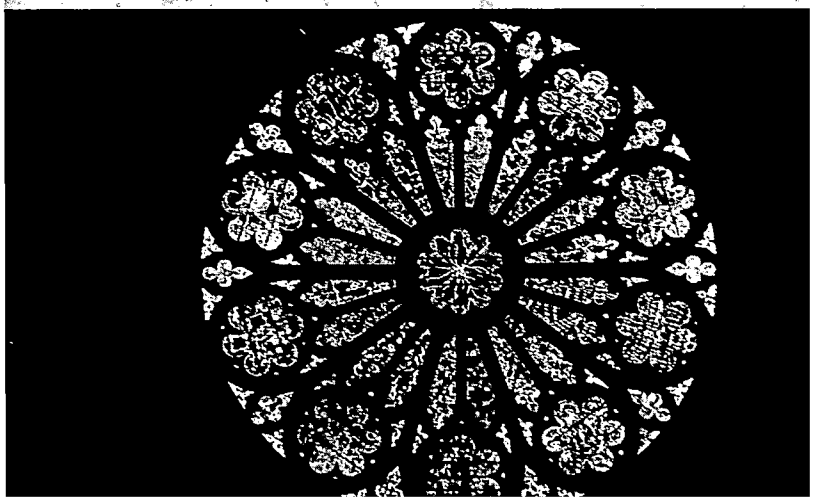
The Three Tympana

Created by Frederick Hart, the existence of three portals and tympana in the west facade represent a vibrant threefold division of the creation theme. The center sculpture characterizes God, working to fashion man as his noblest creation. Below God is Adam, individual and yet representative of all human beings.

The north (St. Peter) tower tympanum represents the creation of the day, and the south (St. Paul) tells of God's creation of night and the unseen aspects of the universe.

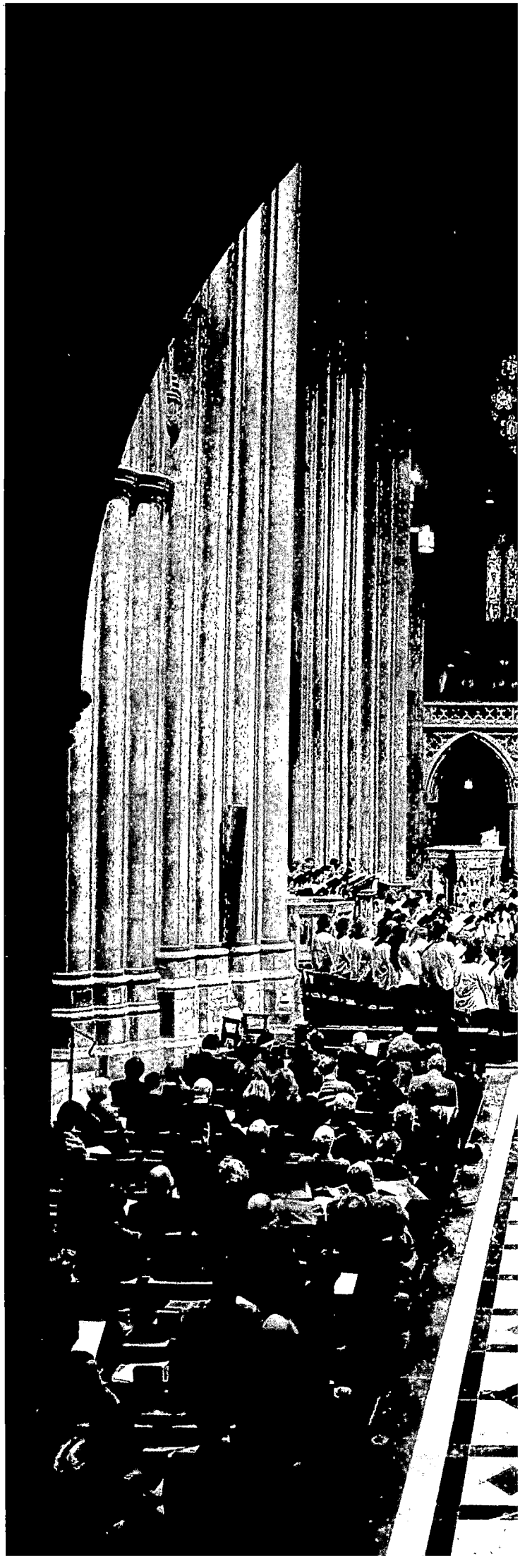
The Bronze Gates

Ulrich Henn spent over a decade creating the twelve bronze gates that grace the Walker West Portal Court. They weigh over half a ton each, yet are hung so artfully that they can be moved by hand. The center gates deal with three scenes from Genesis: the story of Abraham and Isaac, Moses smiting a rock to produce water for his people, and Moses breaking the tablets listing the ten commandments. The calling of Peter to be a disciple is the theme of the north gates, while the south gates portray six vignettes from the life of Paul.



resounding spaces

Spring Music at the Cathedral



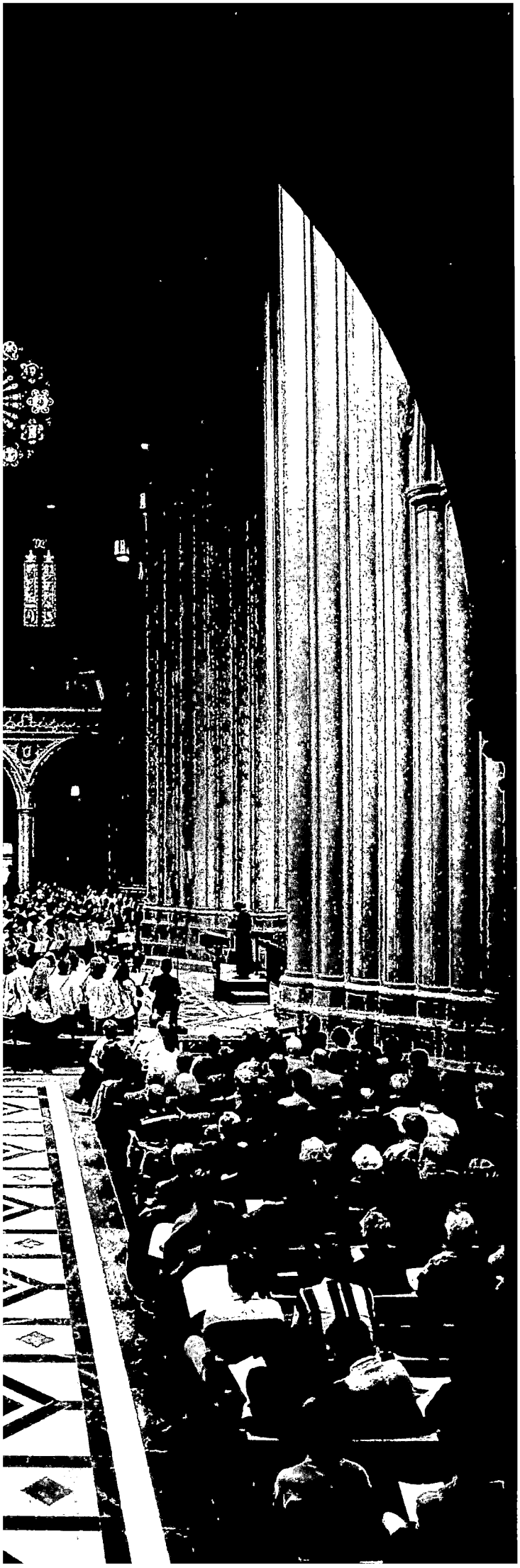
by **DAN STONE**

Music is as much a part of Spring at Washington National Cathedral as are the daffodils in the garden. And there was much for cathedral concertgoers to enjoy in the music presented this Spring. Through its concerts, recitals and other music events, Washington National Cathedral fills a role in the Washington community that cathedrals have been filling for centuries.

Venue for Great Sacred Music

"This cathedral has a responsibility to provide a venue for great sacred music," says Organist and Choirmaster Douglas R. Major, because the cathedral is one of the few places in the nation's capital that preserves the important tradition of presenting music originally composed for church services and intended to be performed in churches and cathedrals.

"It is important," he says, "because it is a unique body of great religious art that, when presented in this kind of physical and sacred surrounding, becomes much more viable and alive than when presented in a concert hall."



This Spring that rich musical tradition was beautifully presented both in the voices of the Cathedral Choir of Men and Boys, heard regularly at each Sunday's 11:00 a.m. and 4:00 p.m. services—and in a series of special concerts and recitals.

World-Class Organists

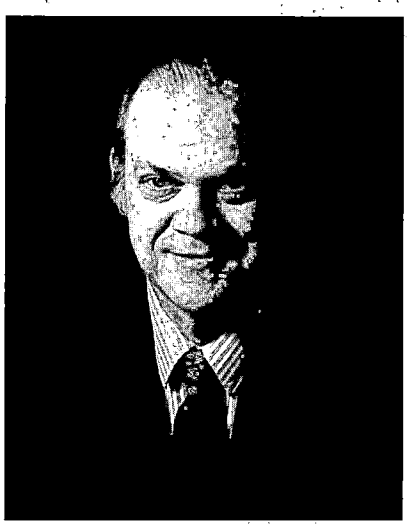
Organists from some of the world's great cathedrals performed during the 1990 Cathedral Organist Recital Series on Fridays evenings from February 23 through March 16: John Scott, from St. Paul's Cathedral in London; Peter Planyavsky, from Stephansdom in Vienna, Austria; Frederick Swann, from the Crystal Cathedral; and John Fenstermaker, from Grace Cathedral in San Francisco. These master organists offered richly textured programs of some of the finest music ever composed for the organ, including works by Bach, Verdi, Wagner, César Franck, and Maurice Duruflé.

Resounding Spaces

Other music especially suited to the resounding spaces of the cathedral was featured in a performance by the Cathedral Choral Society in March. "Music For a Grand Space" featured Choral Society conductor J. Reilly Lewis as soloist in Marcel Dupré's *Poème Héroïque* for organ and brass. The program also included Vaughan Williams' *Mass in G Minor* for *a cappella* double chorus and the Bruckner *Mass in E Minor* for eight-voice choir, brass and percussion. Soloists were Janet Steen Campbell, soprano; Leneida Crawford, mezzo-soprano; Richard Turner, tenor and Henry Burroughs, baritone.

Also in March, the Cambridge Singers made their Washington debut at the annual British choir festival concert to benefit the Cathedral Choral Society. The

Organist John Fenstermaker of Grace Cathedral, San Francisco



Norman Scribner, conductor of the Choral Arts Society of Washington.
Photo: F2 Photography

young, English mixed-voice professional choir, formed in 1981 by Director John Rutter, performed selections of English church music, including three anthems for royal occasions, Herbert Howells' Requiem and works by John Rutter. The annual British choir festival concert, under the patronage of the British Ambassador, Sir Antony Acland, and Lady Acland, formed part of the Cambridge Singers' first recital tour.

In addition to their regular participation in the Sunday services, the Cathedral Choir of Men and Boys, with orchestra and soloists, presented "Music for Royal Occasions" on April 1. Conducted by Douglas R. Major, the choir performed Mozart's *Dominican Vespers* and Handel's *Chandos Anthem X* "The Lord is My Light." The concert also featured Assistant Choirmaster and Organist Robert W. Lehman, soprano Jan Prokop, mezzo soprano Barbara Hollinshead, tenor Stanley Cornett and baritone David Faircloth.

Sowerby Premiere

For the final concert of its twenty-fifth anniversary season, the Choral Arts Society of Washington, conducted by Norman Scribner, presented Mozart's *Solemn Vespers*, Poulenc's *Gloria*, and the world premiere of Leo Sowerby's *La Corona* at the cathedral on April 28.

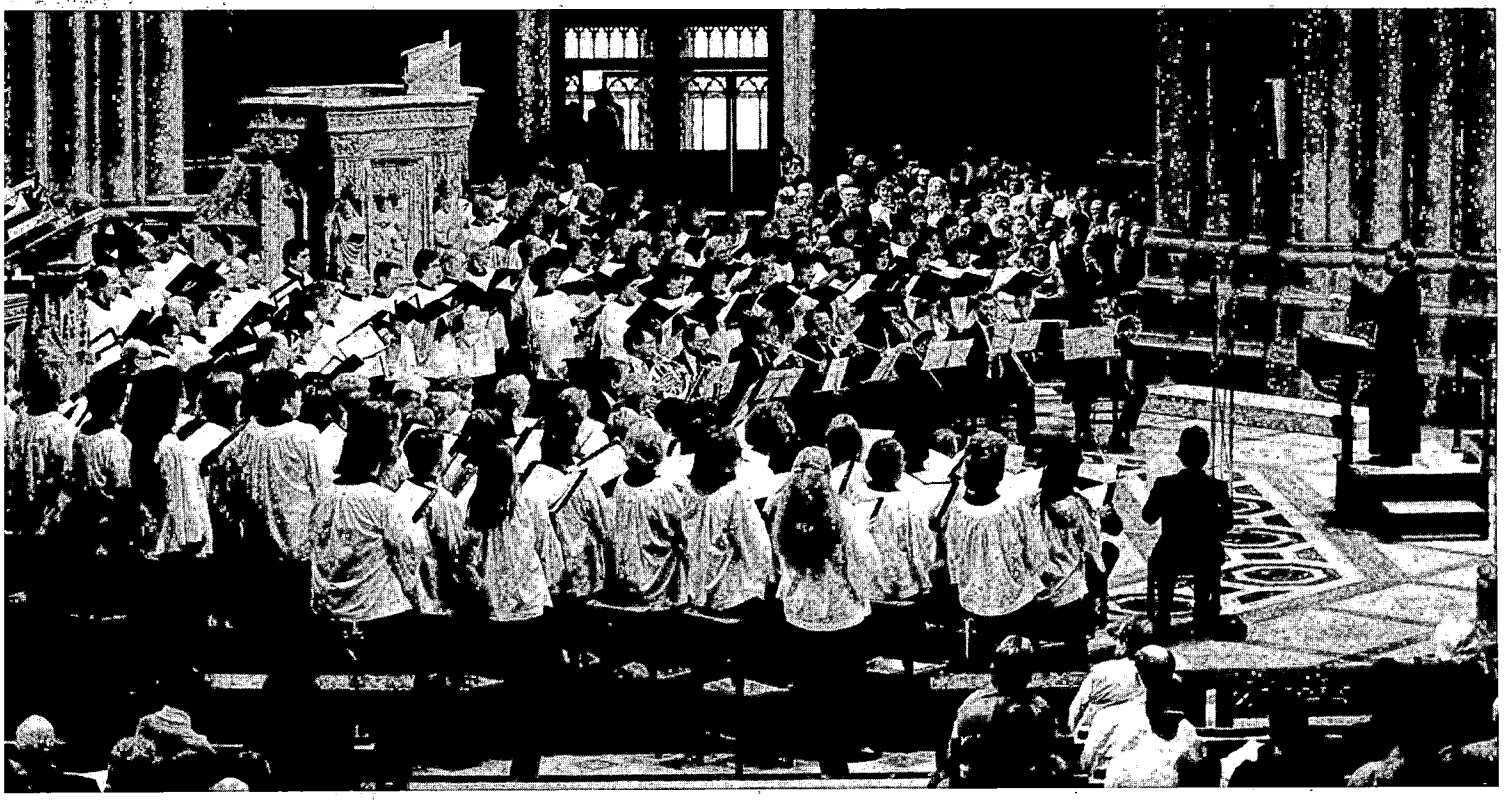
The *Solemn Vespers* featured exuberant choral writing and the familiar "Laudate Dominum," one of the most beautiful soprano solos ever composed. The rhythmic and vibrant *Gloria* has delighted audiences with its spectacular contrasts and colors of choral writing since it was first performed in 1961. The recently discovered *La Corona* was written in Washington, D.C., toward the end of Sowerby's life, while he was in residence as head of the cathedral's College of Church Musicians. It is based on seven poems by John Donne on the life of Christ.

In conjunction with the cathedral's "Festival of Creation," the Cathedral Choral Society presented Haydn's *The Creation* on Saturday, May 19. This performance of Haydn's monumental oratorio, filled with poignant imagery depicting the Genesis narrative, featured the 200-voice chorus, conducted by J. Reilly Lewis, with full orchestra, soprano Julianne Baird, tenor Gene Tucker, and bass John Cheek.

"This is music that really only makes sense presented in a religious setting," says Douglas Major. "The visual aspect of the building, with all its references to the great Bible stories, is important to concertgoers."

From these elaborate choral and orchestral productions to informal high school and college choir performances, the music of the cathedral provides an essential part of its mission year round, and makes Spring—or any other season—a time for singing. ❀

"Music for a Grand Space" featured the Cathedral Choral Society with conductor J. Reilly Lewis.



Flowers from all 50 states were featured in this year's festival.

Flower Mart in Bloom

by KATHERINE GARDELLA

Perhaps the adage "April showers bring May flowers" should be extended to include the first week in May. The cathedral's annual Flower Mart, traditionally held on the first Friday and Saturday in May, seems to have added a new tradition to its already lengthy roster: rainy weather. The rain did not appear to dampen the spirits of the many, many visitors however. As in previous years, the Flower Mart was a smashing success.

Flower Mart, sponsored by All Hallows Guild, is a two-day festival featuring everything from flowers to french fries, perennials to pizza, and crafts to cotton candy. Sound like a lot of fun? Well it is. But it also serves a very serious purpose. All proceeds from the event benefit maintenance of the grounds and gardens of Washington National Cathedral.

First Lady Barbara Bush, honorary chairman of Flower Mart, with Provost Charles A. Perry and Chairman Mrs. Guy T. Steuart II.

NBC's Willard Scott broadcast his "Today Show" weather reports from the cathedral on Thursday before Flower Mart.

The theme of this year's Flower Mart, "A Salute to These United States," seemed especially appropriate during this Year of Consecration and Dedication. And what a salute it was! All regions of the country were featured in a delicious display of culinary delights that would make any American proud: Texas style Barbecue, fresh squeezed lemonade, Mom's apple pie, ball park franks and Pennsylvania Dutch funnel cake. Those wanting to satiate their cultural appetite were not disappointed either. Traditional American music such as jazz, folk, gospel, and country western were featured throughout the festival as well as a dazzling display of American arts and crafts.

Acting as honorary chairperson, First Lady Barbara Bush—an avid gardener herself—added her own personal touch of American charm and humor to the pro-

Traditional American music such as jazz, folk, gospel and country western were featured throughout the festival.

ceedings. In a speech made during the ribbon cutting ceremony, Mrs. Bush spoke glowingly of her garden in Maine saying, "I love flowers and anything having to do with them . . . I feel nearer God's heart in a garden than anywhere else on earth." She later quipped that both she and George love the garden, although he rarely steps foot in it.

The Flower Mart's trademark antique carousel celebrated its 100th birthday and as was evidenced by the long line of children and adults waiting patiently for their turn, it is just as popular today as it was 100 years ago. Other children's activities included a patriotic puppet show, carnival games and a Cathedral Hunt for American History.

"Diocese of Washington Day" at the cathedral added to the festivities on Saturday morning, with a special service during which the final stone was placed upon the diocesan pinnacle, and the West Portal Court was dedicated in honor of Bishop John T. Walker (see Focus story).

Overall, the heartwarming American theme combined with traditional Flower Mart features—demonstrations by cathedral artisans, guided cathedral tours, and a bake sale and tea sponsored by the St. Albans Mothers Club—to make this year's festival as colorful, unique and diverse as the nation it honored. ❀

Artists and craftsmen displayed their work and wares.

Children's activities included rides on an antique carousel, a puppet show, and a Cathedral Hunt for American History.

News of the NCA

by SUE MOODY

As THE WEEKEND inexorably draws closer and closer, the excitement here on the Close rises as well. Wayne Dirksen, cathedral precentor and organizer extraordinaire, reminds us at every staff meeting of the number of days remaining. The number of applications for tickets has been exciting for us. Your enthusiasm guides and energizes ours. You may have already received word about your tickets by the time this arrives; if not, it should be coming soon. And we are all looking forward to meeting and greeting as many of you as possible.

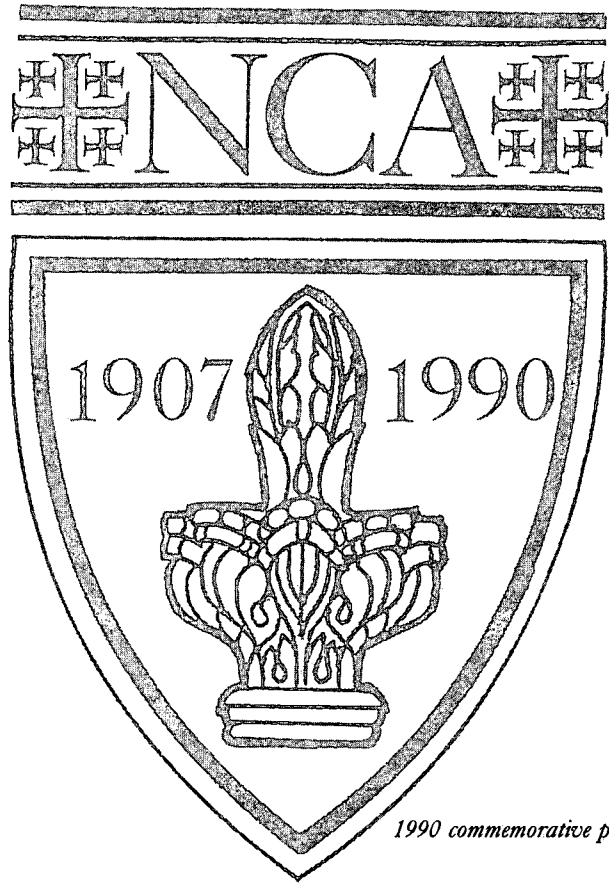
Planning for all the events is well under way. Thursday evening's Celebration Dinner at the Omni Shoreham—an evening including a new audio-visual presentation—starts off the weekend activities. Our NCA trustees will have held their meetings earlier in the day, then the entire NCA membership is scheduled for the NCA Annual Meeting Friday morning at 10:00 in the nave. At this time the provost will present his report on the state of the cathedral, and National Cathedral Association President Nancy Ignatius will give her report on the state of the NCA, complete with the final number of members for this consecration year. During this meeting Nancy will relinquish her presidency after four challenging and exciting years. A light lunch will be served in the Bishop's Garden following our meeting.

Friday Evensong at 4:00 p.m., the first of the ticketed events, will be very festive; the music scheduled for the 8:00 p.m. Sursum Corda service Saturday evening is superb, and the Sunday 11:00 a.m. Consecration Service will be a magnificent and fitting finale to the entire weekend.

Speaking of final, our NCA finial's final placement should be great fun on Saturday morning, September 29th. As plans stand now, the crane will lift the finial, all 1,008 pounds of it, up to the top of the pinnacle at 12:00 noon, where it will be placed 235 feet 1 1/2 inches above, officially completing the physical structure of the building. It will be a great moment which everyone will be able to watch from the cathedral grounds and gardens. No tickets are needed.

Trustees Report

At the Trustees Meeting in May the board focused on the future of the cathedral and our role in its life. Staff members met with the group, reporting on the cathedral's present and future conservation needs. In the conservation vein, many trustees participated in the "Festival of Creation" weekend activities, including reading the roll call of endangered species (see related article). A highlight of their time here was Sunday evening dinner at Bratenahl House, where



1990 commemorative pin.

the board honored Sandy Hynson, head of the Altar Guild, and Dick Feller, clerk of the works, for all their years of dedication to the cathedral. They both plan to retire right after the consecration weekend. We shall miss them.

New Regional Leadership for the NCA

The NCA welcomes seven new regional chairmen. They are:

Mrs. John Veach
*chairman for Western North Carolina**

Mrs. Leila Clark Wynn
chairman for Mississippi

Mrs. Robert Gable
*chairman for Eastern Kentucky**

Mrs. Katharine W. Long
*chairman for Eastern Tennessee**

Mr. Rollin L. Huntington
*chairman for Northeastern Virginia**

Mrs. Barbara L. Coombs
Mr. Dennis R. Murphy
*co-chairmen for Eastern Washington**

*positions previously vacant

NCA Visitors

NCA regional chairmen and members often bring groups to the cathedral for tours which in many cases include their state's Sunday. (Each Sunday of the year a different state is remembered at the cathedral altar.) If we know in advance, group representatives may sometimes be able to participate in the 11:00 a.m. service by bringing up the communion elements (bread and wine). Since April the cathedral has

greeted five such groups, including four from various regions of Pennsylvania. The fifth group, with fifteen from the state of Washington, came for their state's day (April 22). Two of these groups came for general tours, while the other three were Pilgrimages.

A Pilgrimage differs from a general tour in focus. It provides scheduled time for spiritual reflection, as well as the opportunity to meet and talk with a member of our clergy. The schedule is arranged so that the group will attend services either at noon or Evensong. A tour of the cathedral is provided, along with enough time to wander, reflect, or visit the gardens and shops. Cathedral companions from the NCA Washington Committee accompany each group. If you are interested in setting up a Pilgrimage tour, please call the NCA office.

Going Out to the Regions

One of the joys of being part of this cathedral is carrying its word out around the country. **Allison Parsons**, cathedral staff aide, joined with Bettye Benjamin, NCA regional chairman, to present talks on the cathedral in Montgomery, Alabama, in March. Allison presented programs for both the NCA spring luncheon and the English Speaking Union. She also was interviewed on a local radio program and addressed a class of high school students. **The Reverend Canon Michael Hamilton**, already in Houston, Texas, for a conference on Ethics and Human Genetics, extended his stay an extra day to join a group of fifty NCA members and guests at a reception on March 30. NCA **President Nancy Ignatius** visited Milwaukee, Wisconsin, on May 24, to attend a luncheon and to address the group, while Executive Director **Margot Semler** met with the combined memberships of the Episcopal Church Women's groups in Hilton Head, South Carolina. She addressed the meeting of over sixty attendees, talking about the cathedral, its works and quirks. She also recently met with a group of approximately seventy cathedral admirers at the Chapel of the Cross in Chapel Hill, North Carolina.

As part of our cathedral outreach, staff members notify us when they are traveling and might have some extra time. We then try to set up local NCA events to coincide with their visits. This approach is proving successful and interesting both for the staff and the regions involved.

New NCA Study Program

The NCA is excited to announce a special new program for thirty of our members. During the week of February 10-16, 1991, at the College of Preachers, we will present a program of lectures and study on cathedral life patterned after the Elderhostel approach. For detailed information and an application form, please write to the NCA by September 1st for the details: National Cathedral Association, Washington National Cathedral, Massachusetts and Wisconsin Avenues NW, Washington, DC 20016-5098. Please enclose a stamped self-addressed business-size envelope. ❀

Planned Giving

by CARLA ROSATI

All bequests are not the same

Washington National Cathedral recently received word of a bequest to the building of the cathedral with an unusual twist. The donor is a woman who lived in Washington before her death, and who noted in her will that "My late husband and I watched the growth of this magnificent structure dedicated to the Almighty." This donor wanted to ensure that her bequest would be significant to the cathedral's construction. Therefore, she made a stipulation in the bequest: If there were insufficient funds in her estate to fully honor the bequest (which, fortunately, was not the case), the bequest was to be cancelled.

This type of bequest can be termed a *contingent* bequest, and illustrates the fact that not all bequests are the same. Although people tend to use the term "bequest" to cover all gifts made through a will, there are at least four different types of bequests a donor can make:

1) direct bequest. The direct bequest is the gift most donors think of when they hear the term "bequest." The direct bequest is a specified asset of an estate, and can be a sum of cash, a certain number of securities, a personal possession, or a piece of real estate. Direct bequests to charitable institutions are best suited to donors who have a specific gift in mind, and who know that the removal of that asset from the estate will not have an adverse impact on the inheritors of the remainder of the estate.

2) residual bequest. A donor may give to Washington National Cathedral a portion or all of his/her estate after all expenses, liabilities and other bequests have been fulfilled. This is called a residual bequest, and it is normally written in the form of a percentage of the residual estate. Residual bequests are best suited to donors who want to ensure that family needs are taken care of, and are confident that there will be sufficient funds remaining to make a lasting gift to the cathedral.

3) contingent bequest. A donor may designate the cathedral as a beneficiary of his/her estate only if all contingencies of the bequest are met. For example, a donor may designate a bequest to the cathedral only if his/her heirs do not survive, or a person may make a bequest contingent on sufficient estate assets. A contingent bequest is best suited to a donor who is unsure that his/her estate will meet the needs of family and friends, and yet wants to include a gift to the cathedral if there are remaining assets.

4) testamentary charitable trust. A donor may establish in his/her will a trust that makes payments for life or for a term of years to one or more beneficiaries, and then the remaining principal to Washington National Cathedral; or conversely, payments for a term of years to the cathedral, and then the remaining principal to one or more beneficiaries. Such a trust ensures that both charitable intent and obligations to family members or friends will be fulfilled.

If you would like further information on the type of bequest best suited to your needs and intent, please contact, in confidence, Carla Rosati, Washington National Cathedral, Wisconsin and Massachusetts Avenues, NW, Washington, D.C. 20016-5098; phone: (202) 537-6254. ❀

FORUM

Tree and Leaven and Table: The Cathedral's Calling *A sermon preached by*

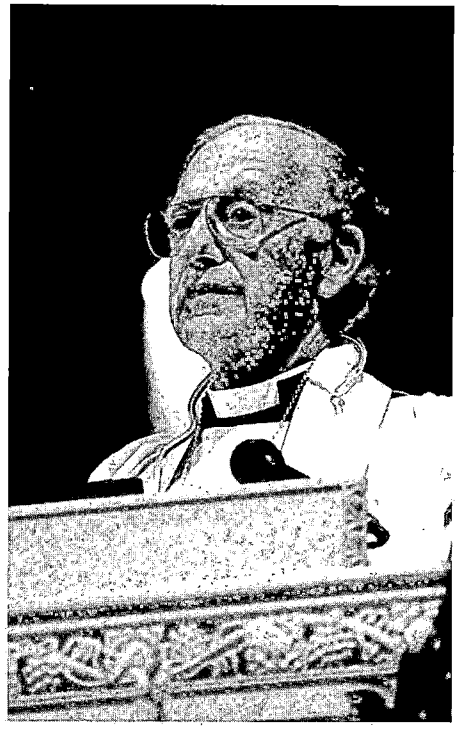
ARCHBISHOP OF CANTERBURY ROBERT A.K. RUNCIE

upon the dedication of the Compass Rose, Sunday, April 29, 1990.

It is with great joy and much personal pleasure that I stand here in the Canterbury Pulpit and bring you greetings in the name of the entire Anglican Communion, as you celebrate this cathedral's Year of Consecration and Dedication. In the first decade of the twentieth century my predecessor, Archbishop Randall Davidson, gave as a gift to this newly conceived building the stones which were later fashioned into this pulpit. And now, in the last decade of the twentieth century, it is my privilege as Archbishop of Canterbury to set in place a gift to this newly completed building. A gift which will bind our two cathedrals, our two Provinces and our one world-wide Anglican Communion yet more closely together.

The Compass Rose to be set in place today and the Compass Rose dedicated in Canterbury Cathedral two summers ago at the close of the Lambeth Conference both symbolize the spread of Anglican Christianity to the furthest ends of the earth. It is designed by the incomparable Eddie West, canon of another Episcopal Cathedral. He once warned me that the visiting preacher is always poised uneasily between cliche and indiscretion. He created this symbol for the great Anglican Congress in Minneapolis in 1954. To that international gathering people came from east and west, from north and south. That is also true this year, as we come to this cathedral from every point of the compass. Gathered under this roof, we are the visible embodiment of words written as work was beginning on this cathedral, words to be sung at the time of the Offertory in this service:

"In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him,
Throughout the whole wide earth."
(THE HYMNAL *1982 No. 529, v3)*



Archbishop of Canterbury Robert A.K. Runcie

The Compass Rose has at its center the red cross of St. George. Blessed with these fond ties to a somewhat legendary saint who did battle with a largely mythical dragon, we have fared remarkably well in the real world of flesh and blood! There are now seventy million Anglicans gathered from every point of the compass. And, like the doors of a great cathedral open to all people, the doors of the Anglican Communion are open to welcome and embrace cultures and customs and climates of opinion which my predecessors at Canterbury would have regarded with suspicion, to say the least! By the amazing grace of God, this plant which first sprang to life in the soil of Britain has grown now into a great tree, flourishing in many different soils around the world.

In those many settings, the Anglican Communion is bearing its witness to the truth of Christ, truth which alone can make people and nations free. By word and example, by sacrificial living and sacrificial dying, ordinary men and women are testifying to that truth and, like the leaven at work in the dough, they are transforming the community around them. By careful scholarship, clear proclamation and faithful example we are feeding those who come from east and west, from north and south to sit with us at the table of the Lord. Feeding them so that, in this breaking of the true bread, God may open their eyes and they may recognize Jesus at their Lord.

As we serve as tree and leaven and table at the heart of the world, it is our eyes, too, that are opened. Indeed, in company with our Anglican brothers and sisters around the world, we are today experiencing what our Collect earlier in this service asked of God:

"Open the Eyes of our faith, that we may behold Him in all His Redeeming work."
(BOOK OF COMMON PRAYER *p.224)*

All His redeeming work. That we may behold Him at the heart of the liturgy and in the upheavals of liberation, in the silence of prayer and in the struggle for justice, in the private pain of reconciliation and in the public pursuit of peace and unity, Christ made known to us as we break the true bread in company with our brothers and sisters around the world.

As with the disciples on the Emmaus road, when eyes are opened things are different, and we recognize Christ in this world-wide breaking of bread. In despair, the disciples said, "We had hoped that He was the one to redeem Israel." In skepticism they dismissed the witness of the women who had experienced Jesus' resurrection for themselves. In weariness they acknowledged that it was toward evening and the day far spent. Yet, once their eyes are opened, all that is changed. Weariness is forgotten, and they set off immediately to return to Jerusalem. Skepticism is put aside, and they burn with new-found faith. Despair is overcome and they share with the other disciples what happened on the road, and how Jesus was known to them in the breaking of the bread.

That is what this Compass Rose, to be set in the floor of the Sanctuary, can symbolize for you. It can serve as a powerful reminder that at this very moment, across the face of the Anglican Communion, the risen Christ is present and active, making himself

known in all the richness of his redeeming work.

Present and active to feed those who gather at the table of the Lord from every point of the compass. Present and active to give them, to give us, new energy, new trust and new hope. Set between the pulpit and the altar, the Compass rose will speak to you of that never-failing grace, that ever-new truth you and I need as we journey on. And that eloquent reminder will move us to sing as we journey on, to sing in concert with all God's saints.

"From Earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless Host,
Singing to Father, Son and Holy Ghost,
Alleluia, Alleluia!

Washington is full of marvellous monuments to the greatness of the American ideal. None can be unmoved by the Lincoln Memorial, or, for me specially, the Jefferson Memorial, with its profound words of belief and confidence in mankind. But

A house of prayer for all . . . these doors are open hospitably to those who are Episcopalians and to those who are not, to those who are Americans and to those who are not, to those who are Christians and to those who are not.

however wonderful, they are not enough. This was recognized when Congress authorized the building of the National Cathedral. There have been profound changes in society since then. It is now more varied, more cosmopolitan and certainly more stressed. But Jefferson and the other founding fathers knew how important it would prove for a nation to have distinctive religious symbols. Indeed, this was the vision Bishop John Walker brought to this cathedral—an undivided vision of the glory of God and an unswerving commitment to reach out to the disadvantaged of this city and to transcend social barriers of every kind. This Consecration Year is his memorial, but so too, are the hopes he has sown in the hearts of many who felt neglected by society.

Small in stature, he was magnanimous in spirit. Gentle with the privileged or the outcast, he was always

This Compass Rose . . . can serve as a powerful reminder that at this very moment, across the face of the Anglican Communion, the risen Christ is present and active, making himself known in all the richness of his redeeming work.

firm in his conviction. A leader of principle, he was yet generous in judgment. Because of all that, the leaven of the kingdom has been at work here, healing painful wounds and helping to put ancient fears and divisions to rest.

Challenged by Jesus' image of the kingdom of God as a great feast, as a mammoth potluck of celestial proportions, you have set the Eucharistic table here and invited one and all to sit together and eat. Disciples of every race and nation, every class and color, now come here in response. God's Word truly preached and truly heard, God's Sacraments faithfully administered and faithfully received, are the primary ways God's family is fed under this roof. To make that possible, countless friends of the cathedral, known and unknown, have raised great sums of money to bring this building to completion and to expand the good work done within and beyond these walls. In all these ways, you are feeding the bodies, minds and spirits of the thousands who sit at table in this house of God.

Tree and leaven and table; that threefold calling, shared by all the cathedrals represented here today, is the vocation of the wider Anglican Communion as well.

St. Luke in his Gospel tells us that when Jesus asked, "What is the Kingdom of God like?" he answered his own question in three ways. God's realm is, first of all, a tree of such ample dimensions that there is shelter and protection for one and all within its branches. Then, secondly, God's realm is like leaven. It may work quietly and invisibly on the inside; it may work visibly and disturbingly on the outside, as the dough seethes and ferments. But, one way or another, leaven changes the whole character of the dough. And thirdly, God's realm is a table at which all are welcome to sit and feast, not because they are entitled to reserved seats, but because they come hungry to the Supper of the Lamb.

Tree and leaven and table: those three images of the kingdom of God can serve also as a definition of what this and every cathedral is called to be. And today we can celebrate with full hearts the measure to which this National Cathedral is living up to its calling.

Inspired by Isaiah's vision of the holy mountain, you have made this cathedral here on Mount Saint Alban "a house of prayer for all peoples" (Isaiah 56:7). Like God's house in Isaiah's prophecy, these doors are open hospitably to those who are Episcopalians and to those who are not, to those who are Americans and to those who are not, to those who are Christians and to those who are not. To countless worshippers and pilgrims, to half a million tourists each year, you offer a place of extraordinary beauty. This is indeed a mighty tree, in whose lovely branches birds of a feather and birds of passage alike may rest and be refreshed. Some, like birds of a feather, will find their home here, happy to draw strength from the regular rhythms of its worshipping life. Others will be birds of passage—here for a special event in the nation's life, or anonymous visitors who come to be still and wonder. ❀

Loose Him and Let Him Go . . .

A sermon preached by THE MOST REVEREND AND RIGHT HONORABLE F. DONALD COGGAN *on Sunday, April 1, 1990.*

Five weeks ago today, my wife and I were in Zimbabwe, and I had the privilege on a Sunday morning of preaching in Harare Cathedral. The following day we flew on to South Africa, that land of beauty and plenty. It so happened that our visit coincided with the release of Nelson Mandela from twenty-seven long years of confinement. The "powers that be" had said "loose him and let him go;" and a surge of new hope spread throughout South Africa and far further afield. For people knew that the freedom accorded to him would lead to new hope and probably a new future for millions of others.

At home in Europe, Mikhail Gor-

bachev has sent out word to his Russian people and to the satellite nations where atheistic communism has ruled for seventy years. "Loose them," he said, "let them go." From Moscow, of all places, a word of freedom, of new hope; a word for the future and a new life! Who would have dreamed of that six months ago?

You listened a moment ago to that tremendous lesson which the provost read to us (John 11:18-44). Here was a man, dead, bound and shackled with linen bandages, and the young Lord of Life confronts him: "Lazarus, come forth." Then he confronts the bystanders: "Loose him. Let him go." Down the centuries that story has been, and is today, a dramatic representation of what happens when Christ comes to a man or a woman bound by the shackles of sin, or of habit, or of fear, or of convention, takes the dominion over that man or woman and says, "Loose them. Let them go." It is the beginning of a new life, of a new future, of a new and lasting hope. Freedom—what a wonderful word it is! Listen to Charles Wesley. Do you know the lines? Writing of his own experience of Jesus Christ and His power:

Long my imprisoned spirit lay
Fast bound in sin and nature's night:
Thine eye diffused a quickening ray:
I woke; the dungeon flamed with light.
My chains fell off: My heart was free.
I rose, went forth, and followed thee.

That experience can be yours. Why shouldn't it? The Lord of Life is not dead, nor ever will be.

Something must be added to that and it is this: that freedom is a heady thing, an intoxicating thing, and can be a dangerous thing unless it is

From Moscow, of all places, a word of freedom, of new hope; a word for the future and a new life! Who would have dreamed of that six months ago?

hitched, linked, joined to some overmastering end, purpose, passion.

Here is a baseball team. Nine hefty men a side. Says one, as he goes into the match, "Why bother about any rules today? Why not be free to play as you will? To do as you will? Freedom is all that matters." It's a grand sounding cry, but it won't be long before there are broken limbs, and there may be a corpse or two on the field. Without some guiding lines, freedom

The Most Rev. F. Donald Coggan

becomes license, and license is a very terrible thing.

Our friends in South Africa of all colors and races will have to learn that lesson, and they will find it is a long and a hard one. Our friends in Europe will have to learn that lesson; for those communist countries have never known democracy and the constraints that go with it, without which constraints democracy cannot operate, still less flourish. And, lest we feel a bit superior who have lived democratically for so long—hasn't our Western society got to learn that all too often liberty can be mistaken for license, freedom for chaos?

In England, every autumn, every fall, at the end of a series of promenade concerts from the Royal Albert Hall, the youngsters let their hair down and sing their heads off! "Rule Britannia," they sing, "Britannia rules the waves. Britons never, never, never shall be slaves." And they love it! (You will know your American counterpart to that no doubt.) But there are signs that many of those young people don't know yet that freedom, unhitched to a purpose, spells license, disaster. And the evidence for that lies all around them.

Or, indeed, we look around us *here* and we find individual instances of it again and again. Freedom stripped of responsibility leads to hell on earth. That powerful God-given instinct of *sex*—use it irresponsibly and we have broken hearts, broken children, broken homes, and at its direst, AIDS. Or that powerful commodity—*money*. Intrinsically, neither good nor bad—neutral. What harm is there in the acquisition of money? But what will you harness it to? Harness it to hedonism? To instant satisfaction? To materialism? ("I'll grasp it! I'll get it quick! I won't think much about my duties, but I'll think a lot about my rights!"). To self-aggrandizement?

We say, "He's a self-made man." Heaven help him! Heaven help him! "What does it profit a man if he gains the whole world and loses his own soul?" Does liberty mean doing as you like on the whim of the moment? Or isn't that license? South Africa will have to face that. Europe will have to face that, and we in the West, and I as a member of Western society, must face that.

If you listened to the Epistle, so clearly read this morning, this was precisely what St. Paul was on about. He faced us with a stark alternative,

Down the centuries . . . when Christ comes to a man or a woman bound by the shackles of sin, or of habit, or of fear, or of convention . . . It is the beginning of a new life.

and said, you take your choice. "You know very well," he wrote, "that if you bind yourselves to obey a master, you are slaves of the master you obey. And this is true whether the master is sin and the outcome of it is death, or whether your master is obedience to God, and the outcome righteousness." You take your choice, sin or righteousness; the old bondage you've hitherto known, or the new freedom of life lived in the power, and after the pattern of Christ. And, says he, moreover, you will find that sin always pays a *wage*. It is never late. It is always paid in full. The wages of sin is death. That's a bitter wage. But God makes a *gift*—life of a new quality. Life eternal in the here and now, reaching its climax on the other side of the river of death.

Now it is at this point, I believe, that we face—and I pray you not to evade this—Christianity's greatest paradox.

You know what a paradox is? It's an apparent contradiction which is perfectly true. Here it is: a man or woman is truly free only when he becomes the willing slave of Jesus Christ. "To serve him is to reign." That's the paradox. Do that and you become truly human, the man or woman that God wants you to be—in the circle of your own immediate influence or in the wider world of infinite need beyond. Hand over all that you know of yourself, that strange

bundle of contradictions and conflicts. Hand that over to the Lord Christ, and he will say to those sins and that old life, the habits that have bound you, as he said to Lazarus, "Loose him. Let him go. He's a child of the Living God and mustn't live in bondage."

Eleven years ago I was doing a tour of the churches in West Africa and we landed up, I remember, at Accra, in Ghana. The bishops and clergy and church people of that diocese put on a lunch to welcome me and my party. It was a somewhat extravagant lunch, and I must say that the food stuck in my throat when I thought of the abject poverty which I had seen in that and other West African countries. But I took it as it was meant, a gesture of kindness and hospitality and welcome to the man who had come across the seas to see them. Then the speeches began, mostly clerical; and we had, how should I put it? a kind of riot of titles. The clergy there seemed to love them! The 'Most Reverend' this and the 'Right Reverend' that and the 'Very Reverend' the other, until I got to the point where I wondered whether they had some 'Rather Reverends' there! They loved it! I kept silence for a space; and then, like the psalmist of old, the fire burned within me, and at the last I spake with my tongue. I said, "My dear brothers,

Christianity's greatest paradox . . . a man or woman is truly free only when he becomes the willing slave of Jesus Christ.

these titles abound, and they've come imported from Britain to you here and elsewhere; but there's only one title of which I can be proud. It's the title which Paul loved more than any other. And this is the title—'a slave of Jesus Christ.' "

Perhaps the rebuke was deserved. It happens to be true, for it is in that slavery that I find my freedom—redeemed, restored, forgiven; my body, a temple of the Holy Spirit; my mind open to new truth; and my spirit—oh how I would like this always to be the case!—my spirit obedient to each call of God, whether that call comes with a clarion note, or whether through the gentle whisper of conscience.

You remember the lines of James Russell Lowell?:

"Once to every man and nation
Comes the moment to decide
In the strife of truth with falsehood
For the good or evil side."

You take your choice. And on that choice hangs your destiny.

In the Name of God. AMEN ❀

Salt and Light: Our True Vocation

A sermon preached by CANON CAROLE A. CRUMLEY *on Sunday, February 4, 1990*

"You are the salt of the earth. But if the salt of the earth loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven." (Matthew 5:13-16)

Canon Carole Crumley

One of the major problems with living is that it's so daily. We really long for excitement, adventure, the unexpected. And what do we get? Diapers, committee meetings, endless phone calls, kids to haul around, letters to dictate, reports to write, meals to prepare, forms to complete, garbage to take out. Part of the problem of life is that it's made up of so many little things—none of which seem particularly significant.

A few years ago there was a story of some volunteer firemen in Texas who were so bored with their duties that they took to setting fires on vacant lots and in abandoned buildings. Then they would run back to the station to answer the fire call. When they were caught, they said, "We just wanted to get the red light flashing and hear the bell clanging." I suspect that many of us would like more lights and bells in our daily routine. Yet we know that we can't just live for the fires and for the occasional great occasions. We must find something in the dailyness of life that has a deeper meaning.

Consider.

From our business world, the experts tell us that enthusiasm, vigor, vision is not enough. In the business

We long for excitement, adventure, the unexpected. And what do we get? Diapers, committee meetings, endless phone calls . . .

world, it is toiling through a million little drudgeries that is the secret of efficiency and success. Think of our relationships. What makes a relationship deep and meaningful are little things—the daily gestures of love, a gift, a note, a card, affection that's spoken, support offered. These are the little things over time that lend depth and meaning to a relationship. And in the spiritual life, St. Augustine says "Little things are indeed little, but to be faithful in little things is a great thing."

Appreciating these little things, giving them some sense of purpose and spirit, infusing them with the radiance of God is, I think, what Jesus is encouraging his disciples to do in the text from today's scripture. Let us remind ourselves of where that scripture appears in Matthew's Gospel. It is part of those readings that we call the Sermon on the Mount which begins with the Beatitudes. Jesus went up onto the hillside; a large crowd followed. Then his disciples came and sat beside him and he taught them. These sayings today are really addressed to that inner core of his chosen friends. To them he said, "You are the salt of the earth. You are the light of the world." In these two images, Jesus lifts up what it is to be a

member of the Body of Christ: to be salt, small and inconspicuous; to be light, shining and visible.

To say that you are the "salt of the earth" was no small claim in those days. For in the time of Jesus, salt was greatly valued and in that hot Palestinian climate it was indispensable for the preservation of food. A bag of salt was as precious as a man's life. So in a way, Jesus is saying to that group, "you are precious, you are indispensable, you are essential for life."

He begins with the image of the small and inconspicuous, then expands that image by adding, "You are the light of the world." Whereas salt may be inconspicuous, light is seen, visible, noticed, unhidden. He is saying, "you are bearers of light." Jesus hints at widening circles of light, speaking of a house or home where light is to shine; then mentioning the city, which includes the neighborhoods, the schools, the offices, the communities where the light of faith is needed; finally stretching the image to reach the horizons of the whole world. The Christian is a light bearer to the whole world. In a world darkened by fear, anxiety, greed, pride, "You are light."

. . . Even though you feel inconspicuous and ordinary, you do make a difference. You are effective way out of proportion to the size of your effort.

I imagine that the disciples understood what he meant later when their tiny group felt small and insignificant, caught up in the dailyness of life. In their despair, they only had to remember that a pinch of salt is effective way out of proportion to its amount. Or when they felt frightened and intimidated, afraid that they might need some eloquence of speech or inspired teaching, the image of salt reminded them that salt is inconspicuous—best when mixed with common things. Or when they felt the pull to withdraw from the world, they would remember that light touches all parts of the world. The disciples were to stay in the world making a day-by-day witness. With these two images our Lord was reassuring his closest friends: "Even though you feel inconspicuous and ordinary, you do make a difference. You are effective way out of proportion to the size of your effort. Your day-by-day witness is indispensable to the world. You are salt, precious; you are light, shining."

Our Lord addresses you this morning . . . saying, "You are salt." Every time you meet another human being, you have an opportunity to make a difference.

In his book, *Faith, Hope and Love*, Gilbert Bowen tells of a study conducted some years ago at John Hopkins University. A professor gave a group of graduate students this assignment: "Go to the poorest neighborhood, select a group of two hundred boys between the ages of twelve and sixteen, investigate their background and environment and on the basis of what you find, come up with predictions for their future." And so after lengthy interviews and a compilation of statistics and some speculation, they calculated that perhaps ninety percent of those boys would spend some time in jail.

Twenty-five years later another group of students was given the assignment of checking out that earlier study. They were able to locate one hundred and eighty of those original two hundred and discovered through interviews that only four had ever spent any time in jail. They wondered how could the earlier calculation be so off the mark? What had made the difference?

The researchers kept asking and they began to hear: "Well, there was a teacher . . . " So they pressed further and they found that in seventy-five percent of the cases it was the same teacher. And when they finally found that woman they asked how she had exerted such remarkable influence. Could she tell them? "No I really can't," she said, "I just loved and believed in them daily." Small acts of love, inconspicuous even, but giving light to a broader world.

And so you say, how can I serve the Lord? I'm not important. What I do is so common, of little consequence, so daily. Anyone can do what I do. But our Lord addresses you this morning as well, saying, "You are salt." Every time you meet another human being, you have an opportunity to make a difference. "You are light." In your day-by-day witness, you light up the world. This is your true work, your true vocation. Wherever you are, at home, in school or at work, this is what you are meant to be—salt and light.

Such are the members of the body of Christ: inconspicuous and shining. ❀

They have taken away our Lord

A sermon preached by PROVOST CHARLES A. PERRY *on Easter Sunday 1990.*

Text: John 20: 1-18

It was dark that night. For Mary Magdalene it was very dark. Death hung in the air. The one good man who had come into her life was dead. Rome had conspired with the religious authorities to murder the man who had promised her so much. It was dark in that graveyard. She came out of duty, she was weeping. In his presence she had been filled with hope. Now, all there was was darkness, death, and despair.

In the gloom Mary saw that the stone which was meant to seal his tomb had been taken away. She cried out, "They have taken away my Lord! Where have they taken my Lord?" The authorities or grave robbers have taken his body. She wept. "They have taken away my Lord!"

Mary speaks for many of us. Our faith is but an empty tomb. They have taken away our Lord. Let me count the ways. For some, radical scientism, not really contemporary science, but an aggressive and naive worship of science has eroded our religious belief. We were told that we couldn't be both a modern person living in a scientific age and believe in such fancies as the resurrection of Jesus. Science and belief in Jesus as the Christ, the Son of God were not both possible we were told.

Radical biblical criticism for some of us has reduced our Bible to a few minimal platitudes about the goodness of Jesus. Christmas and Easter are for children. The empty tomb is all that is left; robbers had taken away the Lord.

For some it is not aggressive science, it is not radical biblical critics. No, for some of you it has been corrupt and phony televangelists who have taken away the Lord. You believed them when they testified to the

Lord and they took your money and spent it on riotous living. Was everything they said a lie?

Perhaps, for some of you on the fringes of the church, the churches look like squabbling children, each claiming "we have the truth," divided among ourselves into competing sects and divided within over what seem to be insignificant issues. You may come on Easter hoping for a new vision but we in the churches look mighty unattractive. Have we taken away your Lord?

Our faith is dark. We think of the naive belief of our childhood. We weep. They have taken away our Lord. Mary came in despair and what she saw did not change things. She saw the stone rolled away and wept. She looked into the tomb and saw in its emptiness two angels who asked her why she wept. "Because they have taken away my Lord," she said. A vision of angels made no difference.

She even saw Jesus in the garden

For some . . . it has been corrupt and phony televangelists who have taken away the Lord . . . [when] they took your money and spent it on riotous living. Was everything they said a lie?

and wept. He asked her why she was weeping, "Whom do you seek?" he said. Mary thought he was the gardener and she asked if he had taken away the body. Nothing that Mary saw, the stone rolled away, the empty tomb, a vision of angels, even Jesus himself, nothing she saw made any difference. She wept at her loss. She could not believe his promise, she could not believe that Jesus could live. What the intellect is unwilling to believe even the eyes cannot see. Seeing is not necessarily believing. "Blessed are those who have not seen and yet believe."

Mary's eyes told her nothing. She was still in the dark. Then she heard. Then she heard her name. "Mary," "Mary." She heard her name. She cried out in joy, "Rabboni!"—an affectionate version of "teacher"—My teacher, my master, my friend. She had found her Lord. They could not take him away. He called her name, "Mary."

We have not seen. We cannot see him. But, can we hear? Can we hear? Yes, we can and do hear our name

Provost Charles A. Perry

called. We are called to go. He calls us to go. Go in my name to those in need. Go Charles, go Ann, go Bill. Go to the homeless, go to the sick, there you will find me.

We are called to do. We hear our name. Go and share your money with the victims of flood and famine and earthquake. Go and do that in my name. Go Don, go Charlotte, go Kate. Go, share what you have, there you will find me.

He calls our name. Go and be a friend. The world needs friends. Go today and see that person who is alone. Go Michael, go Debbie, go Thomas. Go in my name and be a friend. There you will find me.

He calls us to be with him. He calls us to be with him in prayer. He is calling our names as we pray here and now. Hear my voice. Speak with me Stephen, pray with me Margaret, hear my voice and answer Daniel and Maria. He is calling us to pray with him.

We may not see him. But, we can hear him. Angels and the Lord him-

We have not seen. We cannot see him. But, can we hear? Yes, we can and do hear our name called . . . Go in my name to those in need.

self were not enough for the eyes of a grieving Mary Magdalene, but she heard her name called and so can we. They cannot take my Lord away; I have heard his voice!

Mary hears his voice calling her name and clings to him. She holds on tight. She won't let go of the moment. He says, "Don't cling to me!" "Don't try to keep me here!" When we hear his voice calling our name, when we enjoy that special moment in his presence we don't want to let go. We take part in a special religious moment, a retreat, a revival, a cursillo, an encounter weekend. We have heard his voice in a special place. We want to stay there. We want to capture and preserve the moment. "Don't hold me!" He is present in a special way in the eucharist, the communion, the mass. We meet him here. We want to hold on to him. We can't. Perhaps by going back to the holy weekend, the holy place, the holy worship we will hear his voice calling our name. But, we can't hold him.

We can't hold him because he is going ahead of us into the world. We

When we hear his voice calling our name, when we enjoy that special moment in his presence we don't want to let go . . . But, we can't hold him.

can't stay at the tomb. He isn't among the dead. He is among the living. We can stay in the garden. It's lovely there. Its lovely here. But, we can't stay. He wants us to follow him into the world. That's where we live and that's where he is. If we try to cling to him we will lose him. Life is not an eternal round of special meetings with him in the holy places. If we stay in the garden it will wither and so will we.

There is a place for the special meetings. That's why we're here. But, we come here knowing that most of life is out there. We come here knowing that he will lead us back out and will meet us there. We come here hoping to find him in the midst as he promised. We go back out expecting that as we go in his name we will meet him there also.

They can't take away my Lord. Neither scientism, nor corrupt churchmen, nor divided churches can take away my Lord. I do not see him. I do not need visions of angels. But, I can hear his voice. He calls my name. He calls me to be with him here. He calls me to go with him, and to be with him in the world. We need the special moments when we can hear his voice and feel his presence. But, we don't need to cling to them. We don't need to cling to them because we trust in the Easter promise. He is with us, he goes with us and he will be with us, both now and evermore. ❀

Other Sheep Have I: The Destiny of non-Christians

A sermon preached by CANON MICHAEL HAMILTON *on May 6,1990.*

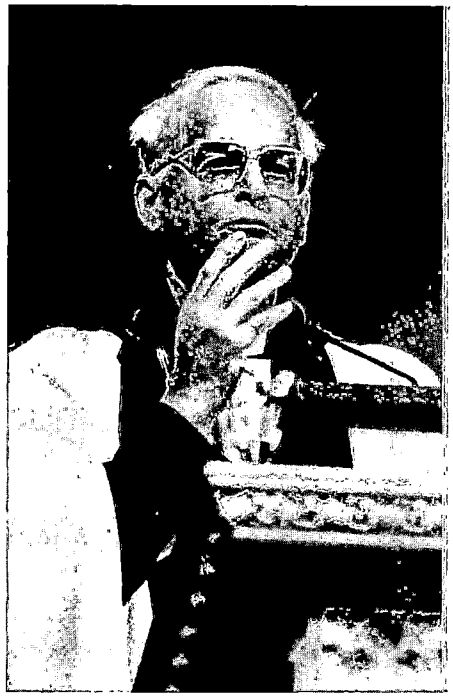
"Other sheep have I that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd." (John 10:16)

I want to preach on a difficult topic: how we Christians think and feel about non-Christians. What is their fate, their destiny? Can they share our hope for eternal life in God's heavenly Kingdom, and if so how? Or are they consigned to Hell as some fundamentalist preachers claim? Or is the whole question irrelevant to our concerns? Let me introduce you to a brilliant man who was converted from Hinduism as an adult, and is now an author, professor and a Jesuit priest. Fr. Raimundo Pannikar is someone who has reflected on his religious experience as a Hindu and then as a Christian. He can witness from both sides, so to speak. He has shaped some of my thinking and I will be quoting from him later. But let me return to the text.

Christ, towards the end of his life, likened himself to a shepherd, carefully leading and caring for the welfare of his flock. This shepherd was even willing to lay down his life for his sheep if predators attacked them. Then he makes this curious remark about "other sheep" of "another fold." In principle he must have been addressing the question of what would happen to those who as yet knew him not. And that is our question too, though we would phrase it as the ultimate fate of devout Hindus, Buddhists and Moslems. Are they forever to be deprived of God's heavenly kingdom because they never met a missionary, or for good reason, did not respond positively to one?

What do we believe happens to someone born in Outer Mongolia who never even hears about Christ? Are they to be eternally deprived because of geographic chance? . . .

You may think that this is no matter for you and me to speculate about, it



Canon Michael Hamilton

is for God to decide. And of course that is correct. But it is our responsibility to think how we are to behave now towards them. Do you, for instance, feel superior to them and act that way? We Christians are a missionary people and, whatever else I say, I assume we take every opportunity we can to share the good news of Christ. But the world has changed since the great 19th century period of evangelism. Every day we meet people of other faiths, do you always try to convert them? In the middle of a business deal? When you climb on a bus?

Many people dismiss the question of evangelism and think "All religions are basically the same, they all preach love and the Golden Rule. This is not true as any serious student of comparative religion knows. If you have lived in a foreign culture you may have recognized the varieties in beliefs about what God is like and how to approach Him. Some don't believe in God at all for that matter. There are important differences on what one does and thinks as one worships, and what motivates one when one tries to serve God. Some social customs stemming from religious teachings are quite foreign to us: the caste system, how women are valued and how the poor are treated. There are of course similarities between religious beliefs and practices and we will come to those later.

There is in Christianity a unique factor, a particular dynamic of conversion unlike any other. It follows the recognition that we are unable to live up to the spirit of the Jewish Mosaic code as Christ interpreted it. For example we must not murder; easy enough perhaps, but Christ said we must not even wish our adversaries ill. And when we have performed some unselfish act, we must not savor a moment of pride because we are only doing what we ought to do all the time. Let he or she that is without these kinds of sins, tell me about it!

So the first requirement in becoming a Christian is to recognise one cannot be good enough to satisfy, to be in presence of God who is so holy and so perfectly loving. And what is more, we know this is a human trait, our unworthiness is true for all humans. Now we can recognise our need for Christ as our Saviour, someone we can trust to do for us what we cannot do for ourselves. Because of the Cross his goodness is transferred to us so that we sinners are given a gift of worthiness sufficient for us to enter God's presence. This dynamic of conversion and redemption, this meeting between God and humans is unlike any other religious process. And if you recognise yourself as a sinner, then the same process that is necessary for you is necessary for everyone. That is what Christ meant when he said that "no-one can come to God the Father except by me."

Many people dismiss the question of evangelism and think "All religions are basically the same . . . This is not true as any serious student of comparative religion knows.

Let us be honest and acknowledge that most of us are Christians because we were brought up that way, because by accident of birth we came to life in a Christian family or culture. Granted we grew to be an adult and at some point, using evangelical language, we accepted Christ as our Lord and Saviour. But that was relatively easy for us compared, for instance, to someone who converted in a strict Muslim culture. For that person it would mean being subject to possible death and certainly becoming a social outcast. What do we believe happens to some-

one born in Outer Mongolia who never even hears about Christ? Are they to be eternally deprived because of geographic chance, something they were not responsible for? That surely is not the kind of judgment that a shepherd like Christ would make.

In Christianity a unique factor . . . we are unable to live up to the spirit of the Jewish Mosaic code as Christ interpreted it . . .

Now let me turn in a more positive way, from a different Christian perspective than fundamentalism, on how we might understand the ultimate destiny of a non-Christian. Two important things need to be said. Later in John's gospel Christ speaks of there being "many mansions" in God's heavenly kingdom. One of the meanings of the Aramaic word "mansion" is a temporary dwelling, a house on a road in which travellers may stay temporarily. The implication is that there is change and growth possible in the heavenly pilgrimage. Peter echoes that idea in a more vivid fashion. In his first letter (I Peter 3:19) he says that Christ, after his death on the cross, went to the place of departed spirits and preached to them about their redemption. The disciples had naturally worried about what would happen to their parents and grandparents who had never had an opportunity to know and follow Christ. Peter writes that they now in their death have a chance to respond to him. In other words all those who had no chance to learn about Christ in this world will after their death. This says a lot about the destiny of members of other religions in our time. It is something good, something that reveals the characteristic justice and compassion of Christ. Hence it is no accident that John says "Christ is the light that illumines everyone that comes into the world" and "he will draw all people to himself."

I may surprise and perhaps offend you when I suggest we Christians are not morally superior to members of other religions, we are just fortunate enough to have been in a place where we had an opportunity to become Christians. As far as moral behaviour goes I'm sure there are many Bahai, Hindus and Sikhs who have lived up to their kind of moral code far better than I.

Finally let me share with you some of Fr. Pannikar's specific thinking. He reminds us that there is only one God and the experiences of God's presence who comes to us in silence, in the joy of worship, in love shared between people and in the ecstasies of mysticism are the same in all religions. The only difference is that each religion understands and interprets those experiences according to their own historical origins and teaching. Thus if a Christian feels God's love, he prays "My God, my Christ," a Muslim, with the same experience praises Allah, the Buddhist believes he receives a sense of Nirvana. You see there is only one God, known by different names, worshipped and served in different ways.

I am a Christian because Christ . . . . elicits my love and allegiance as no other figure does. His courage, his honesty, his kindness, his goodness overwhelms me. His teaching provides me with the most profound analysis of human nature and society.

Each of us have his or her reason for being or remaining a Christian. I am a Christian because Christ is so attractive in so many ways. He elicits my love and allegiance as no other figure does. His courage, his honesty, his kindness, his goodness overwhelms me. His teaching provides me with the most profound analysis of human nature and society. The Cross and Resurrection meet my needs as no other religious leader attempts to do.

The religious experiences of non-Christians are also real although I find them lesser aspects of the truth about God. However they are the gifts that God has given them and we can stand and worship together and, in silence, know that God is with all of us.

At this altar today we receive the bread and wine, God's gifts to us. They are the signs of Christ's body and blood which he sacrificed for the life of the whole world. This eucharist is the foretaste of what is to come. We are one family, all children of the one Creator, all redeemed by the one Saviour. Not all on earth will come to this table, but we hope, pray, trust and believe that all shall share in the heavenly banquet. "Other sheep have I that are not of this fold; I must bring them also, so there shall be one flock and one shepherd." ❀

readers' corner

The books reviewed below are available through the Cathedral Book Shop *for the list price plus $2. 95 a book for postage and handling. National Cathedral Association and All Hallows Guild members, as a benefit of membership, receive a ten percent discount on books and other purchases at the cathedral shops. Be sure to include your membership category and your payment when you order.*

The Story of the Real Prayer Book 1549-1979 William Sydnor
Morehouse Publishing, Wilton, Connecticut, 130 pages, paper, $7.95.

Bill Sydnor, known to cathedral friends and novices alike as one of the genuinely thoughtful and popular translators of the faith, has updated his fine 1978 book: *The Real Prayer Book, 1549 to the Present.* If you know that book, then you have the bulk of this one. The primary additions are two final chapters: one on the 1979 Book of Common Prayer outlining its differences and similarities to its predecessors, and the second, a brief prospective ahead now that the "prayer book battles" of the late seventies are essentially over.

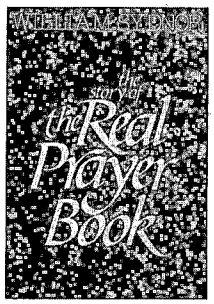
The book overall—the original chapters which review the essence, brilliance and contribution of each version of the classic and beloved Book of Common Prayer and put them in the context of the historic criteria for such a book, and the two new chapters—is well worth the purchase price.

The book is essentially an apologia for where we have ended up. That is, it is a terrific resource for a confirmation or study class, or for individual parishioners studying on their own, who want to know the why and wherefore of what we worship out of, and basically want to feel good about it.

When Sydnor first wrote, it was at a crucial moment in the battle, just prior to the 1979 General Convention vote that would decide the matter after more than a dozen years of "revision" anxiety. One suspects that the

intention of his work at that point was to help pour some oil on the troubled waters, and to enable church people to move ahead more positively into what was probably coming.

Given his remarkable ability to clarify and convey complex matters of the faith in a popular manner, his contribution at the time was enormous. I daresay there are parishes all over the country—I know mine was one—that, because of Bill Sydnor's fine work, moved ahead into the "New" prayer book much more open and confident of heart, and less fearful that we had somehow started on a venture to "lose the faith."



This revision now comes forward at a much different time and place; where its didactic possibilities are much more to the forefront than its polemic ones. The book has changed little. What has changed are the times.

Now that the emotional pitch is less shrill, the need is for a text which tells us why we are doing what we do. Remarkably this essentially similar text does the new job just fine. The 1979 update chapter, for example, contributes specifically, a service-by-service reminder of what it was that needed changing, and how the new services attempt to do that.

What comes through overall is the utter care and seriousness with which this church has historically taken the matters of its worship life. Which is probably why books of Common Prayer have been so beloved in the first place.

This text certainly reflects that tradition of care and seriousness. And it is to his credit, and to the reader's benefit, that Sydnor does not come across as a '1979 groupie,' slavishly and unthinkingly saying "whoopee" for whatever is new. Rather he comes across as one committed to prayer as being truly a Common task, the outcome and expression of the Community—the people. And the trail he points for us to follow is that of the needs and uses of the people of God who finally will use the book, and therefore who must, inspired and moved through by God, be the ones who get to define what it is.

As embodied in this part of Christendom, that means the fallible, yet holy, body politic known as the General Convention. Sydnor closes with a quote from former dean of Washington Cathedral, and longtime custodian of the Book of Common Prayer, John Suter. "What is the Standard Book of Common Prayer?" Suter is asked. "It is whatever the General Convention says it is at the moment the question is asked."

All things, and this book, considered there are lots worse places one could come out. LEONARD FREEMAN

So You Think You Are Not Religious? A Thinking Persons Guide to the Church by James R. Adams: Cowley, 1989, 208 pp., $8.95 paperback.

Jim Adams is the rector of St. Mark's Church on Capitol Hill in Washington, D.C. St. Mark's is one of a handful of Episcopal parishes which is truly organized around a disciplined program of adult education and formation. That experience shows in the stories and practical wisdom which fill the 208 pages of this guide to the faith and practice of the Episcopal Church.

Jim expresses the hope that this book will inspire more of the clergy and laity to engage in a ministry among the skeptics of this world. He defines a skeptic as someone who doubts or questions assertions made without verifiable evidence, the person unable to accept religious dogma without questioning. The book is quite specifically addressed to this "skeptical" audience and reflects Jim's many years of experience and engagement with just such people. It is this clearly mirrored imaging of Jim's ministry which enables the book to be worthwhile reading for both clergy and the questioning stranger to the Episcopal Church.

Each chapter presents practical, sensible, utilitarian explanations for why the church does what it does. The absence of confusing theological jargon and the consistent clarity of the applications to the dilemmas of the everyday lives that most of us lead is very refreshing.

The book is particularly strong in sorting out for the reader the fact that the terrain of the Christian faith is not uniform and that those who claim so hard to be the "true believers" often blind the skeptic to the insights which exist for the curious and questioning inquirer. On the other hand, the weakness of the book is that there is little recognition of the many thoughtful and questioning Christians who believe that the heart of the Gospel has more to do with passionate witness than it does with the provision of utilitarian answers.

JAMES DESMOND ANDERSON, *Cathedral College of the Laity*

Self-Consciousness, by John Updike, Alfred A. Knopf, New York. 1989. $18.95.

Through the decades that he has been a critic for *The New Yorker* magazine, John Updike has also been one of our literary Renaissance types, producing novels, poems, children's stories and essays. Of course, along the way, he has been picking up a prestigious prize or two and, all in all, he is a successful person.

He evaluates all of this in this book of memoirs, initiated by a stroll through his hometown of Shillington, Pennsylvania. Updike has always been a good observer and, when he 'sees', he reflects. Thus, he deals clearly and conscientiously with what has made him who he is, and no other. Along the path of his time, he discusses what it means to be physically handicapped, instructs his bi-racial grandsons of their heritage, explores life in suburbia, and, as so often in his novels, looks at the virtues and vagaries of faith and the institutionalized church; and concludes with philosophic and theological reflections on aging, time and dying. And where he leads us is, experientially, where most of us have walked or will walk.

Mr. Updike is very human and, at the same time, can cloak the familiar in most graceful language. An extra gift in this journey into self-consciousness is that, from time to time, he footnotes his observations with passages from his novels, which show how an artist uses what he is feeling and seeing to turn it into something new and different.

WILLIAM B. SPOFFORD, *Assisting Bishop, Diocese of Washington*

FOCUS

Bishop for the Armed Forces Consecrated

Episcopal bishops and other clergy gather for the consecration of The Rev. Charles Keyser (right center) as Bishop of the Armed Forces.

The Rev. Charles Keyser was consecrated suffragan bishop for the Armed Forces in a special service at the cathedral in March.

The ceremony was a colorful blend of military brass and the church's liturgical red, with a procession of flags, military chaplains representing all the Armed Forces, and a number of bishops and other clergymen. Among those who participated were General Colin L. Powell, chairman of the Joint Chiefs of Staff, Episcopal Presiding Bishop Edmond L. Browning and Bishop of Virginia Peter James Lee. Keyser's immediate predecessor as bishop for the Armed Forces, Charles Lee Burgreen, was also in attendance.

A twenty-four-hour prayer vigil for world peace preceded the consecration, and in his remarks during the consecration service, Keyser emphasized peace. "I wanted to make it clear that those who serve in the Armed Forces want peace as fervently as those who have never seen the horror of war first-hand," he said. Keyser is a Vietnam War veteran.

The service was interrupted for the reading of a statement by Ann McElroy, chair of the Episcopal Peace Fellowship, protesting the consecration of a bishop for the Armed Forces. The consecration, McElroy said, "Places the church in the position of being aligned with the military system, which compromises and corrupts the church's message . . ."

In his sermon, Bishop Lee observed that demands on the nation's military are changing and that ministry to the men and women in the Armed Forces, the "guardians of thresholds," is more demanding than ever. As bishop of the Armed Forces, Lee said, Keyser is called "to serve those who stand at the thresholds, to minister to the uniformed servants of our country."

Following the sermon, Keyser received a ring and vestments from the chaplains of the Armed Forces and the Veterans Administration, a pectoral cross from the dioceses of Virginia and Florida, and a set of vestments from parishes he served in Virginia.

Keyser has more than twenty years of experience as a military chaplain, serving most recently as Command Chaplain for the Marine Corps Development and Education Command in Quantico, Virginia. He has also served as rector of the Washington and Montross parishes in Montross, Virginia since 1986.

College of the Laity Sponsors Business Leadership Conference

Moral and spiritual foundations for business leadership will be the focus of a conference at the cathedral August 24-25, sponsored by the Cathedral College of the Laity as part of the cathedral's Year of Consecration and Dedication.

Participants in "The Moral and Spiritual Dimensions of Work" will include business and community leaders, educators and other individuals concerned with the spirituality of work. The conference will be accessible to persons with disabilities and will include dinner on Friday and lunch on Saturday.

The College of the Laity, founded in 1980, is an independent, interfaith organization whose mission is to help men and women live out their faith in the world, closing the gap between private faith and public responsibility. It is a member of the Protestant Episcopal Cathedral Foundation.

For more information on "The Moral and Spiritual Dimensions of Work" or other College of the Laity programs, call (202) 537-6562.

Cathedral Age, Hildegard Video Awarded for Excellence

At the recent Religious Communications Congress in Nashville, top honors in both print and video categories of the Episcopal Communicators Polly Bond Awards went to *Cathedral Age* magazine and to the video series "Hildegard of Bingen."

Cathedral Age won the Award of Excellence (first place) for Best Magazine Cover and Best Layout, and the General Excellence award for Best Magazine in its category. Judges commended the AGE for its "Good writing . . . Effective use of screens, lines and typefaces. Some exquisite photos. Tells its story very well. Extremely professional."

The video series "Hildegard of Bingen" won the award of Excellence for Best Video, Non-Broadcast. "This is excellent work," judges said, "the concept, the execution, the production values are all there: well-written, well spoken, excellent visual composition and excellent sound . . . ambitious and successful."

Also part of this 'Washington sweep' at the annual Episcopal Communicators competition was the *Washington Diocese*' General Excellence Award for best diocesan newspaper.

New Cathedral Chronology

The cathedral's latest publication will be available through the cathedral Museum Shop.

A Great Church For National Purposes, Step by Step, Stone by Stone, a Chronological History of Washington National Cathedral, produced by the communications office in collaboration with History Associates, provides an overview of the cathedral story through quotes, citations, and photo illustrations from the archives.

This long-awaited resource for the ca-

thedral's consecration year includes biographies of major figures in the cathedral's life and statements reflecting their different visions of the cathedral and its mission.

The chronology also reflects the painstaking scholarship of Cathedral Archivist Richard G. Hewlett and his associates. Hewlett was recently awarded the Henry Adams Award by the Society for History in the Federal Government, and he is this year's recipient of the Richard Leopold Award given by the Organization of American Historians.

The illustrated, forty-page cathedral chronology is a must for historians and for cathedral aficionados alike.

Diocesan Day Honors Bishops Creighton and Walker

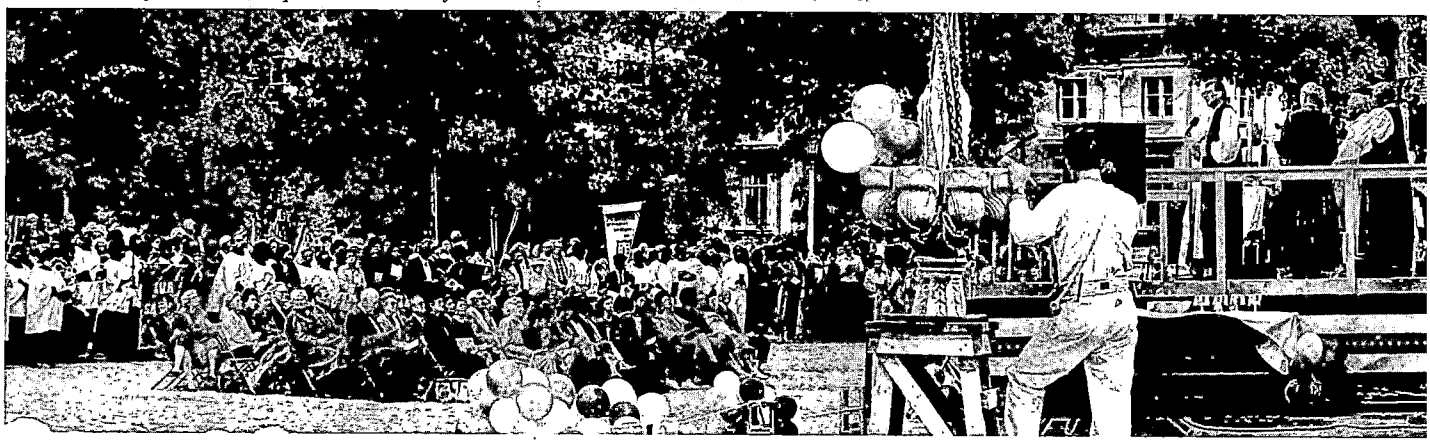
"Diocese of Washington Day," on Saturday, May 5, marked the cathedral's role as chief mission church of the Episcopal Diocese of Washington by honoring two of its chief shepherds: William Forman Creighton and John Thomas Walker, fifth and sixth bishops of Washington.

The grand finial of the diocesan pinnacle, named for Bishop Creighton, who died May 20, 1987, was set on the St. Paul (south) tower and the pinnacle dedicated at a 10:30 a.m. Festival Eucharist, which featured clergy and laity from throughout the diocese. The ceremony coincided with the cathedral's 51st annual Flower Mart, which saluted "These United States" and featured First Lady Barbara Bush as honorary chairman.

The diocesan celebration was the first service held in the cathedral's newly completed John Thomas Walker West Portal Court, which was dedicated during the same service in memory of Bishop Walker, who died on September 30, 1989.

The Walker West Portal Court comprises an area of more than 10,000 square feet immediately in front of the cathedral. It is bounded on the west (Wisconsin Avenue side) by a low curved stone wall, and on the east by the cathedral itself. It is paved with Belgian block paving stones and is designed so that more than one thousand persons can gather at one time.

The dedication of the Diocesan pinnacle was the first service held in the new Walker West Portal Court.



Deans Conference Highlighted By Archbishop of Canterbury, Installation of Compass Rose

Eighty-six cathedral deans and provosts and their wives from all over the United States and Canada gathered at Washington National Cathedral April 26-30 for the annual Conference of North American Cathedral Deans.

Highlights of the conference included presentations on major issues facing the nation from Senators Richard G. Lugar of Indiana and Daniel Patrick Moynihan of New York; a presentation on the environment by Lester Brown, president of Worldwatch Institute; and tea at the White House with First Lady Barbara Bush.

Archbishop of Canterbury Robert A.K. Runcie spoke to the deans on "The Anglican Communion, Present and Future," noting that the Communion's well-known diversity would be meaningless if not grounded in the authority of tradition and the historic episcopate. He also preached at the cathedral's service of "Celebration of the Anglican Communion and Dedication of the Compass Rose" on Sunday, April 29. (See separate story and Forum section for complete text).

The North American Cathedral Deans, the ecclesiastical leaders of cathedrals in the Episcopal Church, U.S.A, and the Anglican Church of Canada, were organized by Washington National Cathedral's Dean Francis B. Sayre. Their head is Dean Elton Smith of St. Paul's Cathedral, Buffalo, NY, who is also a Trustee of the National Cathedral Association. Their annual meeting was last held at the cathedral in 1984.

Eighty-six cathedral deans and provosts and their wives gathered for the annual Deans Conference. Photo: David Werth

NCA Appoints New Assistant Executive Director

Sue Moody took up new duties as assistant executive director of the National Cathedral Association on March 12. Her responsibilities include coordinating NCA events, managing the flow of information to NCA leaders and membership, and training new leaders.

Previously Moody had worked as an office manager at QuesTech, Inc. in Falls Church, Virginia; a liaison assistant at American Red Cross National Headquarters; and station director of American Red Cross in Munich, Germany.

She has been active in volunteer work for churches, schools, and civic organizations, including positions as chairman of volunteers for American Red Cross in Munich and coordinator of the relief drive for Cambodian and Vietnamese families at the Naval Postgraduate School in Monterey, California.

She succeeds Janie Hulme in the post, who has opened her own bookstore in the cathedral neighborhood.

Cathedral Choral Society Announces 49th Season

The Cathedral Choral Society (CSS) opens its 49th season at the cathedral with a free American Music Concert on Sunday, July 1. The summer chorus will join with the Galbraith AME Zion Church Choir of Washington for its annual outreach concerts.

The regular subscription series begins on Sunday, October 21, at 4:00 p.m. with the concert being featured as the 20th Anniversary broadcast by WETA-FM in Washington. It will include a short Russian work by Taneyev, *John of Damascus*; the Duruflé *Requiem*, and a new work by local composer Dan Gawthorp.

Other highlights of the CCS season will include the Joy of Christmas concerts on December 8 and 9, the Spring concert on March 10, 1991, featuring the Bernstein *Chichester Psalms*, and on May 19, 1991, the Bach *B Minor Mass*. The annual British Choral Festival, presented for the benefit of the Cathedral Choral Society, will feature the choir of St. John's College, from the University of Cambridge in England.

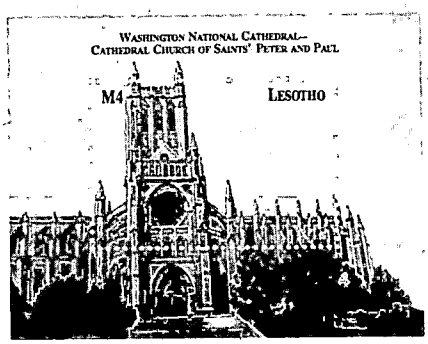
For a full season Cathedral Choral Society brochure, including ticket prices and names of soloists, write: Cathedral Choral Society, Washington National Cathedral, Massachusetts and Wisconsin Avenues, NW, Washington, DC 20016-5098. Or call (202) 966-3423.

Cathedral Featured in World Stamp Expo '89

A stamp souvenir sheet commemorating Washington National Cathedral has been issued by the African kingdom of Lesotho in conjunction with World Stamp Expo'89.

The cathedral is one of nine Washington, D.C. landmarks commemorated in this special nine-nation souvenir sheet organized by the Intergovernmental Philatelic Corporation of New York City, and designed by Design Element studio in River Vale, New Jersey.

Formerly a British protectorate, Lesotho is an independent kingdom enclosed within South Africa. Other souvenir sheets, issued by Antigua & Barbuda, Dominica, The Gambia, Maldives, St. Vincent, Sierra Leone, Tanzania, and the Turks & Caicos Islands highlighted such D.C. landmarks as the Capitol, The White House, The Washington Monument, the Jefferson and Lincoln Memorials, and Union Station.



Lesotho's Washington National Cathedral commemorative stamp

D.C. Police Chief Isaac Fulwood (right) was among those honored at the service for police and firefighters.

Police and Firefighters Honored

Washington, D.C. police and firefighters were recognized in a special service at the cathedral in March which featured the District of Columbia Fire Department, the Metropolitan Police Department, The United States Park Police, The Uniformed Division of the United States Secret Service, the United States Capitol Police, and the Metropolitan Transit Police.

Dr. Calvin Rolark, chairman of the Metropolitan Police Chief's Advisory Council, was the speaker. Also participating were the Police Choir of the Metropolitan Police Department and the Cathedral Choir of Men and Boys.

Volunteers Honored at Evensong

More than six hundred cathedral volunteers, friends and staff gathered in February for a special Evensong and Thanksgiving for the corps of volunteers who contribute so much of their time and talent to the cathedral.

Participants in the service included Bishop of Washington pro tem Ronald H. Haines and Provost Charles A. Perry, who expressed the cathedral's deep gratitude to the volunteers. Following the service, a reception was held at the west end of the Nave.

More than 950 volunteers donate their time and talents to the cathedral, assisting in all aspects of cathedral operation, from working in offices and shops, greeting visitors, and guiding tours, to tutoring children and adults. Many serve on the Altar Guild, as ushers, on the National Cathedral Association, All Hallows Guild, Cathedral Choral Society, Washington Bell Ringers, and the Cathedral Chapter.

Volunteers also perform valuable community outreach service for the cathedral through Habitat for Humanity, the School Outreach Program, and various special projects.

Take Home a Gargoyle

Miniature rubber replicas of the cathedral gargoyles are on sale in the Museum Shop for $18. They look like the real stone-carved thing and are safe for children two years and older.

Also new in the Museum Gift Shop are cards with a transparency of the west rose window. They're available for $2.25 a piece or as part of an assortment of cards available for $24.

Among the participants and volunteers honored at the Volunteer Recognition Service were (l/r): Charles Wheeler (NCA Washington Committee), Don Land (community outreach, layreader), Derrick Humphries (head usher, Chapter), Dorothy Rainey (docent), Fannie Jeffrey (worship), Joan Thomas (receptionist, financial counselor).

Cathedral Named Best Engineered Building

The National Capital Section of the American Society of Civil Engineers (ASCE-NCS) awarded Washington National Cathedral its Outstanding Civil Engineering Achievement Award for 1989-90.

The award is given to an engineering project in the national capital area which demonstrates the greatest civil engineering skills and represents the greatest contribution both to civil engineering progress and to mankind.

"In granting the award," said ASCE-NCS President John Hummel, "the National Capital Section considers the contribution to the well-being of people, the resourcefulness in planning and in the solution of design problems, pioneering in the use of materials and methods, innovations in construction, impact on the physical environment, unusual aspects, and esthetic values.

"The cathedral, indeed, represents a major civil engineering work which has had and will continue to have a major impact on the national capital area," Hummel said.

Denham Joins College of the Laity Staff

The Cathedral College of the Laity has appointed David E. Denham as Director of Neighborhood and Community Projects. As such, Denham coordinates a joint project with the College and Goodwill Industries of America in which older men and women from local congregations are trained to work with disabled and disadvantaged workers who have been placed in supported employment, but who are at risk of dropping out.

Denham is an ordained minister of the United Church of Christ and has served both Goodwill Industries and the state of Maryland as an expert in rehabilitation.

Interfaith Concert Telecast

The Tenth Annual Interfaith Concert, held at the cathedral in November, was telecast on WHMM-TV in Washington on May 6. Choirs from Jewish, Roman Catholic, Protestant, Mormon, Orthodox Christian and Sikh traditions performed music from their own faiths and joined together in a combined choir of 250 voices. A Muslim chanted the Islamic Call to Prayer.

The concert is presented each year in November as a fund raiser for the Interfaith Conference of Metropolitan Washington, an organization comprising six faith communities (Islamic, Jewish, Mormon, Protestant, Roman Catholic and Sikh) working for increased understanding and action on critical issues such as drug abuse, AIDS, and racial polarization. The organization was initiated at the cathedral under the leadership of Bishop Walker.

Clerk of the Works Richard T. Feller was presented with the cathedral's award for Best Engineered Building.

Canon Leonard Freeman (lower left) and Frances Antonucci (back row left) brought back awards for Cathedral Age *and* Washington Diocese *from the Episcopal Communicators meeting in Nashville.* Photo: Jim Solheim

Consecration News & Notes

Forecast on Ticket Responses

Requests for consecration weekend tickets have poured in and the cathedral staff was "hip deep" in processing them in May and June.

The numbers tell the story. The cathedral seats just over 4,000 persons. With three special Consecration Weekend services inside the cathedral (Friday 4:00 p.m. Evensong, Saturday 8:00 p.m. Sursum Corda musicale, and Sunday 11:00 a.m. Consecration) that means just over 12,000 possible seats, including all service participants, press, etc.

The *Cathedral Age* recipients, made up of our NCA members and friends around the country, numbered just over 30,000 invitations.

Blessedly, the requests have been more reasonable than that. Special attention has been placed on giving people their first choice whenever possible. The final choice was by a form of lottery, with a random drawing to ensure fairness. The Sunday Consecration has been the most requested event. Word on tickets will be arriving by the end of June.

Do note that the Setting of the Final Stone, on Saturday 12:00 noon September 29, will be outside and open to all. Everyone will be able to participate from throughout the cathedral grounds and gardens. Also, there will be a limited number of tickets available on the day of each event on a first-come/first-served basis.

Choirmaster's Handbook to feature Consecration rubrics

The Choirmaster's Handbook lists the music, prayers, and appropriate hymns for every Sunday in the church year. It is used by choirs and choirmasters throughout the Episcopal Church. This year's handbook will include in its September 30 listing a Prayer for Washington National Cathedral and a selection from the hymns that will be used here that day, so that congregations around the country can participate in the celebration.

The Handbook is published by The Living Church Foundation, Milwaukee, Wisconsin.

Forward Movement Poster for Local Congregations

Forward Movement, the largest publisher of parish tract material for the Episcopal church, will include a mini-poster of the Cathedral's consecration for parish bulletin boards in its August 15 mailing. The mailing to all 17,000 congregations in the United States and Canada, will also include brief materials, including the Prayer for Washington National Cathedral, for parishes to reproduce in their Sunday leaflets. Check with your clergy in late August to see if they've received it.

Dioceses declare Cathedral Days

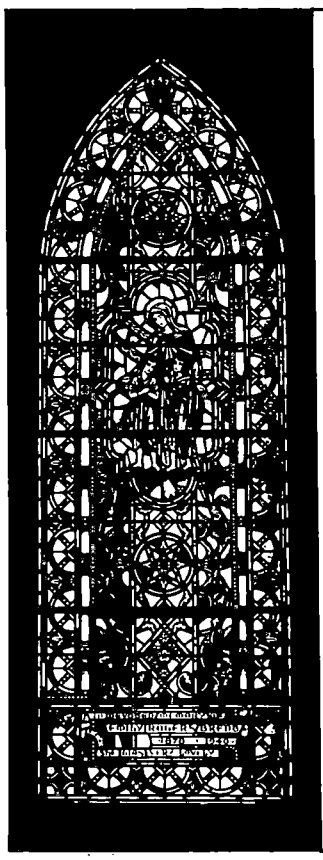
A number of dioceses around the country have issued Cathedral Day proclamations, to participate in the celebration. Those we were aware of at press time include: Montana; Western Washington; Jacksonville, 49San Diego, CA; Texas; Eau Claire, WI; North Carolina; Missouri; Mississippi; Colorado; Nevada; Delaware; New York; Georgia; and Utah.

Miscellany

- Did you know that **Dean Francis B. Sayre** will be the preacher for the 4:00 p.m. Festival Evensong on Friday the 28th? The Evensong is in recognition of all the cathedral founders, benefactors, artists, builders, staff, and volunteers. It should be a great occasion.

- There will be **Shuttle Buses** between the Tenleytown Metro station and the cathedral on Saturday and Sunday, September 29 & 30, to help ease the transportation crunch. Keep it in your plans. Metro is a great way to get around the city.

- Lots of **terrific articles** have been appearing about the cathedral in many different publications. One of the best, particularly for an overview of the history and development of the cathedral's architecture, is "Miracle on Mount St. Alban" by Washington Post architecture critic Ben Forgey. It was in the Sunday *Washington Post Magazine* of April 15, 1990. Another strong piece is coming in a summer issue of *Smithsonian Magazine*, by Los Angeles Times writer Stanley Meisler. Keep your eyes peeled for these and many others.



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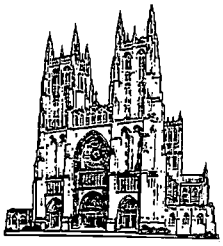

through membership in the **National Cathedral Association.** Join today, or give a gift of membership. Benefits include *Cathedral Age*, discounts in the cathedral shops, on audio-visual programs and for the special events; and best of all; the knowledge that you are contributing to the ministry and mission of your cathedral in the nation's capital in this extraordinary year of its completion.

☐ $50 Contributing ☐ $25 Family ☐ $20 Active ☐ $10 Senior citizen/student

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ALL HALLOWS GUILD

All Hallows Guild members help to maintain the landscaping of the cathedral close, including the Bishop's Garden and the woodland path. Members receive CATHEDRAL AGE and a ten percent discount on purchases at the cathedral shops.

☐ Annual Membership $20.

name

address

city/state/zip

Please make your check payable to All Hallows Guild and send to: All Hallows Guild, Mt. St. Alban, Washington, D.C. 20016.

LANDSCAPING

The preliminary landscaping of the area between the west facade and Wisconsin Avenue will soon be completed.

I/we wish to contribute $ _____ to the landscaping.

This gift is ☐ in memory of ☐ in honor of ☐ in thanksgiving for

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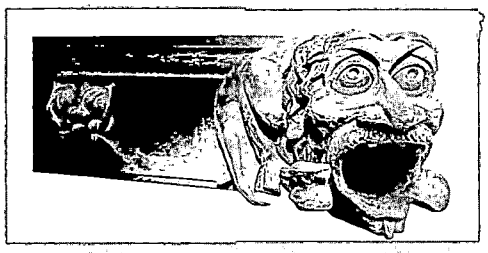
ENDOWMENT GIFT OPPORTUNITIES

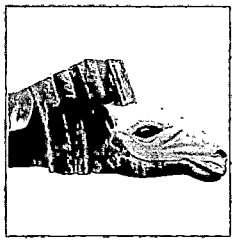
Opportunities to endow aspects of the life and ministry of Washington National Cathedral are available to cathedral friends. For further information, please contact the Development Office at Washington National Cathedral, Massachusetts and Wisconsin Avenues, NW Washington DC 20016 or telephone 202-537-6255.

'Adopt an Angel, an Animal, a Gargoyle before the Final Stone is Set"

Full gablet termination carving-angel $6,000
Specific Choices Available



Gargoyle $15,000
Specific Choices Available



Gablet termination carving-animal $5,000
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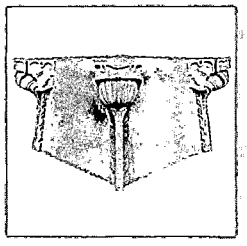

Four crocket stone $3,500

Partial gablet termination carving- angel $5,000
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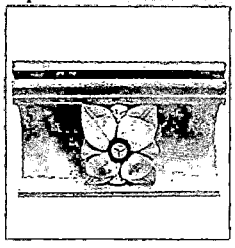
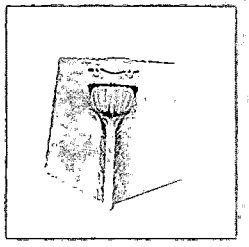
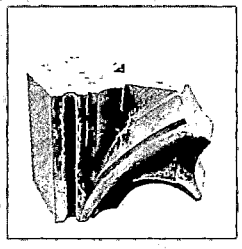


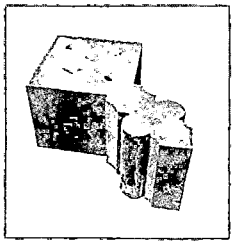
Dentil Stone $2,000



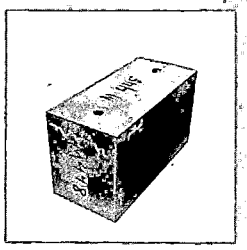
Single Crocket $1,500



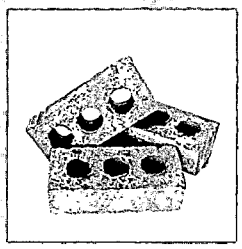
Tracery $750



Colonette $500



Ashlar $250



100 Bricks $100
50 Bricks $50
25 Bricks $25

- ☐ Gargoyle $15,000
- ☐ Full gablet termination carving-angel $6,000
- ☐ Partial gablet termination carving-angel $5,000
- ☐ Gablet termination carving-animal $5,000
- ☐ Four crocket stone $3,500
- ☐ Dentil Stone $2,000
- ☐ Single Crocket Stone $1,500
- ☐ Tracery $750
- ☐ Colonette $500
- ☐ Ashlar $250
- ☐ 100 Bricks $100
- ☐ 50 Bricks $50
- ☐ 25 Bricks $25

In support of the preservation of Washington National Cathedral, so that this cathedral may endure for years to come, I/we wish to make a gift of $ _____

My gift of $ _____ is enclosed or will be paid as follows:

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Please send a certificate announcing this gift to:

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- ☐ Check here if you wish your name and the name of the person you honor recorded in the Cathedral's Book of Remembrance.
- ☐ Please send information about other gift opportunities in the towers.
- ☐ Please send me a copy of the cathedral's planned giving brochure.

Please make your check payable to the Washington National Cathedral and return this form to: Washington National Cathedral, Massachusetts and Wisconsin Avenues, NW, Washington, D.C. 20016-5098. All contributions to Washington National Cathedral are tax deductible to the extent provided by law.

THE ANNUAL FUND

The daily life of Washington National Cathedral is supported by contributions to the Annual Fund. As the completion of the building draws near, gifts will meet the cost of daily operations and keep the doors open to the thousands of worshippers and visitors who will enter.

☐ $500 ☐ $250 ☐ $100 ☐ $50 ☐ $25 ☐ Other _____

This gift is ☐ in memory of ☐ in honor of ☐ in thanksgiving for

_____
name

_____
address

_____
city/state/zip

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Cathedral Programs VIDEOTAPES, FILMS & SLIDES

Washington Cathedral is brought to you with programs on films, slides and videotape. Sponsored by the National Cathedral Association and created by the Communications Office, these programs are suitable for people of all ages and denominations. Members of the National Cathedral Association benefit from lower rental fees on most of the programs listed here.

Reservation for a program should be made at least six weeks in advance. Place make check payable to "Washington Cathedral."

Rental Fees (all programs)
NCA members—$12 plus return postage
Non-members—$15 plus return postage

A Note For Program Planners

Videotapes are best suited for viewing by small groups (10-20 persons). They can be used with any regular television set connected to a VHS or Beta video-tape recorder.

Slide Programs are suited for any size audience. The cathedral slide programs are packaged for use with carousel-type projectors. Each comes with a script to read. Some include an audio-cassette of music.

Films are best suited for a large audience (more than 20 persons). The cathedral films can be used with any 16mm film projector and a viewing screen.

VIDEOTAPES

Please specify VHS or Beta

"A Year of Reconciliation"
(28 minutes) An overview of the cathedral's seventy-fifth anniversary with scenes of special services, dedications and other events of this historic year, 1982.

"In Common Cause"
(28 minutes) Highlights of the historic January 1983 meeting at Washington Cathedral between Lutherans and Episcopalians to affirm mutually held faith. Included is a discussion with Lutheran and Episcopal bishops.

"How Can We Remain Unmoved?"
(29 Minutes) Bishop Desmond M. P. Tutu's December 1984 sermon at Washington Cathedral. Bishop Tutu, the 1984 Nobel Laureate for Peace, talks about the responsibility of the church in up holding basic Christian principles that are at odds with political institutions such apartheid. "We cannot remain unmoved,"says Bishop Tutu, "for God calls on you. . . . to work for peace because we work for justice."

NEW VIDEOS

Please indicate videotape type (VHS or Beta).

"Welcome to Washington Cathedral"
(11 minutes) A videotape version of the widely regarded four-projector slide program that visitors to the cathedral view in the NCA auditorium. Provides an overview of the cathedral both in terms of physical structure and programmatic mission. Perfect for a discussion starter.

The 1987 "Christmas at the National Cathedral" telecast
(1 hour) The full program of the 1987 Christmas Morning Eucharist as telecast by Allbritton communications. Includes Bishop Walker's sermon ("The Displaced Person"), Provost Perry celebrating, and Christmas anthems and carols by the cathedral's 40-voice Choir of Men and Boys under the direction of Canon R. Wayne Dirksen and accompanied by Douglas Major on the organ.

FILMS 16mm

"A House of Prayer for All People"
(28 Minutes) (Released fall 1984) This film is a year-long look at Washington Cathedral. From Christmas Eve to Easter and Open House Day to Flower Mart, the film captures in brilliant color and sound the art, services, music and worship that are Washington Cathedral. Music of the Cathedral Choir of Boys and Men, interviews with cathedral clergy, staff and artists express the life and mission of Washington Cathedral (Also available in Video format).

"Christmas at Washington Cathedral"
(25 Minutes) Christmas is the time for festivities, colorful poinsettias and joyful music. This film shows the Christmas Eve pageant and Christmas service a Washington Cathedral—one a fun-filled spectacle with clowns and the Magi for children and families, the other a traditional service that proclaims the birth of our Lord.

"The Stonecarvers"
(28 Minutes) This award winning documentary film produced by Marjorie Hunt and Paul Wagner presents the stonecarvers of Washington Cathedral. The work of the stone carvers, highly skilled artisans practicing a traditional craft that is centuries old, is explored in the film as the carvers demonstrate their work (Also available in Video format).

SLIDE LECTURES

Newly Revised
A Washington Cathedral Christmas (43 slides) A totally revised script tells the story of how the birth of the Christ Child is celebrated at Washington Cathedral. Builds from preparation through the great festal celebration.

"Welcome to Washington National Cathedral." (58 Slides) Provides an overview of the cathedral both in terms of physical structure and programmatic mission.

"A Child's Visit to Washington Cathedral" (not for kids only!) (31 slides) A fast and entertaining trip through the cathedral. Excellent photography, a good, quick introduction for child and adult alike.

"Washington's National Cathedral" (70 Slides) Gothic cathedral's tell stories without the use of words. The set is a look at American history as presented in the art and activities at Washington Cathedral.

The Architecture of Washington Cathedral
"The Architecture of Washington Cathedral" (67 slides) A study of the history and building methods of the cathedral. A slide set of special interest to lovers of architecture, engineering or church art.

Flowers at Washington Cathedral
"Altar Arrangements" (54 Slides) A survey of the many different types of altar arrangements used by Washington Cathedral for the different church seasons.

"Altar Mechanics" (68 Slides) This set describes the mechanics behind the Washington Cathedral altar arrangements. Explains, step-by-step, how some of the gorgeous fruit and floral arrangements are created.

The Gardens of Washington Cathedral
"A Year on the Cathedral Close" (140 Slides) This set shows the seasonal beauty of the cathedral grounds. Stunning close-up detail of flowers and shrubs. Developed by All Hallows Guild.

"The Gardens of Washington Cathedral" (107 slides) A colorful look at the cathedral gardens in different seasons of the year.

The Needlepoint of Washington Cathedral
"Cathedral Needlepoint" (56 Slides) A selection of the needlepoint kneelers, rugs and cushions in the cathedral along with descriptions of the history and symbolism behind these works of art.

The Sculpture and Carving at Washington Cathedral
"Cathedral Zoo" (79 Slides) An entertaining survey of the animals, both real and mythical, into the stone, wood carving, wrought iron, stained glass and needlepoint of the cathedral.

The Stained Glass Windows of Washington Cathedral
"Jewels of Light" (124 Slides) Brilliant slides of stained glass windows bring the glory of the cathedral to life. The text includes a short history of stained glass-making.

Visual Exposition of the Biblical Story-developed by Provost Charles A. Perry
"From Creation to Redemption" (103 slides) A visual exposition of the biblical story through the art and iconography of the cathedral. From creation, through Noah, Abraham, Moses, the Psalms, Jeremiah, Isaiah to Jesus and the New Testament narrative. Excellent biblical summary for study or confirmation class.

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Mrs. John H. Parke
Springfield

EASTERN MICHIGAN 485
Mrs. Calier Worrell
Grosse Pointe

NORTHERN MICHIGAN 21
Mr. and Mrs. Hugh Kahler
Marquette

WESTERN MICHIGAN 95
Joan A. Redman
Mt. Pleasant

MINNESOTA 172
Chairman Emerita
Mrs. Harold E. Blodgett
Mrs. David W. Haskin
Mendota Heights

MISSISSIPPI 106
Mrs. Leila Clark Wynn
Greenville

EASTERN MISSOURI 238
Mrs. James A. Long
Mrs. Eugene Wilkey
St. Louis

WESTERN MISSOURI 94
Mrs. Robert Mueller
Mission Hills, KS
Dr. Virginia Glandon
Shawnee Mission, KS

MONTANA 52
Mrs. Arch M. Hewitt
Helena
Mrs. Helen Tyler Johnson
Missoula

NEBRASKA 37

NEVADA 15

NEW HAMPSHIRE 178
Mrs. Mead Hartwell
New London

NORTHERN NEW JERSEY 168
Mrs. A. J. Dolan
Madison

SOUTHERN NEW JERSEY 296
Mr. and Mrs. John W. Wilson, Jr.
Cherry Hill

CENTRAL NEW YORK 155
Mrs. Albert M. D. Cassel
Syracuse

LONG ISLAND, NEW YORK 111
Gen. and Mrs. John D. Conley
Hampton Bays

NORTHEAST NEW YORK 149
Chairman Emerita
Mrs. Erastus Corning, II
Mrs. Francis P. Coward
Rensselaerville

SOUTHEAST NEW YORK 186
Mrs. Stanley D. Scott
New York

WEST CENTRAL NEW YORK 109
Mrs. Clem W. Knight
East Rochester

WESTERN NEW YORK 183
Mrs. Oscar Acer
Williamsville

CENTRAL NORTH CAROLINA 296

EASTERN NORTH CAROLINA 86
Mrs. John Franklin Hitt
Washington

WESTERN NORTH CAROLINA 68
Mrs. John Veach
Black Mountain

NORTH DAKOTA 17
Mr. James E. Mackay
Fargo

NORTHERN OHIO 327
Mrs. Alan L. Hyde
Gates Mills

SOUTHERN OHIO 252
Mrs. James L. Armitage
Mrs. Maurice Garabrant
Cincinnati

OKLAHOMA 274
Mrs. John T. Griffin
Muskogee

EASTERN OREGON 4
Mrs. Robert C. Gibson
Sunriver

WESTERN OREGON 118
Mrs. Ned B. Ball
Mrs. Richard Munro
Portland

CENTRAL PENNSYLVANIA 222
Mr. and Mrs. Kenneth W. Whitney
Lancaster

NORTHEASTERN PENNSYLVANIA 85

NORTHWESTERN PENNSYLVANIA 44
Mrs. Frank Tunney
Erie

SOUTHEASTERN PENNSYLVANIA 338
Mrs. Louis Hood
Wayne

SOUTHWESTERN PENNSYLVANIA 162
Mary I. Frank
Phillip B. Hallen
Pittsburgh

RHODE ISLAND 128

RIO GRANDE 64

LOWER SOUTH CAROLINA 116
The Rev. Canon and
Mrs. Knud A. Larsen
Charleston

UPPER SOUTH CAROLINA 249
Mrs. John MacReadie Barr
Columbia

SOUTH DAKOTA 29
Ray L. Loftesness
Sioux Falls

CENTRAL TENNESSEE 58

EASTERN TENNESSEE 97
Mrs. John B. Long
Louisville

WESTERN TENNESSEE 38
Mrs. John Webb
Memphis

NORTHEASTERN TEXAS 133
Mrs. William L. Yost, III
Dallas

NORTHWEST TEXAS 26

SOUTHEASTERN TEXAS 268
Mrs. Thomas W. Houghton
Houston

WEST TEXAS 97

UTAH 12

VERMONT 67
Mrs. Colin P. Lindberg
Burlington

CENTRAL VIRGINIA 244
Mr. Granville Munson
Richmond

NORTHEASTERN VIRGINIA 1643
Mr. Rollin L. Huntington
Alexandria

NORTHERN VIRGINIA 251
The Rev. Elijah B. White, III
Hamilton

SOUTHERN VIRGINIA 404
Chairman Emerita
Mrs. W. Emmett Kyle
Mrs. William F. Bernart
Nassawadox
Mr. and Mrs. Joseph Drewry
Hampton

SOUTHWESTERN VIRGINIA 173
Mrs. James C. Arthur
Mrs. Robert E. Marshall
Lynchburg

EASTERN WASHINGTON 15
Mrs. Richard Coombs
Mr. Dennis R. Murphy
Spokane

WESTERN WASHINGTON 174
Col. Leroy P. Collins, Jr.
Mercer Island

WEST VIRGINIA 205
Mrs. James Hornor Davis, III
White Sulphur Springs

WISCONSIN 249
Mrs. Robert R. Barrow
Milwaukee

WYOMING 37
Mrs. Arthur L. Scott
Jackson

OVERSEAS 121
The Rev. Earl W. Haase
Hamilton, Ontario, Canada

Total NCA members as of November 23, 1989: 19,263

WASHINGTON NATIONAL CATHEDRAL

presents

SUMMER FESTIVAL 1990

A Series of Special Events of Praise and Thanksgiving through the Arts

MONDAY, JUNE 25 - TUESDAY, AUGUST 14

Concerts are on Tuesday evenings at 8 p.m. unless otherwise announced.
Peal bells are rung at 7:30 p.m. as a prelude to each concert.
Additional performances are scheduled for Monday, June 26 at 8 p.m.; Wednesday, June 27 at 9 p.m.; Sunday, July 1 at 3 p.m.; Wednesday, July 4 at 11 a.m.; and Sunday, September 23 at 4 p.m.

❧

Scheduled artists include:
Carillonneurs TIMOTHY ZERLANG, JOHN GOUWANS, DAVID HUNSBERGER, Trumpeter EDWARD CARROLL, Organist WILLIAM NEIL, THE MANCHESTER STRING QUARTET, Organist ROBERT W. LEHMAN and THE ANNAPOLIS BRASS QUINTET, HESPERUS Early-Music Ensemble, THE AFRICAN HERITAGE DANCERS AND DRUMMERS, PREVAILING WINDS Woodwind Quintet, SHIR CHADASH CHORALE, Organist DOUGLAS MAJOR, THE CATHEDRAL CHORAL SOCIETY and THE GALBRAITH AME ZION CHURCH CHOIR

❧

Carillon recitals are on Wednesday evenings, July 4 - August 1, at 7 p.m.
Played on the 53-bell Kibbey Memorial Carillon. Best heard from the Bishop's Garden or the North Lawn. Bring your own chair or blanket. Programs are available at the West Entrance.

❧

ADMISSION IS FREE; AN OFFERING IS TAKEN
FOR MORE INFORMATION PLEASE CALL (202) 537-6200

❧

Summer Festival 1990 is supported by the Morris and Gwendolyn Cafritz Foundation, the Dimick Foundation, the Max and Victoria Dreyfus Foundation, International Humanities, Inc., and individual donors