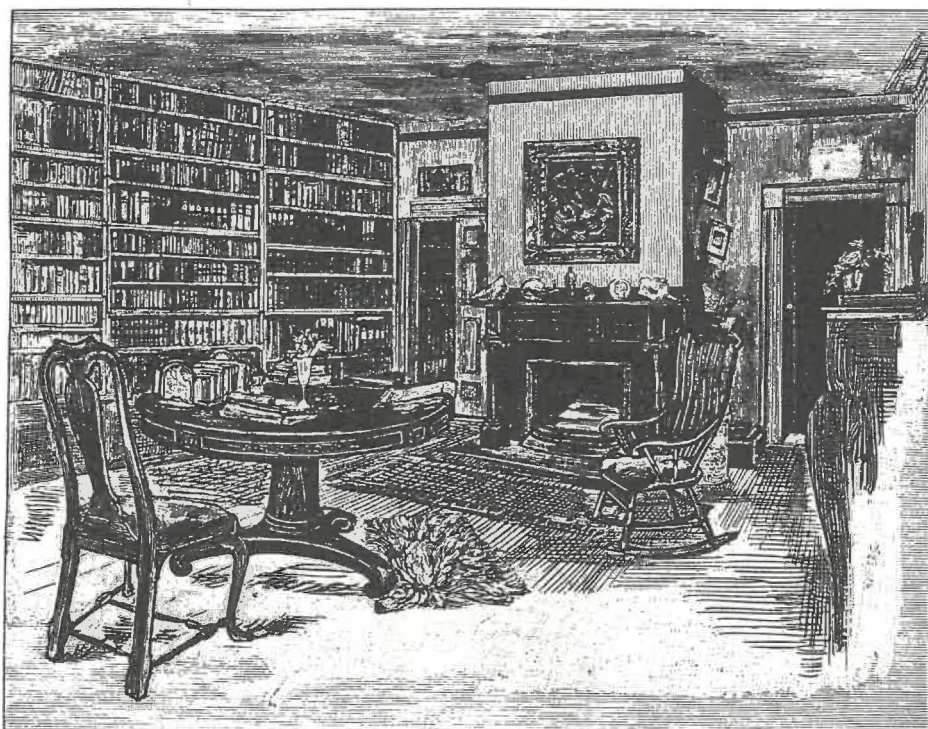


February 25, 1979

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THE LIVING CHURCH



**Lent Book
Number**

The First Article

This is the last of a series of several installments devoted to St. Irenaeus of Lyons, an early Christian writer who did so much to uphold what he called “the first and foremost article of our faith,” the doctrine of creation to which this column is devoted. Let us conclude by considering his teaching on the Holy Eucharist. Although he says almost nothing about the forms of worship or church practices, the Eucharist is of special interest to him. Because in it the material elements and the spiritual realities are so intimately related, it is a constant reaffirmation of the incarnation in which, in turn, the unity of purpose between creation and redemption is acted out. For Irenaeus, the Eucharist is a constant celebration of this unity, and hence a constant refutation of the misguided sects which denied that God the Creator and God the Redeemer were the one same divine being. As he says in one discussion, “our position is in accordance with the Eucharist, and the Eucharist in turn establishes our position” (*Against Heresies*, Book IV, Chap. xviii, 5).

Irenaeus does not begin by discussing the Eucharist as the commemoration of Christ’s death, or as the gift of Holy Communion, but rather as an oblation, an offering, a sacrifice. He brings together various biblical texts on offering (such as Malachi 1:10-11; Deuteronomy 16:16, and St. Luke 21:4) and argues that it must be pure, unselfish, and carried out in charity. Such is to be the spiritual sacrifice of the church which is expressed and carried out in the Eucharist. God, Irenaeus insists, needs nothing from us, but it is we who need to be able to offer something to him in order to express our gratitude for our life and all that we are and have. This we do “... offering the first-fruits of his created things. And the church alone offers this pure oblation to the Creator, offering to him, with the giving of thanks, of his creation.” Here Irenaeus uses language which has ultimately passed over into the liturgical forms which we use: “thy gifts and creatures of bread and wine” (BCP 1928, p. 81) or “presenting to you, from your creation, this bread

and this wine” (PBCP p. 369). He refers to the elements poetically as “first-fruits,” not because they are actually made from the first grain or first grapes harvested each year, but in order to echo the language of sacrifice of the Old Testament (e.g. Exodus 23:19, Leviticus 2:14, or Numbers 28:26).

How, he asks, can those who separate the Creator from the Redeemer be consistent in saying “that bread over which thanks has been given is the body of their Lord, and the cup his blood, if they do not call him the Son of the Creator of



the world, that is, his Word, through whom the wood bears fruit, and the fountains pour forth, and the earth gives ‘first the blade, then the ear, then the full grain in the ear?’” (*A.H.*, Book IV, Chap. xviii, 4).

This passage shows considerable literary art in its suggestive use of examples of created nature. The wood of trees and vines bears fruit, but of course the tree of the cross bears redemption; the fountains prefigure the outpouring of our Savior’s blood (I Corinthians 10:4); and the growth of the wheat from which the bread is made is tied to our Lord’s parables (St. Mark 4:28; St. John 12:24). Later, as we shall see, the author pursues these themes further.

We note also the emphasis on thanksgiving, which of course is what

the Greek word *eucharistia* means. Gratitude is the principle motive for celebrating the eucharist, and it is the giving of thanks over the bread and cup in the great priestly prayer which consecrates them. The emphasis on gratitude, and on the linking of the eucharist to creation as well as to redemption, is in contrast to some later forms of piety which have encouraged people to come to the altar primarily to get their sins forgiven and to get their prayers answered. There is a difference of emphasis. Irenaeus does not, of course deny the specific benefits which the communicant receives. In fact he insists that just as the eucharist contains heavenly and earthly realities, so too our bodies, fed by the body and blood of the Lord, are made capable of inheriting heaven.

In another discussion (*A.H.*, Book V, Chap. ii), Irenaeus presses his point that the relation between creation and redemption is part of the sacramental principle (although this later expression does not occur in his writings).

By his own blood he redeemed us. . . . And as we are his members, we are also nourished by means of the creation. . . . He has acknowledged the cup (which is a part of creation) as his own blood from which he bedews our blood, and the bread (also a part of the creation) he has established as his own body, from which he gives increase to our bodies.

Some lines later he pushes his point farther in one of the great eucharistic passages of early Christian literature.

And just as wood of the vine planted in the ground bears fruit in its season, or as a grain of wheat falling into the earth and becoming decomposed, rises with rich increase by the Spirit of God, who contains all things, these then, through the wisdom of God, come into human use, and having received the Word of God, become the Eucharist which is the body and blood of Christ, so also our bodies, being nourished by the same, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time.

In other words, the very elements of bread and wine have, as it were, the principle of death and resurrection written within them. This reflection on the elements themselves has sometimes been pursued before in this column [*TLC*, Apr. 9 and Apr. 30, 1978], thanks to Irenaeus, whose inspiration we very gladly acknowledge. The sacramental principle not only teaches us about our own salvation, but points to the inner workings of life and death everywhere in the world. This is all part of that recapitulation, that summing of all things in Christ, which it was the vocation of Irenaeus to declare. We give thanks that he fulfilled this vocation so well, and has given us so much to think about in Lent or any other season.

THE EDITOR

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LETTERS

Hispanic Episcopalians

I wish to congratulate you on the editorial about Spanish-speaking Episcopalians [TLC, Jan. 14]. Your article pinpoints the essential characteristics not only of the Spanish people, but of the entire society, community life, family, love of children, etc. Do you know that there are 20 million Hispanics in the USA (*New York Times*)? Twenty-one percent belong to the Roman Catholic Church, 8% have some connection with other churches, 71% are unchurched.

I believe the Episcopal Church has a special responsibility to this group—to provide Christian assistance to such a large number of people who, living without it, are being deprived of the real moral and spiritual values of life.

I hope the General Convention in Denver starts thinking about the idea of a Missionary Spanish Bishop in the USA. We Hispanic Episcopalians hope to see in the future more in your columns about Hispanic work.

(The Rev.) OSWALDO CARDENAS
St. Augustine's Parish

New York City

Grants totaling \$78,000, a strong effort to complete translation of the Proposed Book of Common Prayer, and a deepening commitment to the work of local congregations are all ways in which the Episcopal Church moved in 1978 to support the ministry to its burgeoning Hispanic congregations.

As with all the ministries in the Episcopal Church to groups with special needs, the Hispanic ministry has grown out of the work begun years ago by individuals in regions and dioceses with large Hispanic populations. Priests and lay leaders in these situations soon found the need for wider support and sharing and the church works to respond to that in basically two ways.

First, through the National Commission on Hispanic Ministries, and its staff officer, the Rev. Herbert Arrunategui, Hispanic ministries are an integral part of the entire Church Center and Executive Council response. The NCHM makes grants, provides communication resources, acts as liaison to dioceses and ecumenical groups and, with other components of the Center, seeks to coordinate pastoral, educational, and political resources for the benefit of all the people.

The NCHM is also a full participant in the umbrella policy and granting organization, the Coalition for Human Needs, and is the coordinating body, along with Province IX of the church, for the liturgical translations.

The second major thrust is made

THE LIVING CHURCH

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DEPARTMENTS

Books	14
Children's Books	19
Editorials	12
The First Article	2
Letters	4
Music	13
News	6

ARTICLES

Stick to It	
Christopher Jones	9
God's Rule and Human Freedom	
Paul Richardson	10

CALENDAR

February

- 25. Last Sunday after Epiphany/Quinquagesima
- 27. George Herbert
- 28. Ash Wednesday

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through national and regional conferences which attempt to bring together people steeped in Hispanic ministry on the local level to share concerns, models, and programs with one another and with the General Convention through memorials and resolutions.

It was delegates to the Third National Consultation, held last fall in Los Angeles, who pressed the need for development of strong local and diocesan leadership in order to make the Hispanic voice felt through the General Convention. Their concerns were summarized in resolutions for the development of peculiarly Hispanic Christian education materials and theological education material and the development of evangelism and communication networks among Hispanic ministries.

(The Rev.) SAMUEL E. PINZON
Chairman, National Commission
on Hispanic Ministries
New York City

Loves TLC

This is a tardy note to thank you for the excellent Special Centennial Issue [Oct. 29]. I was thrilled with the Special Centennial Issue and will file it for safe keeping.

Thank you too for the article "Missionary Needs in Today's World" [TLC, Dec. 17]—your interview with the Rev. Walter Hannum. Alaska means much to me, not only because my father-in-law the Rev. George Renison was at one time rector of the parish in Juneau and my brother-in-law was born there. Also Bishop John Bentley, a high school classmate whom I see every so often, was Bishop of Alaska as you know. Bishop Cochran was one of my successors in Mobridge, S.D. You are excellent in your interviews, I hope you will have many more.

Thank you too for the article "Church Growth" by the Rev. Edward Murphy of St. Luke's Church, Merced, California [TLC, Jan. 14]. Years ago I was called to be rector of the church in Merced but declined the call as I did not feel at the time that I could leave Los Angeles.

I was much interested in the article "Reviving Old Churches and Starting New Ones" [TLC, Jan. 7]. Mrs. Sayre and I have just returned from our last of many trips by car to Arizona, going west on Interstate 20 and 10, and returning all the way on Interstate 10 due to bad weather in the Dallas area. The map on page 9 is most interesting as we spent the night going and returning in Van Horn, and stopped for lunch in Fort Stockton. We spent the night in Pecos on a former trip. I am very strong on missions, and hope our church will get back to what it used to do years ago. I did much mission work in the Diocese of Los Angeles in addition to my parish work.

I was interested in the letter of the

Rev. Frederick M. Morris (my second cousin) concerning "Matrimony Still Holy" [TLC, Dec. 10], and I can appreciate the replies he received. However, the church, if it is to uphold the teaching of Christ and Holy Scripture, must have a high standard and cling to it. From all the above, you can see why I love THE LIVING CHURCH.

(The Rev.) SAMUEL H. SAYRE (ret.)
Mathews, Va.

Leave the Door Ajar

Why must our bishops be so proud and unbending? Why must they rush to sever ties with the Anglican Catholic Church and thereby make reconciliation impossible? Why at this time, when so much effort is being expended in an attempt to reconcile differences in the various denominations to allow intercommunion, have they chosen to depose priests and sue for the property of the congregations that have found it necessary to leave the Episcopal Church? Why cannot we learn from past mistakes?

Our church heritage stems from a separation which could have been precluded, had the Bishop of Rome shown love and compassion and accepted the fact of a separate autonomous church in England in communion with Rome. Our church could have done more to preclude the complete severance of ties with the Methodist Church.

Now we are tested again. Repeat of history—loyal churchmen who cannot accept the new liturgy and the ordination of women—separating themselves into a new body of believers.

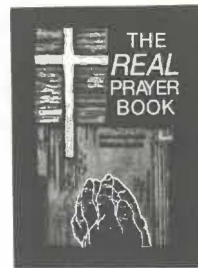
Why must our bishops so quickly depose the priests who choose to serve the new body? Why are our bishops so materialistic that they must sue our brethren in the secular courts for the properties, which in a great many instances were bought and paid for by the congregations who are seceding and even in those instances where diocesan mission funds helped pay for the property is money so dear and pride so precious that they must go against the Gospel teaching? Is it such a dastardly thing to recognize the desires of those who have left and in love and compassion continue to communion with this new body?

It is not too late to reverse this stand. We can still make amends and show forth Christ's love and understanding in the hope that soon complete reconciliation may take place.

Let us pray that the ties will not be severed, but that the door may be left ajar. After all, we are seeking avenues for intercommunion with several denominations. Why not begin with our own who are alienated, the Anglican Catholic Church?

(The Rev.) GEORGE H. JENNINGS, JR.
St. Peter's Church
Leonardtown, Md.

Prayer Book Revision . . .



THE REAL PRAYER BOOK: 1549 to the Present The Rev. William Sydnor

The Real Prayer Book is for the lay person who wishes to gain perspective from which to consider and evaluate Prayer Book revision.

In its 400-odd year trip down to our time, the Prayer Book has undergone numerous changes, a total of eight revisions—1552, 1559, 1604, 1662, 1789, 1892, 1928, and the present Proposed Book. What were the motivations behind these revisions? How were they received, and what were the results? These are the questions to which Father Sydnor addresses himself in his stimulating, informative new book.

Knowing the reasons for the changes in the Prayer Book through the centuries will lead us to an understanding, as well as an appreciation, of the reasons why the Proposed Book varies from the familiar 1928 book. *The Real Prayer Book* seeks to help worshipers see how the Proposed Book is of a piece with our glorious past, and is also a sensible step into the present and the future.

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Church Urban Leaders at White House

During the second annual meeting of the Urban Bishops Coalition in Washington, D.C., the Rt. Rev. John H. Burt, Bishop of Ohio, read a statement at a White House meeting saying the bishops came "with grave concern for the continuing deterioration of human priorities and needs across the nation."

Senior government officials listened as Bishop Burt scored the administration's "gross distortion of priorities in pursuit of military extravagance" with increases in military spending budgeted at the expense of human services. "An enemy need not attack us from outside because we now destroy ourselves with these distorted priorities."

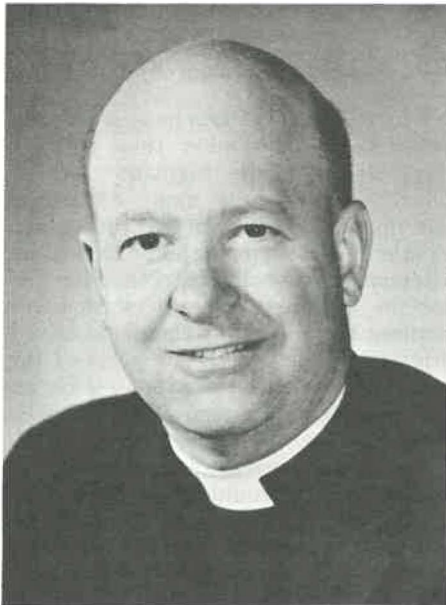
The statement urged the government to respond positively to the invitation to partnership in economic development extended by the Ecumenical Coalition of the Mahoning Valley. The coalition hopes to reopen a steel mill in Youngstown, Ohio, under community-worker ownership.

The statement concluded with the bishops' hope for new initiatives by the administration and said the bishops would be "watching and hoping for movement in directions we will be able to support."

Prior to their White House meeting, the bishops met with some 50 urban clergy and laity from the Church and City Conference, chaired by the Rev. Michael Kendall of St. James the Less, Scarsdale, N.Y. This group proposed a cooperative venture of planning, funding, and staffing as many as three regional meetings on the urban crisis. The meetings would draw together a variety of individuals and organizations who might find common cause in an Episcopal Urban Caucus to present urban concerns to the 1979 Denver General Convention.

Roanridge Is No More

Immediately prior to the meeting of the House of Bishops in Kansas City last October, a committee meeting was held to decide the fate of Roanridge, former National Town and Country Institute of the Episcopal Church located on the north side of Kansas City. It was decided to raze the buildings and to give the equipment of the conference center to



Bishop Burt: "Watching and hoping."

agencies engaged in rural work in the Appalachian region, including APSO, an interdiocesan regional organization, and the conference center at Valle Crucis, N.C. The dispersal of office equipment and other items has been carried out. The destruction of the buildings is said to be imminent.

When it became known that the national church had no desire to retain any of the property, inquiries were made by individuals, churches, and other organizations interested in purchasing or leasing the premises. So far as is known, however, no sale has been made.

Roanridge was formerly the farm of the late Wilbur Cochel, distinguished churchman, journalist, and citizen of Kansas City. Deeply distressed at the neglect of rural work by the Episcopal Church, after World War II he and Mrs. Cochel developed the farm and additionally acquired property as an institution for training rural clergy and church workers. It also provided a religious and community center for what was at that time a very rural county. Roanridge staff founded two existing churches in the area. Many well-known training programs, conferences, and other activities have taken place there during the past 30 years. When the Roanridge corporation disbanded two years ago, parts of the property went to Grace and Holy Trinity Cathedral and to St. Luke's Hospital in Kansas City, in accordance with terms on which the property was origi-

nally given. The national church's share included the conference center buildings. The agricultural lands are currently rented.

Bible-Reading Survey

A national survey by the interdenominational Christian Bible Society states that 98 percent of all U.S. homes have at least one Bible. The number of those who do not read the Bible at all ranged from a low of 14.5 percent of Pentecostals to 33.7 percent of Presbyterians to a high of 49.5 percent of Episcopalians.

Conducted by National Family Opinion, Inc., the survey was carried out among 5,000 families during October, 1978. The study was commissioned by the Christian Bible Society to obtain information on Bible reading and study habits, Bible preferences and Bible ownership.

The study indicated that 44.6 percent of all respondents including the non-churched described the Bible as "the inspired word of God and completely true." Some 27.6 percent said the Bible is inspired but "may contain factual errors," and 22.1 percent said "the Bible is an ancient book of history and moral precepts recorded by man." When asked what Bibles they prefer, the overwhelming first choice of all church members was the King James Version.

Dr. Coggan's Travel Plans

The Most Rev. Donald Coggan, Archbishop of Canterbury, will probably break the archepiscopal record for world travel this year.

On March 3, the archbishop plans to make his first visit to the Province of West Africa. His 24-day tour will take him to Gambia, Ghana, Liberia, Nigeria, Sierra Leone, and other nearby countries.

In May, Dr. Coggan will attend the meeting of the Anglican Consultative Council in London, Ontario, and within a week of his return to England on May 19, he will fly to East Berlin for one day on May 24. Then he will go to Poland and Hungary. He will return to East Berlin, and travel by car through "Checkpoint Charlie" into West Berlin, returning home on June 4.

A spokesman for the archbishop said, "Dr. Coggan will travel many thousands of miles during 1979. It will be no exag-

geration to say he will cover more miles overseas during the year than any previous Archbishop of Canterbury."

Dr. Coggan's predecessor, Lord Ramsey, was also a noted traveler while he held the position of 100th Archbishop of Canterbury.

Committee Calls for Intercession

The newly-formed Freedom of Faith committee [TLC, Dec. 3] called in its regular "25th of the month Alert" for the Christian community to intercede by prayer and action in five cases of violations of religious rights from around the world.

Richard Neuhaus, senior editor of *Worldwide* magazine, and a member of the board of directors of Freedom of Faith, said, "The 25th of the month Alert is geared to Christmas action all year around. The Alert reminds Christians of God's commitment to humankind in Christ's birth and of the obligation of Christians to be committed to each person's expression and freedom of faith."

Robert Andrews, executive director of the new organization, noted that "[these five] cases, although important in their own right, are only a small reflection of the thousands of cases of violations of religious rights occurring around the world today."

In its first case, Christians are called upon to pray for Alexander Ogorodnikov, leader of the Moscow Religious Youth Seminar, who was arrested by the KGB last November and charged with "parasitism," a rather free-form accusation used against persons whose ideas are disfavored by the authorities. He was sentenced recently to one year in a labor camp.

In its second case, Freedom of Faith protests the gunning-down of Fr. Hermogenes Lopez, a Roman Catholic priest in Guatemala. Fr. Lopez had been an advocate for the rights of Guatemalan peasants. It is not known who killed him, but his activities were certain to draw enemies in Guatemala's highly polarized political climate, and the committee is calling for Christians to pray for reconciliation in that country.

Thirdly, Freedom of Faith focuses on the expulsion of the Rev. Edward Morrow, Anglican vicar general of Namibia, his wife, Lauren Morrow, and the Rev. Heinz Hunke, provincial superior of the Roman Catholic Order of Mary Immaculate from this Southwest African country. No reasons were given for the expulsions, but all three had voiced opposition to South Africa's policies there. Freedom of Faith protests the expulsion as an attempt to silence the message of the church, and to interfere in its ministry.

In its fourth case, the committee protests the arrest and incarceration of Jan Simsa, a pastor in the Evangelical

Church of Czech Brethren (Presbyterian), by the Czech government. The minister was taken into custody last May for "assaulting a public functionary." The "assault" was Mr. Simsa's defense of his wife when a police officer tried forcibly to take a personal letter from her. He is still in prison, and Freedom of Faith protests this convenient way to silence Mr. Simsa, who was a signatory of Charter 77, the Czech dissident statement for human rights.

The arrest and disappearance of three Roman Catholic brothers in Argentina make up the committee's fifth case. Fr. Pablo Gazzarri, Fr. Carlos Bustos, and Fr. Kleber Silva are all members of the Order of the Little Brothers of the Gospel. Although the brothers were arrested over a year ago, the Argentinian authorities refuse to state their whereabouts or the charges against them. Freedom of Faith calls on Christians to pray for these men and protest their arrest and detention incommunicado.

Michigan Teen Fights for Birth Control Classes

Margaret Parker, 18, a high school senior and life-long member of St. Paul's Church, Brighton, Mich., and her rector, the Rev. Frederick L. Houghton, are, as he describes it, "in the thick of the fight" over whether birth control should be taught in the Brighton area public schools.

According to *The Record*, the Diocese of Michigan's newspaper, Ms. Parker is

one of three teen-aged panelists on the Health Education Steering Committee, a state-mandated board set up to advise the Brighton Board of Education on a controversial proposal to offer information on contraception to teenagers.

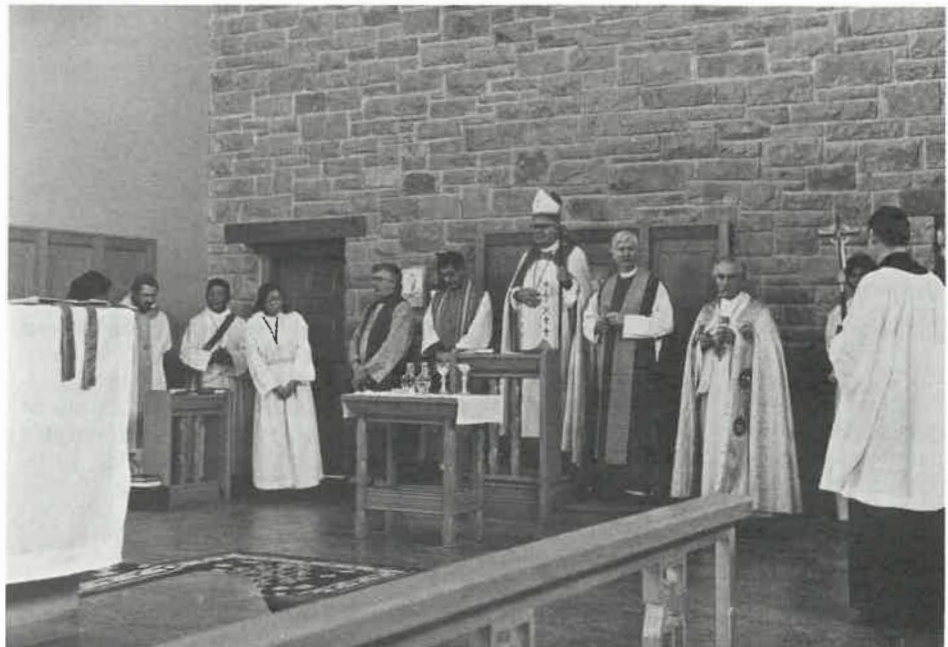
Fr. Houghton said the issue "is whether or not it is in the best interests of this community to have our public schools offer seminars in birth control." Both Ms. Parker and Fr. Houghton feel that it is.

Ms. Parker said she is interested in the "factual aspect" of the matter. "About eight or nine girls that I knew became pregnant within the past year or so, and I often wonder if they knew what they were doing—and if they had known the facts, would their lives have turned out differently?"

Fr. Houghton said that he hopes any future classes in birth control will emphasize "values clarification."

"We need a strategy of education," he said, "which takes the child class by class, year by year toward an understanding of what is right and what is wrong, what is helpful, and what is unhelpful in society."

Although experts have made the word "epidemic" nearly a cliché in discussing the huge number of teen-age pregnancies, many people still do not feel that open discussion of sexuality and contraception is appropriate in the public schools, and, arrayed against Ms. Parker's and Fr. Houghton's efforts is what Ms. Parker terms "a small but vocal minority that thinks that birth control is strictly a family matter."



Lawrence A. Larson

The Rt. Rev. Frederick W. Putnam, newly installed as Bishop of Navajoland [TLC, Feb. 18], stands among clergy, lay assistants and the bishops of the adjacent dioceses: from left, the Rt. Rev. Richard M. Trelease, Jr., Bishop of the Rio Grande, the Rt. Rev. Joseph T. Heistand, Bishop Coadjutor of Arizona, Bishop Putnam, the Rt. Rev. Otis Charles, Bishop of Utah, and the Rt. Rev. Joseph M. Harte, Bishop of Arizona. The Navajo rug, lower left, is one of several Navajo artifacts in the Church of the Good Shepherd, Fort Defiance, Ariz.

BRIEFLY . . .

St. Mark's Church, Washington, D.C., has carried the coffee hour idea a step farther—the church operates its own pub. It is unlicensed and considered private, and is open to persons attending services, evening classes, and meetings at the church. Wine, beer, soda, and Perrier water, but no distilled liquor, are served. The pub steward says the operation takes in \$4,000 to \$5,000 a year. The Rev. James R. Adams, rector of St. Mark's, notes that the idea of a church pub is not new. In medieval times, he points out, church members were elected as brewmasters by congregations to make beer and ale for large festivals, and church pubs were often centers of community life.

The **All Africa Conference of Churches** has commended recently elected Kenyan President Daniel Arap for his release of the country's 25 political prisoners. *The Christian Science Monitor* commented that "this act makes Kenya probably the only country in Africa without any political detainees."

Leaders of the Methodist Church, largest and most influential of England's Free Churches, have named a committee to consider the introduction of the office of bishop. At the 1978 Methodist Conference, a resolution was adopted which stated that an episcopal form of ministry, existing as it does not only in the greater part of the Christian church, but also in Methodism in many other countries, would be one step toward the "Coming Great Church." At present, **English Methodism** has what it calls "corporate episcopacy," defined as authority in the elected conference which is the church's governing body.

The robe worn by Pope Pius VII to Napoleon Bonaparte's coronation as Emperor was one of a number of art and historical objects stolen recently from the **Cathedral of St. Jean, Lyons, France**. The thieves, who struck on the night of January 11, made off with gem-encrusted chalices, tapestries, and a 16th-century cross from the cathedral's treasure room.

Dr. Victor Lobos Simaj, a professor at San Carlos University, Guatemala, believes himself to be the first evangelist

of the **ancient Mayan religion**. The religion, which was the foundation of what has been described as the most brilliant pre-Columbian civilization known to modern man, "is more like Judaism than Christianity," said Dr. Simaj, who teaches Quiche, the ancient Mayan language. While there are many gods—he equates them with the saints—there is one supreme God who is the creator, he explained. He is called Gucumatz, and is represented by a serpent with feathers. Today, sacrifices take the form of prayer and incense, since fire represents cleansing, Dr. Simaj said.

Security officials in northeastern Rhodesia, in an attempt to starve out black nationalist guerrillas operating in the area, have placed a ban on the distribution of Red Cross food and medical supplies to blacks. The **International Red Cross** had received \$1 million to spend on relief in Rhodesia from December to March, but Francois Perez, who heads the organization in Rhodesia, said the ban was ordered by the local military authorities.

In a literal interpretation of casting their anxieties to the Lord, 400 parishioners at **Trinity United Methodist Church**, Palm Beach Gardens, Fla., attached tags describing the heartaches, troubles, and worries they had suffered during the past year to helium-filled balloons. The balloons were released from the church courtyard after the Sunday services, and the pastor, the Rev. R. Earle Rabb, called the procedure a dramatic reminder that God is man's answer to all human problems.

Because of their refusal "to salute the flag, to join in singing the national anthem, to participate in public parades in homage to public figures, and to serve in the military," **Paraguay's 1,555 Jehovah's Witnesses** have been placed under a ban by the government of President Gen. Alfredo Stroessner. One consequence of the ban was the cancellation of an international assembly of Jehovah's Witnesses, which was scheduled to be held in Asuncion in January.

Pope John Paul II announced recently that the **Roman Catholic Church and the Eastern Orthodox Churches** are about to begin talks aimed at allowing a common celebration of the eucharist. Eucharistic concelebration would go a long way toward unifying the two communions, which have been separate for about 900 years.

CONVENTIONS

The 139th convention of the **Diocese of Missouri** met in Christ Church Cathedral, St. Louis, January 25-27. During the convention the delegates and clergy adopted unanimously a resolution approving a Venture in Mission Capital Funds campaign before June with a goal of \$2,363,000, \$445,000 of which will be the diocesan pledge to the national Venture in Mission program.

A 1979 diocesan program budget in the amount of \$393,000 was approved, an increase of nearly \$50,000 over 1978.

In other action the convention resolved to become a member of the Religious Coalition for Abortion Rights and memorialized the General Convention take the same action. It is believed the Diocese of Missouri is the first diocese to take this action. The convention also adopted a resolution requesting the Executive Council to take steps to hold the 1982 General Convention in a state which has ratified the Equal Rights Amendment to the United States Constitution.

The Convention also directed the bishop and the diocesan council to establish a commission to design and implement a non-discriminatory employment policy for both clergy and lay employees and memorialized the General Convention to establish a similar commission. In a related action the convention memorialized the General Convention to "establish a process by which the church may address grievances relating to women who continue to be excluded from ordination, or exercise of the ordained ministry, on the basis of sex."

Several workshops preceded the business meetings of the convention. One, in particular, dealt with local and world hunger and was led by Dr. David Crean who participated in the development of the Lenten Hunger Curriculum which has been published by the Episcopal Church Hunger Office. The convention gave approval to this curriculum and urged its use by people and congregations.

The convention gave its approval to a petition to General Convention to transfer the diocese from the seventh province to the fifth. Synods of both provinces have already given their approval but a change in Title I, Canon 8, of General Convention will be required to legalize the transfer.

In other actions the convention approved the possibility of a companion relationship with a diocese in Nigeria, and re-established a diocesan council in order to give Bishop Jones a planning, strategy and support body. It also admitted St. Paul's Church, Sikeston, to parish status.

“STICK TO IT...”

*Genius, prophet, and holy man,
Thomas Merton fought the powers that be,
and spoke through his books
and poetry and, through his silence,
to a world on the edge of chaos.*

By CHRISTOPHER JONES

On December 10, 1968, Fr. Louis, monk of the great Abbey of Gethsemani, died by accidental electrocution in Bangkok where he was attending a meeting of Asian monastic leaders. One may not be too tempted to relate until one realizes that Fr. Louis was known to us as Thomas Merton, Trappist monk, author, poet, prophet, spokesman for peace and student of Zazen.

So it is 10 years since Louie died.

Born in Prades, France, his youth was one of movement and pilgrimage. From his schooling in France and later at Cambridge, and Columbia University (where in 1937 he was editor of the yearbook called *The Jester*) to his teaching days at St. Boneventure's University in Olean, N.Y., and then his entrance into the austere Cistercian Order, the search for God was constant. Genius and prophet and holy man, he fought the powers that be, as every holy man must, and despite so much misunderstanding and derision during his 27 years as a monk of the Abbey of Gethsemani, he spoke through his books and poetry and, through his silence, to a world on the edge of chaos. When he spoke of racism, people like Eldridge Cleaver quoted him, and then, turning to the immorality of war, specifically in Vietnam, he became the "abba" to thousands of those who, from their protest marches and backwoods caves, found in him the necessary

compassion so that they need not remain silent. Those who have heard of Fr. Louis will know his most famous book *The Seven Storey Mountain* (in England *Elected Silence*) and then works like *New Seeds of Contemplation*, *Contemplative Prayer*, *Zen and the Birds of Appetite*, etc., etc. His last work—*Asian Journal*—is the reactions he had to the journey during which he died through the ministry of a faulty electric fan, in Bangkok, after visits with the Dalai Lama and Christian monastic leaders from Asia and Europe (including the internationally famous monastic scholar, Dom Jean Leclercq, monk of Clervaux).



Thomas Merton

RNS

All this is by way of introduction for those who have not come across the name Thomas Merton. For those who have, no introduction is necessary. These will know, too, the importance of this monk and poet, for our world is in chaos, and one hears as he wrote years ago, the "guns tuning up for war." One knows, if he or she is at all sensitive, that we have compromised the church and have opted for a comfortable and decent pew. Merton gave one message which cannot be set aside: the necessity for *total commitment* to the one pilgrimage necessary—the search for one's true self—the search for God.

By 1965, after unbelievable hassles with his censors and also his abbot and community, Merton moved into a cinder-block hermitage on the lands of Gethsemani Abbey in central Kentucky. From his solitude, the most deep and profound writings came forth, not all published and many mimeographed for a limited audience. By the time of his death, there were many (and not all of them members of the Church of Rome) who understood the terrifying pertinence of the life and ministry of Uncle Louie, as his brother-monks called him.

So Uncle Louie is dead 10 years on December 10th. One wants to rejoice in thanksgiving for this man's ministry. Also, one wants to cry. Also, again, one wants to stand in awe—and in wonder.

However, far better writers than myself have lauded Louie. Canon Allchin of Canterbury is the latest, in his book *The World Is a Wedding*. Others include Dom Jean Leclercq, monk of Clervaux; Patrick Hart, monk of Gethsemani; John Howard Griffin (author of *Black Like Me*); Daniel Berrigan, S.J. The list is endless and totally ecumenical, for Merton searched for God everywhere while remaining a Catholic Christian (and I am again reminded of this as I listen to tapes of his classes to young monks in which he speaks about mystical theology using Sufi insights). But it is enough, for Louie was somewhat of an iconoclast and did not easily take to having himself painted into an icon, nor did he desire votive lights set before his plaster statue in convent parlors. It will happen, but he would not have desired it. And when it does happen, he will, I think, laugh.

So totally and fully ecumenical a person must be remembered, if somewhat

Christopher Jones, Transfiguration Retreat, Pulaski, Wis., is the author of Scott: A Meditation on Suffering and Helplessness published by Templegate.

belatedly, by us who look to the See of Canterbury as our mother. Merton rejected Canterbury in his early years (and *Seven Storey Mountain* was something less than kind to us), but in later years he knew better. In any case, I remember, as a monastic novice, I received a letter at my own monastery which simply said, "Decide what you want and stick to it . . . stick to it. . . ." I also remember tearing the letter up as a nonissue, as a manifestation of what seemed to me the fact that Merton was "like all the others."

But it was that message among very few other experiences that saw me through a pilgrimage so painful that, had I known its terror, I would have run from it without any question or guilt.

Amid the rush of vomit and rusty needles and blue black veins of 15-year-olds, of dying children with their brains turned to jelly and dying parents who adore the Martini (or the decent church) rather than the Nameless One, it was this monk who kept a certain balance, a certain sanity.

Night is our diocese
and silence our
tongue-tied sermon. . . .

he once wrote. In those days of chaos, in the '60s, many of us felt just that. We looked to the church (in its institutional form) and we felt little but frustration, and within us we could feel, as well, an impetus to reality and a need for authentic prophetic *koinonia*. On every side the atrocious and horrendous sound of screaming children filled our ears and hearts; martyrs died in the name of civil rights (one of them an Episcopal seminarian) and the world, it seemed, was blowing up.

Uncle Louie stuck to it. Article after article, book after book, set forth the lines of a new Christian consciousness, and, as did his monastic fathers of old, he kept for us, and protected, a catholic spiritual life and way that otherwise we may well have lost.

It is no secret that in the face of war and racism and government corruption (not to mention ecclesiastical corruption) many of us tended to emphasize the physical, the social, the political. Louis knew that the person is not only social or physical and to emphasize only one part of the person is to deny the person his very personhood. From the Kentucky knobs, where Gethsemani stands in noble splendor, Louis prayed, ached (and the ache *is* the prayer) and worked, and from his entrails came forth in print and type the message of reality. For thousands of young people (and not so young) Merton presented the one hope that they continued to cling to—that ultimately the church wasn't as corrupt and irrelevant as she seemed, that ultimately Jesus didn't deceive us. Uncle Louie told us all to "stick to it. . . ."

Happy anniversary, Dom Louis!

GOD'S RULE AND HUMAN FREEDOM

By PAUL RICHARDSON

Readers of THE LIVING CHURCH may not be familiar with the name of former U.S. Army chaplain Merlin R. Carothers, but in evangelical and charismatic Christian circles Carothers' books and his teaching on the nature of praise are well known. Beginning with *From Prison to Praise*,* his books have sold thousands of copies even though they belong to a category which the best seller lists choose to ignore. Few Christians who do not share Carothers' evangelical point of view probably ever read his works or those of other writers who belong to the same milieu. This is a pity. As we are often reminded, evangelical Christians are growing in numbers and although this in itself doesn't mean that they are right in all that they say, it does suggest that there is something in their gospel which answers contemporary needs. It is worth looking at Carothers to see why his views have such an appeal. He may not be having much impact on our divinity schools, but he is probably widely read by many Episcopalians in the pews.

*Merlin Carothers is also the author of *Power in Praise, Praise Works*, and *Walking and Leaping*, all published by Logos International of Plainfield, N.J.

Very briefly, Carothers urges us to regard each event that happens to us as the expression of God's will and to see that, however unpleasant it may appear, it can lead to happiness if it is accepted with joy and praise. God is in command, he assures us, and we must accept what he sends, confident that he knows best.

"We say we believe in God," he writes, "but do we really believe that he controls every detail of our lives or do we think he is off on more important business? Jesus said that God knows how many hairs are on our heads. So why can't we believe that he is more intimately concerned with every detail of our lives than we are ourselves?" (*From Prison to Praise*, p. 61).

Such an understanding of providence is certainly very different from that which we find elsewhere in the church which banishes God from his world and interprets divine intervention at best along lines favored by insurance companies—that is, as a rare and inexplica-

The Rev. Paul Richardson is priest-in-charge of the Nambaiyufa Anglican Mission, East Highland Province, Papua New Guinea.

ble occurrence with disastrous consequences. God is pictured as a remote figure who intervened once in the world's affairs in the life of Jesus but since then seems to have withdrawn himself. Not surprisingly, the incarnation itself is being called into question by theologians like Professor Maurice Wiles who find it difficult to see any way in which God can be conceived as acting in the world. (See how Wiles raises this problem in *Remaking of Christian Doctrine*, 1974.)

One striking fact which impresses people working in Africa and here in Papua New Guinea is that even second and third generation Christians find the God the church talks about too far removed from their world and their problems and so they go instead to sorcerers and diviners for help, and to ancestors of their clan. As perceptive observers like John Taylor have pointed out (see his study *The Primal Vision*, 1964) it is as if Africans doubt whether their personal concerns are the proper business to take to a high God and so they turn to the shades of their fathers. It is not impossible that many Western Christians feel a similar sense of God's remoteness. How different this distant God is, though, from the Father in heaven Jesus talked about and to whom he urged us to take our problems and petitions. If God really does call on us to enter into a personal relationship with him, then we must expect him to be intimately involved in our lives. We must even expect him to act in our lives to challenge and support us. A personal relationship cannot be a one-sided affair in which only one person takes any initiative.

Part of the appeal of Carothers' understanding of God is that he talks of a God who is intimately involved with men and their affairs. Another part of his appeal lies in the assurance he provides that everything will turn out for the good. We must return to the dangers lurking here, but we ought to acknowledge that Carothers is right to stress that in the end God's purposes will be fulfilled and that nothing can finally come between us and the love of God made visible in Christ Jesus our Lord. This, after all, is the lesson we are bidden to learn from the lilies of the field. A certain serenity rather than fear or bitterness should be the hallmark of a person who knows that, however bleak the outlook, this is God's world and we are his children.

But when this has been said, there remain major difficulties in Carothers' account of God's relationship to the world. The main problem is that he really ascribes everything to God and leaves no room for the operation of natural causes or the exercise of human freedom. He forgets that a personal relationship cannot be all one-sided. The God he talks about seems to require only one thing of us—passive acceptance. So we find

Carothers writing that "if the chair collapses under me, it is his [i.e., God's] will" (*From Prison to Praise*, p. 67).

Ultimately the Christian does believe that the universe only continues to exist because God wills that it should, but we cannot go on to argue from this that God directly brings about every event that occurs within it. Traditionally a distinction is made between what God wills and what he permits. Not to make this distinction is to turn life into a puppet show where men act only because God pulls the strings.

Physical accident, human malice, human miscalculation, and human kindness all exert real influence on our lives. God has made us free creatures. We are free to do his will or refuse to do so, and our actions can have consequences for ourselves and for others that are not intended by God.

To argue otherwise is to claim that everything is predetermined, that God has a fixed and rigid plan which must simply be allowed to unfold. In saying this we do not mean to suggest that God does not act in the world or that he does not have objectives which he seeks to achieve. In some of his recent writings the Oxford philosopher, John Lucas, has tried to show that God works to achieve his purposes without overruling



human freedom. In one of his essays reprinted in the collection *Grace and Freedom* (1975) he makes the point with the help of the example of a Persian carpet weaver who begins to weave the carpet at one end and allows his son to work at the other end. So skillful is the father that he is able to use his son's crude efforts and incorporate them into the pattern he is making. In a similar way, Lucas claims, we can see God working through human actions and physical processes. He allows them to take their course, but somehow manages to see that they fit into his pattern. Perhaps we can say that God controls events from the inside, shaping them and directing them rather than by stepping in from the outside and taking over completely.

The theme of providence is an old one and one which is endlessly fascinating. Another writer who has tried to shed some light on it is W. H. Vanstone whose superb *Love's Endeavor, Love's Expense* was published in London in 1977. Vanstone reminds us of the need to interpret creation as a work of love, to see it as the coming to be of the hitherto

unknown, of that for which there is no precedent. In our own experience we find that love makes us vulnerable so that we can either be hurt or be made happy by the one we love. Vanstone suggests that there is a sense in which God, too, is vulnerable and that from now on whether his love issues in triumph or tragedy depends on the response of his creation.

Perhaps we can trace some of Carothers' ideas to a refusal to accept the existence of tragedy. In some ways *From Prison to Praise* can be seen as one more manifestation of that optimistic strain in American culture which has produced Christian Science and the power of positive thinking. Yet the message that everything that happens to us has been directly brought about by God is only a superficially optimistic one. If we think about it, I wonder if we will really be happy with a God who causes earthquakes and famines and all the other disasters which strike us. Furthermore, it is difficult to see how the God Carothers describes could be one who could allow us to grow to maturity and responsibility. In the end the real reason why one feels so sad when people detect the Lord's hand behind everything that happens is that one senses that they have refused their creator's invitation to become co-creators with him, to become sons and fellow heirs with Christ.

In every situation in which we find ourselves there are ways in which we can express this sonship. Whether we are in the White House or in a prison cell there are ways in which we can respond to God and try to do his will. In this sense we talk with de Caussade of the "sacrament of the present moment." Every moment is alive with possibilities. From this, however, we ought not to conclude that all the circumstances of our lives are directly caused by God and are to be accepted as his will for us. There are people whose lives are cramped by the wickedness or incompetence of their fellows. A fatalistic acceptance of misery and a faith in providence are not the same thing. As Christians, we are called on not to turn back from life in bitterness or fear, but in the presence of difficulties or tragedy to show that trust in God which issues in a resolution to change events in accordance with his will. That will is revealed to us not by the way things are—though there are some elements in our situation which must be accepted—but in the life of Christ. Our task is to enter into the mind of Christ by study, prayer, and worship so that we may be agents for changing this poor earth into what it is meant to be. With Reinhold Niebuhr we can ask to be given the courage to change the things we can change, the serenity to accept the things we cannot change, and the wisdom to know the difference.

EDITORIALS

Lent Is Coming

Lent will begin in a few days. We hope that our readers are preparing to observe it with dedication, courage, and with the expectation of spiritual growth. The ancient custom of commemorating the Transfiguration near the beginning of this holy season reminds us of the close relationship between the way of the cross and the vision of the glory of our Blessed Lord. May our path indeed be illumined by his radiance during the solemn Forty Days which lie ahead.

Book Number

As is the long-standing custom of THE LIVING CHURCH, on the Sunday before Ash Wednesday we have our Lent Book Number. We hope that books suggested in these pages will stimulate your spiritual life, both in Lent and at other times.

Today thousands of religious books are published. Some present what we can only call a misleading view of Christianity. Others are superficial, shoddy, or sensational. We urge our readers to encourage their local libraries to purchase responsible, accurate, and informative religious books. Here is a form of witness that one can easily carry out. Needless to say, we would not object if you also encouraged your local library to subscribe to THE LIVING CHURCH as well.

Destruction of Roanridge

The news item on p. 6 regarding the demise of Roanridge is a story we wish we did not have to print. For most of the adult life of most of our active clergy and lay leaders in the church today, Roanridge has been a significant institution. Originally founded specifically to further work in rural areas and small towns, it soon concerned itself with the whole spectrum of problems and opportunities facing the small congregation. It pioneered for the entire church in field work training as part of pastoral education, and involved itself creatively with Christian education, American Indian work, diocesan planning, mid-western black congregations, and continuing education. Among church organizations and agencies either founded at or nurtured by Roanridge, one thinks of the Rural Workers Fellowship (RWF), the Conference of Diocesan Executives (CODE), the National Association for a Self-Supporting Active Ministry (NASSAM), and the Leadership Academy for New Directions (LAND).

Roanridge has been important to rural churchmen because it has been almost the only visible institutional symbol of national Episcopal concern for and commitment to the work of the church in small towns and rural areas. Its destruction must be seen in that light. In recent years, with the heavy centralization of national church leadership in New York City, Roanridge, located as it was in the middle of the nation, was also a beacon of hope for the thousands of churchmen who do not

identify their religious aspirations with the goals of a bureaucracy in New York (although many of the latter have been competent and devoted people). Because its extensive property offered spacious building sites close to a major airport, it was even dreamed by some that the national Episcopal headquarters might be moved there. Perhaps this dream only increased the desire of some national church staff members to see Roanridge destroyed.

Today many urban congregations are shrinking and the small parish has become the normal pattern of Episcopal church life. At such a time, the destruction of our one well-known established institution specifically devoted to the small church raises serious questions. When the Roanridge board dissolved itself, representatives of the national church encouraged board members to believe that the assets of Roanridge would be sold and that the proceeds would be used to establish a trust fund for rural and small town work. We will wait with interest to see how this is carried out.

If planning for urban programs was placed in the hands of employees living in remote rural areas, urban churchmen would be quite properly indignant. It is not surprising that rural churchmen resent the fact that many decisions involving them are placed in the hands of a staff in New York City. Unlike urban churchmen, however, they have lacked the political skill to rectify the situation.

The Beach in Winter

Piled on the beach
Huge blocks of ice lay tumbled all around.
I wondered —
Would they ever melt —
Could even summer's sun
Diminish them.

Two winter birds appeared
And glided through the cobalt sky.
Where would they find sustenance
Along this blasted winter shore:
All trees encased in ice
All ground to frozen stone condemned.

Good Lord — I prayed —
Your manna now
An urgent need.

Or else — come spring
What birds will cascade songs
To praise your earth
To wipe away all tears?

Isaac H. Whyte, Jr.

Music for Lent

and Easter



By J.A. KUCHARSKI

OUT OF THE DEEP. Thomas Morley (1557-1603). Solo A, SAATB, organ. Ed. Peter Le Huray. AB 708. \$.60. Alexander Broude, Inc. 255 W. 57th St., New York, N.Y. 10019.

"Out of the Deep" is a fine example of the verse anthem. This style of composition became popular during the English Reformation reaching its culmination in the works of William Byrd and Orlando Gibbons. A scriptural passage, in this case Psalm 130, is set to music in such a way that one verse is sung by a soloist and the next by full choir. It was also in the verse anthem that we find original accompaniments being written to accompany the soloist and usually double the choral sections. Thomas Morley's composition could easily be sung by an average parish choir. The solo alto line could be handled by a competent singer from the choir. Chorus sections are basically homophonic with the exception of the concluding Amen. The accompaniment could be easily registered with soft 8' and 4' flutes in the style of the period.

HEAR MY PRAYER, O LORD. Henry Purcell (1659-1695). SSAATTBB. Ed. Christopher Dearnley. AB 221-8. \$.60. Alexander Broude, Inc.

Henry Purcell has set verse 1 of Psalm 102 with two simple phrases; the first a two note interval, the second a short chromatic scale. Inversions, textural considerations and restraint in the vocal range carry this anthem from its soft intimate beginning into an intense climax of all eight parts. In the space of two measures the full effect unfolds into a simple four part chord. An organ reduction is provided for rehearsal or accompaniment when necessary.

LOOK DOWN, O LORD. William Byrd (1543-1623). AATB. Ed. David Wulstan. ABC 14. \$.50. Alexander Broude, Inc.

O LORD, INCREASE OUR FAITH. Henry Loosemore (d. 1670). SATB. Ed. David Wulstan. ABC 15. \$.60. Alexander Broude, Inc.

Two short anthems in the polyphonic style. Byrd's anthem is less complicated. Although scored for two altos, sopranos could sing either of the lines if necessary. Harmony, accidentals, and basic shape of line in Loosemore's anthem demand a well rehearsed choir for a good performance.

HIDE NOT THOU THY FACE; CALL TO REMEMBRANCE. Richard Farrant (d. 1580). SATB. Ed. A. Ramsbotham. TCM 60. \$.40. Oxford University Press, 16-00 Pollitt Dr., Fair Lawn, N.J. 07410.

Both of these anthems of similar length and construction are published together. "Hide not thou" is more or less homophonic in nature. "Call to remembrance" has a polyphonic treatment and is a bit more complex.

CHRIST RISING AGAIN. Christopher Tye (1500-1573). SATTB. Ed. John Langdon. A 267. \$.65. Oxford University Press.

This translation of Pascha Nostrum (Christ Our Passover) is taken from the 1552 English Book of Common Prayer. Part one begins with full choir, and aside from some antiphonal sections between SA and TTBB, remains so throughout. Part two begins at "Christ is risen again" introduced in a short rising theme by the trebles. This theme is then taken by the lower voices in succession culminating in a rousing conclusion.

RISE UP, MY LOVE, MY FAIR ONE. Healey Willan. SATB. 94P306. \$.30. Oxford University Press.

This composition is one of seven liturgical motets. The text is drawn from Chapter II of the Song of Solomon. Lush harmony, suspensions, and rhythmic freedom produce an ethereal quality matching the text admirably. Minor

divisi occurs in the SA and T lines. This motet could also be used for festivals of the BVM or at weddings.

ANTIPHON. Herbert Howells. SATB. A 325. \$1.50. Oxford University Press.

George Herbert's text, "Let all the world in every corner sing" is well suited for the Easter celebration. Antiphon is an extremely complex work for unaccompanied choir. Key modulations combined with syncopated rhythms and generally demanding lines place this anthem above the level of the average church choir.

EXULTATE DEO. Herbert Howells. SATB and Organ. A322. \$.80. Oxford University Press.

Although titled in Latin, the English text is taken from the Psalms of David; primarily psalm 81, "Sing we merrily unto God." The choral writing is complex, but not to the same extent as the above listed "Antiphon." The organ accompaniment offers some support to the choir. Registrations (solo Tuba is called for throughout), manual changes, plus the complexity of the accompaniment itself will require an accomplished organist for an effective performance.

CHRIST OUR PASSOVER. Richard Dirksen. SATB, brass quartet, organ, tympani, C.M.R. 2874 - (14). \$.35. H.W. Gray Division, Belwin-Mills Pub. Melville, N.Y. 11746.

Here we have a contemporary setting of Pascha Nostrum using the 1928 BCP version. This anthem is not too demanding for the average choir. Unison sections, some pairing of sopranos with tenors, and altos with basses comprise a good portion of the choir's role. Those areas where full harmony is employed often have the organ or brass for support. The brass and organ are used separately and in combination to provide massive interludes between choral sections. This anthem could be most advantageously used in place of the Gloria in Excelsis at the Great Easter Vigil. Instrumental parts are available from the publisher.



BOOKS

Illumination

HEBREW MANUSCRIPT PAINTING. By Joseph Gutmann. George Braziller. Pp. 119. \$10.95, paper (\$22.95 cloth).

Ninth in a series on manuscript illumination, this study is a collection of illuminations from a variety of manuscripts of both Islamic and European provenance. The bulk of the material chosen by Professor Gutmann is from late medieval Spain, France and Germany, and reflects the artistic life of the time with a distinctly Jewish charm. One wonders that Plate 29, from the Darmstadt Haggadah, is included, however; for the artist of that manuscript is clearly Christian.

The notes accompanying each of the 40 color plates complement the lengthy introduction with its 19 black and white reproductions. Altogether, they provide the reader with a picture of Hebrew manuscript painting. The questions raised by Professor Gutmann—Why are some human figures portrayed with animal heads?, for example—are as provocative as his explanations are absorbing.

The rather brief selective bibliography bears out the author's assertion that more study needs to be done. It is regrettable that K. Weitzmann's *Illustrations in Roll and Codex* and Wormald's essay on Bible illustration in medieval manuscripts from the *Cambridge History of the Bible* were not included. Nonetheless, the volume is appealing and whets the appetite for further reading on this and related topics to be treated in this series.

MARY JO BROWN
New Orleans, La.

Thematic Presentation

THE EIGHTH CENTURY PROPHETS. By Bernard W. Anderson. Fortress Press. Pp. 111. \$3.50, paper.

The prophets of the eighth century, Amos, Hosea, Isaiah, and Micah, usually have been presented independently by scholars with cross reference to common or dissimilar themes. In this helpful book, Dr. Anderson strongly brings home

the commonality of these prophets by presenting the themes and comparing the prophets.

The advantage of this approach is that clergy, as they preach and teach, may find it easier to use this kind of thematic presentation than trying to search out the material for themselves. Dr. Anderson treats the work of these prophets both homiletically and theologically.

The scholarship of this book is what would be expected of an outstanding scholar: careful, interesting, and pulling together the results of contemporary scholarship. His use of quotes from other scholars (and even from *The Book of Common Prayer*) is appropriate. There also is a very useful "Index of Biblical Passages" and an "Index of Prophetic Preaching Theses." I find this book a useful tool to have at hand as a preaching resource, even more so for Bible studies.

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

The Mystical Dimension

SILENT FIRE: An Invitation to Western Mysticism. Ed. by Walter Capps and Wendy M. Wright. Harper & Row. Pp. 262. \$5.75, paper.

This is an extremely interesting and valuable book. It is an encouraging witness to a renewal in the understanding of the mystical dimension in Christian life. Hence, it is also a sign of renewal in awareness of the necessity that the Christian possess an interior life. The book is valuable because it recalls us to the willingness to learn from the great Christian mystics—e.g., Augustine, the Pseudo-Dionysius, Bernard of Clairvaux, Bonaventure, and many others. Thirty-one Christian mystics are represented by selections from their writings; and, although the selections are brief, they are also very well chosen. Each selection expresses the very heart of the life of the Christian mystic as that writer knew it at first hand. Moreover, the content of the selections is such as to permit no doubt of the Christian orthodoxy of the intent of these mystics. This is especially important in respect to twentieth cen-

tury mystics Thomas Merton and Pierre Teilhard de Chardin both of whom have at times been interpreted as having espoused heterodox views.

As I read this book, I wondered, however, why the editors called it a book about Western mysticism. Although in the Introduction there are references to non-Christian Western mystics—i.e., the Sufis, Jewish mystics, and pagan Greek mystics—the selections are drawn entirely from Christian mystics, and of these almost all the post-medieval choices are Roman Catholics. As a Christian I am, of course, personally convinced of the superior value of Christian mysticism. Nonetheless, my extensive reading in the non-Christian Western mystics has been very illuminating. These mystics ought not to be a matter of indifference to the Christian.

MARY CARMAN ROSE
Goucher College
Towson, Md.

Strategists and Martyrs

GOD'S GENTLEMEN: A History of the Melanesian Mission 1849-1942. By David Hilliard. University of Queensland Press. Illustrated. Pp. 342. \$18.50.

The saga of Christian missionary activity from St. Paul's day to our own time is one studded with acts of heroic self-sacrifice, revealing the extraordinary persistence of Christian consecration in the face of discouragements and difficulties. Historians of missionary activity have, unfortunately, too often recorded their material in a manner so dull as to blunt the interest of the reader, or so detailed as to obscure the larger patterns of methods and goals. *God's Gentlemen* possesses neither of these drawbacks. On the contrary, it is a fascinating account of the extension of the Church of England mission from New Zealand up through the Solomon Islands of Melanesia, beginning with George Augustus Selwyn's first voyage in 1849 and ending with the Japanese invasion of the region in 1942.

Step by step the reader is carried through the missionary extension in the islands made familiar in the newspapers of 35 years ago as the Japanese invader was slowly thrown back, starting with San Cristobal, on to Guadalcanal, up the "Slot" between Santa Isabel and New Georgia to Choiseul and Bougainville—all scenes of bitter fighting in the Pacific War. There is a striking similarity in the map which illustrates Hilliard's account of the Melanesian mission and that which forms the end-papers of Walter Lord's recent *Lonely Vigil*, the story of the remarkable band of Coastwatchers who, operating behind the Japanese lines, did so much to help turn the tide of war in the South Pacific.

The most significant contribution of this book is not in the recounting of such

events as the tragic martyrdom of Bishop Pateson, nor even in the story of such success in the establishment of mission stations and schools that today Melanesia has become an independent Province of the Anglican Communion. The importance of the book lies in its lucid and penetrating discussion of the methods, principles, and personnel that characterized the missions of the Church of England in the Victorian Era. At one time, for example, leadership in the Melanesian mission was almost exclusively the vocation of Old Edonians—empire builders, perhaps, but always less concerned with the “white man’s burden” of the British raj than with the extension of the Kingdom of Christ. *God’s Gentlemen* is an important book, with a story that should be better known throughout the Anglican Communion and with a reproach to the feeble missionary activity of Anglicans today.

(The Rev.) POWEL MILLS DAWLEY
 (Professor Emeritus,
 The General Theological Seminary)
 Brunswick, Me.

Occasional Winning Thrusts

A SEASON WITH THE SAVIOR: Meditations on Mark. By Edward R. Sims. Seabury. Unpaged. \$3.95, paper.

1979 is a “year of Mark,” when Mark’s Gospel predominates in the eucharistic lectionary. Thus *A Season with the Savior* is particularly appropriate this Lent. Under its guidance, one reads through the whole of Mark carefully, a section being appointed for each morning and evening during Lent. The author, who is rector of Christ Church, Cincinnati, has written a few meditative comments and a one-sentence prayer for each half-day’s passage (less than a page for each). In addition, there are general comments and study questions weekly, to encourage groups to use the book.

Unfortunately, this book suffers from its needlessly large format. It is impossible to open it flat, and it is misleading in its suggestion that the *first* as well as the last page of Mark may have been lost. *A Season with the Savior* is no better than a number of other such treatments of Mark readily available. But there are occasionally winning thrusts, from which any of us can profit.

JAMES DUNKLY
 Nashotah House
 Nashotah, Wis.

A Painter of Monks

ZURBARAN, 1598-1664. By Julian Gallego, with Catalogue by Jose Gudiol. Rizzoli. Pp. 415, \$60.

This large and elegant biography and critical analysis of the Spanish master, Francisco de Zurbaran (1598-1664) certainly provides an important guide to the

life and work of this enigmatic painter, many of whose works were only to be understood by those for whom they were painted. In addition, the informative and thorough catalogue by Jose Gudiol reveals that a surprising number of Zurbaran’s finest works are to be found in this country, particularly in collections in New York, Ohio, and California. For example, Saint Serapion (1628) considered by many to be Zurbaran’s masterpiece is housed at The Wadsworth Atheneum in Hartford, Connecticut. This volume also reveals the range of Zurbaran’s work on Catholic themes from the peaceful Holy House of Nazareth in Cleveland to the austere Saint Francis in Meditation in Santa Barbara.

The powerful religious orders in Spain were among the most important patrons of 17th century art, and throughout his life, the decoration of their monasteries provided Zurbaran with his major source of employment. Despite his smooth, polished technique of painting, Zurbaran was amazingly prolific. Although only four of his drawings are known to exist today, over 550 paintings have been attributed to him. All of these have been expensively reproduced here, many in color. Obviously, many of these are the productions of Zurbaran’s workshop, but all bear his stamp of intense concentration on form and figure at the expense of background.

Zurbaran was one of the few great painters of his era who never traveled to Italy for study. His work was influenced



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by the Italian school, particularly Caravaggio, but his stark pictures also display the strength of Spanish opposition to outside traditions of art. Spanish paintings of Zurbaran's time were characterized by severe realism which gave the subject matter—religious or secular—more emotional intensity. For the modern eye, however, Zurbaran's photo-realism provides a peculiar challenge when he is showing mystical visions which seem part of a concrete system of reality.

Zurbaran, the son of a haberdasher, apparently shared his father's appreciation of textiles. Clothes and fabrics are often the most beautifully painted parts of his compositions, and in that regard he has never been surpassed.

Zurbaran is rightly considered a painter of monks. He clearly transposed the discipline of their lives and the immediacy of their vision into visual terms. By comparison, his madonnas are lovely, but often insipid. However, in two canvases he shows the young Saint Casilda, simply but beautifully dressed, with a face of fiercely intelligent expression. Was the model for this spunky saint the artist's daughter Paula-Isabel who later took her thrice-married father to property court?

CHARLOTTE M. PORTER
New York University
New York City

Emerging Strong and Whole

BUT I NEVER THOUGHT HE'D DIE: Practical Help for Widows. By Miriam Baker Nye. Westminster. Pp. 150. \$4.95, paper.

When I received this, I was fearful that I had a "how-to" book, but this book goes to the heart of the matter, the fact of death, and the work involved in the healing process. Mrs. Nye has been

through this in an honest and thorough way.

The clear guidance in this book to becoming whole after bereavement is simple and down to earth. The author deals with money, records, helpful friends (which ones help and which ones don't), staying home, going out, all in a very womanly way. The direct steps build a profound foundation for a good but different life. The chapter "You and Your Church" is very much to the point and should be read by clergy and laity alike.

This book makes one aware of the courage of the women and the men who have lost their spouses, who have entered the valley of the shadow, and emerged strong and whole. It does not give techniques and gimmicks. It gives the challenge to look in and work out, as Mrs. Nye puts it, "from widow to woman." I recommend this book for all.

SUSAN G. DAVENPORT
Harrods Creek, Ky.

Serious Architectural History

THE SYNAGOGUE. By Brian de Breffny. Macmillan. Pp. 215. \$19.95.

This book has all the visual beauty of a coffee-table book, but its content is much more substantial than most books of that type. It is a serious architectural history of the institution of the synagogue. The author traces the development of the synagogue from the archaeological evidence of synagogues found in the ancient Near East on to the many complete buildings which are extant today in many parts of the world. The author is particularly concerned with the cultural and religious implications of architectural styles. It is the type of book which Christians and Jews who want to know more about their religious roots will find both interesting and absorbing.

Almost every page is illustrated either by black and white photographs and drawings or by beautifully reproduced color plates. Most of the photographs were taken by George Mott, and they are very well done indeed. Since each illustration is fairly near the place where it is discussed in the text, there is no serious difficulty in finding the particular picture which is under discussion in the text. However, it would have been helpful if the illustrations had been numbered and also separately listed for reference.

As far as this reviewer can tell, the text seems to be quite authoritative. A few errors, however, have crept in. On page 13 the synagogue at Masada in Israel is described as being rectangular "with the door facing Jerusalem." In fact, the door faces east rather than to the north towards Jerusalem. Unfortunately, some typographical errors will bother those who read Hebrew. This would not be particularly significant for those who do not read Hebrew. In a book about synagogues, however, many of the readers will have at least some familiarity with that language.

These defects are minor and should not be taken to indicate a negative evaluation of this excellent book. It is a beautiful and authoritative volume, and it would be an excellent addition to any library.

(The Rev.) BOYCE M. BENNETT, JR.
The General Theological Seminary
New York City

The Indispensable "Red Book"

THE EPISCOPAL CHURCH ANNUAL. Editor, Annie S. Hocking. Morehouse-Barlow. Pp. 518. \$12.95.

For many people in parish, diocesan, and national church offices, and for a great variety of organizations and agencies, the New Year really begins with the arrival of this familiar and indispensable "Red Book." The 1979 edition follows the format of its predecessors closely, and is only a few pages longer than the 1978 edition.

The editorial, written this year by the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts, gives the church a clean bill of health in some respects, but calls attention to a long list of questions and problems which need to be resolved. Most significant for Bishop Stewart is that during the 1960s and '70s we have minimized missionary work abroad and consequently suffered a grave loss of membership at home.

As usual, there are a variety of changes in the institutions and individuals reported. Trinity Episcopal School for Ministry [TLC, Feb. 11] is now listed among Theological Seminaries, p. 33. Navajoland Area Mission [TLC, Feb. 18] now appears among dioceses, p. 196. Total membership in the entire Anglican

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Because the "Red Book" was at one time titled *The Living Church Annual*, many churchmen believe it is published at this office. It is not. We respectfully urge readers to place their orders directly with Morehouse-Barlow.

H.B.P.

Final Decisions

TO LIVE UNTIL WE SAY GOOD-BYE. By **Elisabeth Kubler-Ross.** Photographs by **Mal Warshaw.** Prentice-Hall. Pp. 160. \$12.95.

To Live Until We Say Good-Bye, written by Elisabeth Kubler-Ross in collaboration with photographer Mal Warshaw, is a photographic essay on terminal cancer. The book is divided into two sections. The first part contains three personal cases with much of the text written by the people themselves. The second section is devoted to discussing alternatives to hospital care, such as home care and hospices.

Mal Warshaw's purpose in presenting his photographs was to show the stages of dying and the courage of the terminally ill person. Most importantly, it was to help himself, and ourselves in turn, to confront the fact of dying.

Elisabeth Kubler-Ross's purpose was somewhat different. She shows us the need for the person to not only face the fact of dying, but to make positive choices and decisions as to how he or she will live the final months. She very much encourages home care if possible and hospice care for those who cannot be taken home comfortably. She also describes her week-long workshops which are given to help people share their fears and guilts, and to resolve any unfinished business. The people who contributed to this book had the courage to make many creative and unorthodox choices for the remainder of their lives. They may also give us the courage to creatively serve our friends and members of our families who may become terminally ill.

MARTHA LYNCH
Milwaukee, Wis.

A Multitude of Subjects

EERDMANS' FAMILY ENCYCLOPEDIA OF THE BIBLE. Organizing editor **Pat Alexander.** Eerdmans. (American Edition). Pp. 328. \$15.95.

My initial reaction to the invitation to review this encyclopedic work was fraught with questions, not the least of which was, as a reviewer, what does one look for in such a book? It is generally assumed that a book is about one thing. This encyclopedia is about one thing—the Bible, but a multitude of subjects are included between its covers. To pull this material together was no mean task, and

the editors have done a superb job in arranging in clear, concise and readable form enormous amounts of biblical information.

Originally published in England by Lion Publishing, the book contains sections that range from brief sketches of the books of the Bible to places of the Bible—A to Z. The general reader will be given a solid grounding in biblical lore and content. In its 10 divisions other topics covered are: the environment of the Bible, archeology and the Bible, religion and worship in the Bible, key teaching and events of the Bible, home and family life, and work and society in the Bible.

The layout is colorful, the prints and photographs are clear and numerous, and the content is succinct and comprehensive. One does not have to be a scholar to appreciate the text, and though the price of this edition may seem a little steep for some (perhaps a soft cover edition will be forthcoming) it is highly recommended for family use. In addition, this book would be a good resource book for any church education program and an important addition to the parish library. The team of editors is to be commended for giving the reader of any age this very helpful tool. With it no one ever need say again, "I know nothing about the Bible."

(The Rev.) ROBERT D. SCHENKEL, JR.
Church of the Good Shepherd
Nashua, N.H.

Relating to Everyday Life

HOW TO PRAY ALWAYS WITHOUT ALWAYS PRAYING. By **Silvio Fittipaldi, O.S.A.** Fides/Claretian. Pp. 111. \$2.95, paper.

A teacher of religious education at Villanova University, the author is concerned to make clear that prayer is an attitude toward the whole of life. Thus it is indeed possible to follow St. Paul's exhortations to "pray always" without constantly engaging in formal prayer.

Fittipaldi deals with the roots of prayer in human life: questioning, wonder, silence, concentration, relatedness, perceptiveness and grace. He maintains that all of these experiences are related to wisdom and that "the search for and expression of wisdom is prayer."

The author writes simply and directly, illustrating his points from the Old and New Testaments and from other major religious traditions. He draws, furthermore, on such diverse contemporary writers as Daniel Berrigan, Dietrich Bonhoeffer, Martin Buber, Teilhard de Chardin, Thomas Merton, Raimundo Panikkar, Karl Rahner, Carl Rogers and Elie Wiesel.

The reader comes away with a new understanding of the depth and breadth of prayer as a way of relating to the experi-



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ences of our everyday life. The book can be highly recommended both for the beginner and for the more experienced in the life of the spirit.

HELEN C. METZ
Erie, Pa.

Quality of Life

LET THE PATIENT DECIDE: A Doctor's Advice to Older Persons. By **Louis Shattuck Baer, M.D.** Westminster. Pp. 156. \$4.95, paper.

A seasoned physician, clinical professor, family practitioner for 32 years, and with over 40 years of experience in general medicine, Dr. Baer speaks frankly in these pages about decisions that persons over 65 should be making in advance about the use of extraordinary measures for the prolongation of life.

Because many young specialists have never treated their patients over a life span, they tend to opt for heroic measures. Dr. Baer advocates looking at life in terms of quality and meaning and human resources. He cites many case histories of tragic decisions and the final chapter is the clincher, for it tells the prospective geriatric patient how to take steps to avoid bowing to the Baal of technocracy.

(The Rev.) **ARNOLD F. MOULTON**
Chaplain, St. Luke's Memorial Hospital
Racine, Wis.

Books Received

SOMETHING TO BELIEVE IN by Robert L. Short. Harper & Row. Pp. 321. \$5.95 paper.

STORIES OF PARADISE by Louis John Cameli. Paulist Press. Pp. 86. \$3.50 paper.

POET'S PROPER

The King Shone in His Beauty

(Mark 9:2-9)

(Tune: Hymn 75, Passion Chorale)

The King shone in his beauty
In raiment glistering white,
While Moses and Elijah
Spoke with that radiant Light;
Lord, take us to that Mountain
And teach us things of thee
That through thy love and wisdom
We may transfigured be!

The Saviour hung in sorrow
Disfigured piteously;
The Light lay dead in darkness
Upon cruel Calvary's tree;
Lord, take us to that Mountain
And crucify our sin,
That we may find redemption
And heaven's vict'ry win!

The Master stood in glory
Alive upon the hill,
Commissioning his followers
To know, and do his will;
Lord, take us to that Mountain,
Empower us mightily
That we may go and witness
And bring the lost to thee!

Rae E. Whitney

(This hymn was written for, and accepted by, the Triennial Program and Planning Committee as the official hymn of the 36th Triennial of the Women of the Episcopal Church to be held in Denver, Colo., September 8-18.)

Children's Books

By KATHLEEN PEOT

THE VERY WORRIED SPARROW. By Meryl Doney. Illustrated by Gillian Gaze. David C. Cook Publishing Co. Pp. 23. \$2.95.

Meryl Doney has written a tale that incorporates God's word into the workings of nature—specifically a little sparrow. Noting the uselessness of worry, readers learn (along with the very worried sparrow) that God is a caring father who will protect and watch all his children, even down to the littlest sparrow.

Finally the beauty and happiness of life become visible to the sparrow, through the knowledge and love of God. The illustrations by Gillian Gaze are joyous and full of sparkle, flowers abound and the sun always shines. Combined with the narrative, this produces a very reassuring story. Ages 4-8.

AUNT BERNICE. By Jack Gantos and Nicole Rubel. Houghton Mifflin Co. Pp. 32. \$6.95.

Hilarious episodes abound in this story of an eccentric aunt and embarrassed niece. Little Ida is spending the entire summer with her strange aunt, but eventually grows fond of her crazy stunts, which begin with the best of intentions (and have the worst results!). The text is well written, but the art work alone will hold the attention of most kids. A fun book. Ages 4-8.

SAM WHO NEVER FORGETS. By Eve Rice. Greenwillow Books. Pp. unnumbered. \$6.95.

This book for very young children is full of zoo animals and balloons. A simple story of Sam the zookeeper and his daily trip to feed the animals, the text is written in a style easy enough for a beginner to tackle. Eve Rice's colorful illustrations are geared to the eye of the child, and provide ample material for early animal identification.

Ages 3 - 6.

Children's Books Received

STAR OF THE SEA by Linda Haldeman. A novel for older children. Doubleday. Pp. 182. \$6.95.

OLD TIGER, NEW TIGER by Ron Roy. Illustrated by Pat Bargielski. Abingdon. Pp. 32. \$5.95. Ages 5-8.

THE BROWN BAG by Jerry Marshall Jordan. Illustrated by Mary Lou Anderson. Pilgrim Press. Sermons for children. Pp. 115. \$5.95.

CLASSIFIED

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BOOKS

IN RESPONSE to continuing requests for the altar edition of "The Anglican Missal," a limited printing has been made available at \$125.00 per copy. Order from: **The Frank Gavin Liturgical Foundation, Inc., P.O. Box 25, Mount Sinai, N.Y. 11766.**

ANALYTICAL Index 1928 and 1977 Book of Common Prayer. S. Yancey Belknap, 5550 Harvest Hill Road, Dallas, Texas 75230.

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

FOR SALE

HOLY CROSS INCENSE available in six blends made by monks of OHC using aromatic gums and resin imported from Sumatra and Ethiopia. Description of each blend and price list sent on request. A sample of all blends (2 oz. of each) may be ordered for \$6.50 postage paid. **Incense Dept., Holy Cross Monastery, West Park, N.Y. 12493.**

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

PLANNING GUIDE

HOLY WEEK GUIDE to help clergy and laity plan creative, imaginative Holy Week services in their congregations. Send \$1.00 to: **Low Towler Publications, 1705 Gay Lane, Lansing, Mich. 48912.**

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

POSITIONS OFFERED

ORGANIST-CHOIRMASTER, downtown Milwaukee parish. Romantic English "Tub" organ. Traditional Anglican music in eucharistic parish, Rites I and II. Twelve voice choir, A.G.O. scale. Reply: **St. James Church, 833 W. Wisconsin Ave., Milwaukee, Wis. 53213.**

POSITIONS WANTED

ORGANIST-CHOIRMASTER, full or part-time, Churchman, married. M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply **Box J-401.***

PROPSERS

NEW SUNDAY LECTIONARY, beautifully printed, containing three lessons with full Psalm and Antiphon plus collect and prefaces. New English Bible or contemporary editions. May we send you free samples? **The Propers, 6062 E. 129th St., Grandview, MO 64030, (816) 765-1163.**

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. **Linda C. Woodford, 1-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.**

VACATION RENTAL

A BIT OF HEAVEN, nestled in a warm secluded Chiricahua Mountain valley near Mexican border. Ideal for complete relaxation and spiritual growth. Chapel, library, music, fishing, birding, hiking. Furnished housekeeping casas. Brochure. **Sunglow Mission Ranch, Pearce, Ariz. 85625. (602) 824-3364.**

WANTED

THE AMERICAN MISSAL, revised edition, 1951. Notify: **Fr. Gregory J. Harring, 155 So. 42nd Street, Boulder, Colo. 80303.**

COPY or copies of out-of-print workbook, "Confirmation Made Interesting." **Christ Church, Box 59, Adrian, Mich. 49221.**

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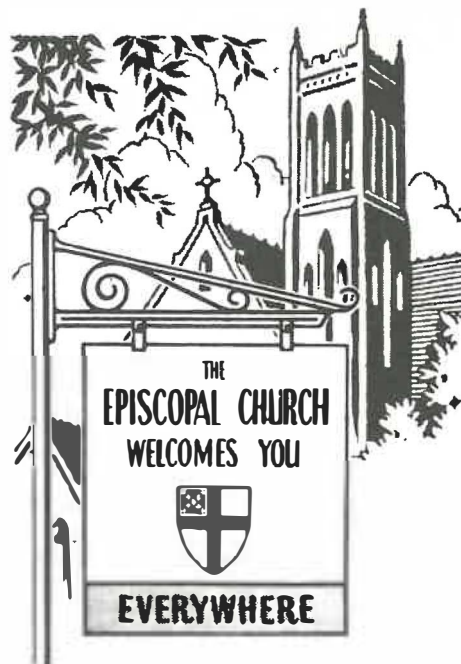
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH



ALAMEDA, CALIF.

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

SANTA CLARA, CALIF.

(and West San Jose)

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol, D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S). Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

LAS VEGAS, NEV.

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

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing, LOH & Eu

NEWARK, N.J.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S) 4 Ev-Special Music. Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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

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

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

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

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

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

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

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu 12:05. HD anno

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

BROWNWOOD, TEXAS

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

RICHMOND, VA.

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

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

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