

# THE LIVING CHURCH



I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man. . . . And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead; and, behold, I am alive for evermore, Amen (Rev. 1:12-18).

# The First Article

**A**lleluia. Christ is risen. So we come to the greatest and gladdest day of the Christian year. For those of us who have been following, during the past weeks, the reflections in this column on the latter part of the Book of Isaiah, for us there is now no difficulty in finding a book of the Bible to express the "Easter triumph, Easter joy" (Hymn 89). Just as certain chapters near the end of the Book of Isaiah provide the most vivid expressions for our Lord's suffering and death, so we find here exalted expressions of the joy which comes to our lips during this "royal feast of feasts" (Hymn 94) when we worship God as Redeemer of his creation.

A characteristic passage is chapter 43:16-21, "Thus says the Lord, who makes a way in the sea, a path in the mighty waters, who brings forth chariot

and horse, army and warrior; they lie down, they cannot rise . . . Behold, I am doing a new thing . . . The wild beasts will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert. . . ."

What is the author, whom we know as Second Isaiah, trying to say? He is proclaiming that the God who led Israel out of Egypt through the Red Sea so many centuries before, and guided his people through the desert into the promised land, is even now, among us, manifesting his wonders, and because he is the creator, all nature will honor him. This is of course what the Christian Church too is proclaiming at Easter. As God delivered his ancient people at the Passover, even so in the resurrection of his anointed Son he is "doing a new thing" that expresses the ultimate purpose of

all creation, and into which we enter by holy baptism. This is very much the same message as expressed in the familiar Easter hymn, "Come ye faithful, raise the strain" (Hymn 94).

God hath brought his Israel  
 Into joy from sadness;  
 Loosed from Pharaoh's bitter yoke  
 Jacob's sons and daughters;  
 Led them with unmoistened foot  
 Through the Red Sea waters.  
 'Tis the spring of souls to-day . . .

Returning to the Book of Isaiah, we may consider chapter 55. "Ho, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price." Here is the great feast, the triumphant banquet to which God's people are summoned. As creator, he has limitless bounty. This is one of the series of great Old Testament passages traditionally read in the Great Vigil of Easter (BCP, p. 290). It continues, "Behold, you shall call nations that you know not, and nations that knew you not shall run to you, because of the Lord your God, and of the Holy One of Israel, for he has glorified you."

So our creator, has willed to share Christ's glory with us, his people, and he wills to call all people to be his own. The Lord is risen indeed. Alleluia.

THE EDITOR

## THE RT. REV. WALTER CONRAD KLEIN

### (AN APPRECIATION OF HIS LIFE)

I wish to bear a personal testimonial to the life and work of my Apostolic Predecessor, Walter Conrad Klein, the Fourth Bishop of Northern Indiana.

He was my Father-in-God from 1963 to 1972, and, then, on his retirement, my Chief Consecrator. A man of extraordinary gifts, Bishop Klein had an awesome intellect. He was a brilliant scholar. He was a distinguished teacher at both Seabury-Western Seminary and Nashotah House. He preached tremendous homilies.

Most of all, however, Bishop Klein was a master of the spiritual life, in nearly all its aspects. More, he was a strong tower of orthodoxy. The Catholic and Apostolic Faith in-Christ was his life . . . and he was faithful to it with his whole being. Thanks be to God!

Bishop Klein brought much honor and distinction to Anglicanism in America, in general, and to this Diocese, in particular. "O God, the King of Saints, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear . . ." (especially tWALTER, thy bishop).

May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.



*Walter C. Klein*  
 FIFTH BISHOP OF NORTHERN INDIANA

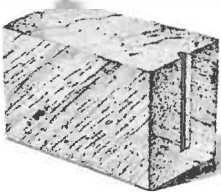
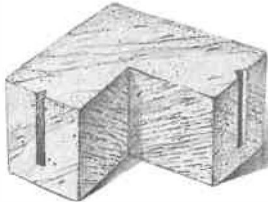
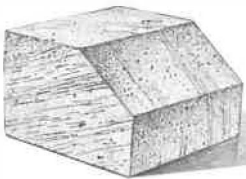


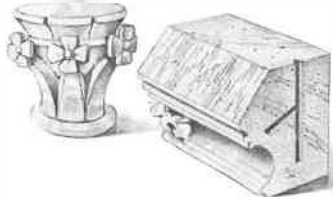
## The Cover

St. John's vision of the Risen Christ, seated in the midst of seven golden candlesticks, is described at the beginning of the Book of Revelation, sections of which will be read on subsequent Sundays of the Easter season. The seven churches for which the book was written are described in Dr. Inlow's article on page 8. St. John's vision is here the subject of a famous woodcut by Albrecht Dürer, German Renaissance artist.

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# LETTERS

## Militant Hymns

The letter to the editor from Ward A. Nelson [TLC, March 2] calls for a reply. He writes concerning hymnal revision, and expresses his likes and dislikes, but admits that the Standing Committee on Church Music cannot please everybody which is true.

I agree with him on Hymn 268 ["I bind unto myself," which he likes], but most of his long letter is a tirade on Hymn 535 — "Rise up, o men of God" by William Pierson Merrill — which he calls "humanistic drivel" and wants eliminated in the next hymnal. I disagree. Certainly a man with the education, culture, and spiritual depth of William P. Merrill would not and could not offer a hymn objectionable to Christian faith. I have heard Dr. Merrill preach on several occasions in the Brick Presbyterian Church in New York City of which he was pastor for many years.

Surely the fatherhood and God and the brotherhood of man are based on the teaching of Christ, and Dr. Merrill boldly preached "the Gospel of Jesus Christ, crucified and resurrected" (to quote Mr. Nelson).

Perhaps Mr. Nelson might like to eliminate "Onward, Christian soldiers" from the next hymnal — a like militant Christian hymn that stirs one's spinal column, despite the fact that the church is divided and *not* "all one body we," etc. I hope both these hymns will be retained.

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

## Convicted Primate

Here in Eire, a raconteur who is extremely popular with the ladies — a Mr. Gay Byrne — came up with a priceless gem this morning according to our daughter.

In his mid-morning chit-chat show, he told of a woman who wanted to take out the following book from the local library: *Convictions*, by Donald Coggan.

According to Mr. Byrne, I'm told, it took quite some time to find this book by the recently retired Archbishop of Canterbury, in this public library in this "land of Saints and Scholars."

When it was finally found, it was catalogued in the department dealing with *Crime!*

Since I am currently working on a 10-volume series of books on the life and work of the Holy Spirit throughout Scripture, entitled *Walloped by the Holy Spirit!*, do you suppose, when published, it might be classified as a treatise on *Child Abuse?*

(The Rev.) WILLIAM M. HUNTER (ret.)  
Dublin, Eire

# THE LIVING CHURCH

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## DEPARTMENTS

Books	13
Calendar	14
Editorials	11
The First Article	2
Letters	4
News	6

## ARTICLE

The Seven Churches of Asia	E. Burke Inlow	8
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MATT. 28: 19



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### HOW DID SAMS GET STARTED?

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# THE LIVING CHURCH

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## Bishop Tutu Forced to Turn in Passport

In response to an order from the South African Department of the Interior, Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches (SACC), surrendered his passport to two government officials in Johannesburg in March.

The confiscation of his passport will prevent the black prelate from fulfilling a number of commitments in the next two months, including leading a South African delegation to a World Council of Churches consultation in Kenya in April, and leading an interracial "Pilgrimage of Hope" to Jerusalem and the Taizé community in the south of France in June.

"Overseas people will still be able to hear us, as they are able to read and write and will also be paying us visits," he told SACC staff members. "They will know what is happening."

Describing himself as "but one of the casualties" of the struggle against apartheid, Bishop Tutu said, "This is intended to stop us from speaking the truth, but I owe my allegiance to Jesus Christ. I will speak as I believe he commands. I will speak for justice and reconciliation."

Musing on the nature of the South African government, Bishop Tutu said, "It is time they faced the truth. Their behavior is almost like that of King Canute, who sat by the seaside and thought he could stop the waves."

The government's action was denounced in sharper terms by the Rev. Peter Storey, a Methodist minister and senior vice president of the council. He declared that the confiscation of Bishop Tutu's passport is "yet another inexplicable suicidal action by a government which fails utterly to read the signs of the times. It is ironic that this action should coincide with the radical rejection of white minority rule in Rhodesia. Surely the message from the north of us is clear: instead of seeking to undermine him, this government should be learning from men like Bishop Tutu before it is too late."

Recently Bishop Tutu expressed outrage at a 69 month prison sentence imposed on the Rev. David Russell for violating the terms of a "banning" order [TLC, March 30].

The Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, sent a cable to the Prime Minister of the Re-

public of South Africa protesting the government's action against Bishop Tutu. Bishop Allin told Prime Minister P. W. Botha that it was with "great sorrow, regret and indignation" that he had learned of the matter.

"This action appears to be at variance with your expressed desire for peace and reconciliation among all in your land," the Presiding Bishop told the prime minister. "The people of the Episcopal Church join me in requesting your government to reconsider this move against one whom we know as a colleague and friend, and to cease such actions in the future against other courageous Christian leaders who are committed to justice and dignity for all."

Bishop Allin also sent telegrams to U.S. President Jimmy Carter, Secretary of State Cyrus Vance, and South Africa's Ambassador to the United Nations, and informed the Most Rev. Bill Burnett, Archbishop of Cape Town and Metropolitan of South Africa, of his action.

In a personal cable to Bishop Tutu, Bishop Allin said, "We have joined our voice of protest with countless others throughout this nation. May God continue to grant you courage and determination to speak the truth boldly in the face of injustice, deprivation of human rights, and acts of dehumanization. Our prayers, concern, and love are with you."

## Church Periodical Club Meets; Makes Grants

The National Books Fund Committee of the Church Periodical Club met at the Episcopal Church Center in New York in February and made the following grants, which totalled \$7,200:

- \$2,000 to the Committee for Christian Literature for Women and Children in the Mission Field, for one year's support of the magazine *Faillte* (Welcome), a publication for young children designed to promote harmony among Catholics and Protestants in Ireland. In addition to *HII*, the Irish magazine aimed at older children, the Church Periodical Club has helped launch a home magazine in Korea, and a women's magazine in Mexico. All have become self-supporting.
- \$1,500 to the Dakota Leadership Program for textbooks and material for training Indian clergy;
- \$1,000 to the Rev. Hugo L. Pina,

Diocese of Honduras, to produce, on diocesan equipment, prayer books and song books for nine new missions;

- \$900 to the Order of the Holy Cross, to be used for the libraries in various houses of the order;
- \$500 to the Rev. William H. Risinger, Jr., Wichita Falls, Texas, to help replace his books, which were destroyed in a tornado;
- \$500 for the library of Bishop's College, Calcutta;
- \$500 to the Bishop Booth Retreat and Conference Center, Burlington, Vermont, for the library, with matching funds to be raised locally;
- \$300 to Br. Philip Mantle, OHC, in Jamaica, to purchase teaching aids.

## Episcopal Airlift Brings 111 from Cuba

The Presiding Bishop's Fund for World Relief enabled 34 released Cuban political prisoners and their families to fly to freedom in the U.S. on March 3.

The Boeing 747 chartered from Nicaragua's Lancia Airlines carried 111 passengers ranging in age from two to 73, according to Jay Mallin II, spokesman for the Diocese of Southeast Florida.

The Presiding Bishop's Fund granted \$6,500 to the Diocese of Louisiana for the project, at the request of the Rev. Leopold Frade, of the National Commission on Hispanic Ministries. The Diocese of Southeast Florida made arrangements to hire the plane and receive the refugees.

Miami has been the port of entry for thousands of political prisoners released since 1978 by the government of Premier Fidel Castro. Under conditions set by the Cuban president, transportation for these political emigrants must be financed privately without the aid of the U.S. government. Some 35 flights carrying the 6,800 Cubans have been negotiated and financed by the Committee of 75, a Miami-based Cuban exiles group, but the committee has found it difficult lately to raise money for more flights as a result of internal squabbling and allegations of misspent money.

This is believed to be the first flight underwritten by a church, and Fr. Frade reportedly is seeking aid for more flights. He explained that political prisoners who obtain exit permits "lose certain privileges that the government grants," and often are denied food ration



Jay Mallin II

Refugees have cleared Cuban processing and the plane is in sight.

cards and shelter. He said that many of the people he met on the Episcopal Church-sponsored flight had been sleeping in doorways and begging for food while arrangements were being made for their transportation.

"These people are as desperate as the boat people," said Fr. Frade, who was himself exiled from Cuba in 1960. He said he will petition the Presiding Bishop's Fund for money to transport another 900 recently released political prisoners.

There are approximately 5,000 political prisoners now in Cuba, who, with their families, constitute a potential exile group of about 20,000, according to the Inter-American Commission on Human Rights.

## Ulsterman Elected Primate of All Ireland

Acting unanimously, the 11 bishops of the Church of Ireland have chosen the Rt. Rev. John Ward Armstrong, Bishop of Cashel, Waterford, and Lismore since 1968, and Bishop of Ossory, Ferns, and Leighlin since 1977, to be the next Anglican Primate of All Ireland by electing him Archbishop of Armagh at the end of February. He took office immediately following his election, although his enthronement probably will not take place until late April.

Bishop Armstrong's election to the primacy was considered something of a surprise in Anglican circles and, according to England's *Church Times*, to the new archbishop himself. It had been expected that either the Archbishop of Dublin and Primate of Ireland, the Most Rev. Henry R. McAdoo, or the Bishop of Connor, the Rt. Rev. Arthur H. Butler, would succeed the Most Rev. George

Otto Simms, who retired recently [TLC, Dec. 30]. Observers also noted that Bishop Armstrong will be 65 in September, and that is the age at which Irish bishops may retire. Retirement, however, is not compulsory until the age of 75.

Dr. Armstrong was born in Belfast, Northern Ireland, and educated at Belfast's Royal Academy. He was ordained to the priesthood in 1938, and served from 1940-51 on the staff of St. Patrick's Anglican Cathedral in Dublin. He later was to become dean of St. Patrick's, and serve in that position for 10 years before his election to the episcopate in 1968. The intervening years were spent as rector of Christ Church, Dublin, and as dean of resident students at the National University of Ireland.

The new prelate is recognized as a leading ecumenist, and, since 1979, he has been chairman of the Irish Council of Churches. After taking office, he issued a brief statement in which he expressed hope for reconciliation between Protestants and Roman Catholics in Northern Ireland.

Archbishop Armstrong and his wife have two sons and two daughters.

## Report from New Zealand

The year 1980 promises to be a momentous one for New Zealand Anglicans. General Synod, the chief governing body of the Anglican Church, meets in April. It is a biennial assembly of bishops and elected clerical and lay representatives from each of the seven dioceses in New Zealand proper and from the Diocese of Polynesia, which has chosen to remain part of the New Zealand Anglican Church.

*Continued on page 12*

## BRIEFLY . . .

The Rt. Rev. John T. Walker, Bishop of Washington, is one of 75 prominent U.S. citizens serving on a private committee which is organizing an American celebration of 14 centuries of Islam. "Islam Centennial Fourteen," or ICF, is headed by William R. Crawford, ex-Ambassador to Cyprus and the Yemen Arab Republic. Mr. Crawford describes the committee's primary purpose as enhancing public understanding of Islam as a cultural force in world history, and its role today as the dominant religion in countries stretching from Morocco to Indonesia.

The Rev. James J. McNamee, Episcopal national coordinator for ministry in higher education, has been elected chairman of the liaison staff of United Ministries in Education (UME). UME is a corporation of eight denominations providing a ministry in education. The other Episcopal priests on the national UME staff are the Rev. Robert Mayo, the Rev. Frank Harron, and the Rev. Richard Bolles.

The U.S. Navy lent a hand to the Diocese of Rhode Island recently, and shipped over four tons of books, clothing, and liturgical vestments to Rhode Island's companion diocese in the Windward Islands on the destroyer *Manley*. The Rev. Hebert W. Bolles, acting rector at the Church of the Epiphany, Providence, and former senior staff chaplain at the Naval Education and Training College in Newport, made the arrangements. The Diocese of the Windward Islands, part of the Anglican Church in the Province of the West Indies, suffered heavy damage in a volcanic eruption last year.

The Rev. Clayton Hewett has ended the 36-day fast he undertook in a bid to speed the release of the American hostages in Iran, and said that it was a waste of time. "I accomplished absolutely nothing," said Fr. Hewett, the rector of St. James the Less Church in Philadelphia. He said he had hoped the hostages themselves would join in the fast, but he was unable to secure the cooperation of the State Department. "That would get to them [the militants holding the Americans captive]," he said. "Nobody has any use for 50 dead hostages."

# The Seven Churches of Asia

By E. BURKE INLOW

**T**he Revelation of St. John the Divine, the last book of the Christian Bible, is a mysterious and dramatic book, expressing in a striking way early Christian belief in the resurrection of our Lord and his continuing oversight of his church. Several passages from this book will be read as Epistles in most of our churches on the Sundays between Easter Day and Pentecost this year. The book also contains a simple statement that can be the beginning of an exciting and historic journey for the faithful in Christ:

John to the seven churches which are in Asia: Grace be unto you and peace. . . I, John, who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the word of God and for the testimony of Jesus Christ. I was in the spirit on the Lord's day and heard behind me a great voice, as of a trumpet saying I am Alpha and Omega, the first and the last, and what thou seeest, write in a book and send it unto the seven churches which are in Asia: unto Ephesus and unto

*The Rev. E. Burke Inlow is a member of the faculty of the University of Calgary, Calgary, Alberta, Canada.*

Smyrna and unto Pergamos, and unto Thyatira, and unto Sardis and unto Philadelphia and unto Laodicea (Rev. 1:9-11).

Patmos today, which is known to the Greeks as "The Holy Island of Patmos," cannot be much easier to get to than when John was a prisoner of the Romans. From Pireef in Greece, there is an occasional ferry across the Aegean Sea that takes 10 hours each way. From Kusadasi on the Turkish coast where my wife and I embarked, there is a small ferry boat to the Island of Samos for an overnight stay and then on the next day to Patmos.

Patmos itself is a sleepy (the siesta is from 12-5 p.m.) little island (25 miles of coastline), rocky and barren. There are two centers of population. Scala, the harbor of entrance, is a fishing village and numbers about 1,100 souls. Two kilometers up a very steep hill is Chora (pop. 975), an ancient fortified town that lies in the shadow of the monastery. Scattered around the island are some 60 shrines and chapels, all whitewashed.

Halfway between Scala and Chora is the grotto where John lived in exile. We climbed the winding road to the holy shrine and then, entering, descended many flights of stairs down into the cave. It was small and lit only with dozens of liturgical lamps. We were sur-

prised to find about 50 laymen crowded into the space, standing in their ill-fitting western suits singing the divine liturgy as only a Greek choir of men can sing. The priest came out from behind the holy doors (a chapel adjoins the grotto), censed us and whispered welcome. We were the only visitors present. As it was not a Sunday or a familiar saint's day, we assumed it was a local festival.

On one side of the grotto is a ledge covered with silver which marks the place where John slept and wrote the Book of Revelation.

The monastery, which controls the highest eminence on the island, is one of the great fortified religious houses of the world. It contains a central courtyard, an outer and inner narthex, the church, the founder's chapel and the Chapel of the Virgin, an inner courtyard with access to the library, a refectory (of long marble benches [60 meters] and individual stone seats), a treasury, and a kitchen.

In 1088, Christadoulos, monk, doctor, superior, soldier and scholar, one of the really great men of his century, obtained from Constantinople the gift of Patmos — to build a monastery dedicated to St. John.

The monastery prospered under the skilled leadership of the founder and his successors. It acquired large estates in Asia Minor. It had its own fleet which successfully rode out the Turkish invasion of 1453. There were good relationships with the Pope who threatened to excommunicate anyone who was tempted to pillage Patmos. It was the center of learning for the Aegean and actually granted a university degree. Its library still contains important manuscripts.

The treasury of the monastery is also a delight. It contains a priceless collection of icons, vestments, crosses and mitres, scenes from the life of Christ, the Virgin, various saints and illuminated portrayals of evangelists.

A day on Patmos seems forever. St. John's memory is the heart of this holy island. Stories are told of him as though he were still alive. One of them tells of how he overcame the heathen magician Kynops and reduced him to a large rock which one can see on the floor of the harbor. Reverently, the people refer to him as the "theologian." The term "evangelist," as in Asia Minor, refers to the deacon, Philip (Acts 6:5).

The Seven Churches, to which the Revelation of John is addressed, can best be described geographically as the spokes of a half wagon wheel with Smyrna as the hub. Pergamon is 130 kms. to the north. Then on around to Thyatira which is another 160 kms. Philadelphia is 180 kms. from Smyrna and Sardis is a little shorter, about 80 kms. from Smyrna. Laodicea is the farthest away from the hub, some 260 kms. Ephesus completes the half circle on the South, some



Patmos, the town with the great monastery on the hill.



75 kms. from Smyrna.

There was of course, good reason for this proximity. The disciples John and Luke and Mary had come up out of Jerusalem after the death and resurrection of their Lord, not really knowing what was in store for them. In a sense they were on the run as others have been both before and since in an area of turbulence, strong emotions, even violence that best describes the Near East. Further, they were moving into an area of a strong pagan culture and tradition. Surely we can see today how essential it was that the early Christian communities kept in touch not only through prayer but by actual physical nearness.

The names of the Seven Churches mean nothing to the modern Turk. Hence the present place name will be used first in the recounting of our journey with the biblical name in parenthesis.

Izmir (Smyrna, Rev. 2:8-11), the hub of the half-wheel, is a city of great charm and beauty. There are four Christian churches here – one Greek, three Roman, one English. The oldest, by far, is the Church of Polycarp. It is not open to the tourist public but our French was sufficient to gain entrance from the Dominican Fathers. It is far underground, as was John's grotto. In the dim light we saw wonderful old mosaics and furnishings of the life and times (69-155 A.D.) of that great Christian who was Bishop of Smyrna for over 50 years, who knew John and was martyred because he would not speak evil of his "King who saved me." (We keep his day on 23 February.)

In an old section of Izmir known as Namazgali, atop a high hill, there was the original church, of which nothing is left standing.

Bergama (Pergamon or Pergamus, Rev. 2:12-17) is, with the exception of Efes, the most interesting ruined city in Turkey. High above the present city is a mighty acropolis that rivals that of Athens. It consists of temples, palaces, a theater, baths, gymnasias, libraries, gates and walls. Considerable excavation is being carried out.

Down on the plain below where sits the present city and some four kms. on the outskirts is the famed Aesculapium of ancient times. For 700 years this greatest of hospitals cured thousands of sick including two Roman emperors, Caracalla and Marcus Aurelius. Galen, the famous Roman surgeon, practiced here. The familiar snake symbol of the medical profession can still be seen on a pillar in the centre square. Above the entrance gates was carved the inscription "In the name of the Gods, death is forbidden to enter here."

In the midst of the present city of Bergama lies the Basilica of St. John, the greatest building of antiquity in Anatolia still standing. As our driver described it – "Very, very big Christian

church." It is built of red glazed brick with huge thick walls that were originally covered with white marble. It is known as the "Red Basilica." It was originally built by the Emperor Hadrian in the second century in honor of the Egyptian god Serapis. At the accession of Constantine the Great, when Christianity became the official religion of the eastern Roman Empire, it was turned into a Christian basilica. The walls of the basilica rise 50 feet above the floor of the nave with solid pillars 15 feet square supporting the ancient roof which has now collapsed.

The church of Bergama is believed to have been originally organized by Philip the Evangelist. However, the most famous of the early Christians associated with it was an early martyred bishop St. Antipas. He was burned inside the hide of a calf and thereafter Pergamon was considered a doomed city. John in his letter to the church refers to the martyrdom of this celebrated bishop (Rev. 2:13). Paul was also in the city for a short time.

We drove directly from Bergama to Akhisar (Thyatira, Rev. 2:18-29). It was lovely countryside. We saw many cotton fields, several water buffalo, a large herd of cattle standing in a shallow river and a colorful gypsy camp. In the old days, Thyatira was famous for its dyes and it is probable that henna – which is still much in fashion among Turkish women – was developed here.

Akhisar is today a commercial center with wide streets and friendly people. The site of the ancient church is entirely surrounded by a barbed wire fence. Our driver told us it was built as a Christian church and was not converted. The narthex was probably 100 paces x 30 paces. There were side chapels giving the impression of an original cruciform pattern. The thick walls are still largely intact but the marble pillars have been pretty well broken up and are lying around in considerable disorder. Probably the reason the marble – which is very fine – has not been carted off is that at one end of the fenced area is the headquarters of the local gendarmerie.

Nothing of note remains of ancient Laodicea (Rev. 3:14-22) which lies in a bare field on the outskirts of modern Denizli. Lacking in zeal (Rev. 3:15) it was destroyed twice by earthquakes and the see was early transferred to nearby Hieropolis. St. Paul places them in tandem (Col. 4:13-16). Pammakale is the modern name for Hieropolis and is now the centre of pilgrimage with its great limestone cliffs and warm mineral water. Mighty ruins there include the Great Church near the Victory Gate on the main street which was built as a Christian church by the Emperor Justinian in the fifth century over the grave of Philip the Evangelist. There are large baths, one designated as the "Church Bath," as



Fr. Inlow in the doorway to the Grotto in Patmos.

healing was very much a part of early Christian worship and practice. There was a gymnasium and a theater that seated 15,000 people. There was an agora, two other smaller churches, several gates – it was a walled city sitting high overlooking the valley below in which was Laodicea before it was destroyed.

Sixty-five kms. east of Izmir lies Sart (Sardis, Rev. 3:1-6), the capital of ancient Lydia and the western terminus of the Royal Road built by the Persians in the sixth century B.C. (I have stood at the eastern terminus at Susa in ancient Fars (Iran). There is no city active now and no men to walk with John in white (Rev. 3:4). The great ruins lie astride the main Izmir-Ankara highway.

In viewing the seven churches, one often sees a sports area adjoining the church as at Sardis. Sports were important in church life.

The basilica is a long building set at right angles to the gymnasium. The apse is on the west wing. The building is divided into three naves by two rows of columns but the side naves are quite narrow. Both the floor and the walls had been covered with mosaics, some of which have been restored and are plainly seen.

Alasehir (Philadelphia, Rev. 3:7-13) is about as far in description from the great American city as it is possible to imagine. We prevailed upon our driver to take us there by the back roads from Sart, as there is a highway. We passed innumerable vineyards, olive groves, fig groves, sheep and donkeys. We were struck by the variety of local costume in the small villages through which we passed. In one village we noted that the

women wore a common type of red and blue headgear that came down below their shoulders. In another village, 10 kms. away, all the women wore the traditional black garb of the Moslem women that includes the veil. In a third, there was considerable western dress.

Christianity was late in taking root in Philadelphia (it is a very old city) and many of its early Christians were martyred. It is the only city that John did not condemn for weakness in his letters to the churches. Rather, he states:

I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and have kept my word, and hast not denied my name (Rev. 3:8).

Like Laodicea, there is little here in the way of ruins – only the remnants of a church and a wall. But it is a nice town and marketing center.

Efes (Ephesus, Rev. 2:1-7) is hard by the little town of Selcuk. It was the capital of Pro-consular Asia – the Roman province in the western part of Asia Minor. Along with Alexandria and Antioch, it was one of the three most important cities in the East. It was a great trade and art center, very cosmopolitan and a center of conflicting beliefs and intellectual dispute.

The ancient city was built originally at the most beautiful part of the western Anatolia bordering the sea – hence it was a port – and commanding the plains. It was traditionally founded by Androcles whose association with the lion with the thorn in his paw is known to every schoolboy. The belief is generally held in the area that Homer, the author of the Iliad and the Odyssey, lived here. Croesus, the Lydian king (560-546 B.C.) who was captured by Cyrus the Great was here with his armies and forced the inhabitants to move to an adjoining plain. Heraclitus, the great philosopher, lived here from 540-480 B.C. During the Peloponnesian wars it was conquered first by the Athenians and then by Sparta. (Alexander the Great visited Ephesus but left it to his renowned general, Lysimachus, to conquer the city in 283 B.C. The general removed the city again to a valley between Panayir Mt. and Bulbul Mt. as the plain had gradually become marshy land and the danger from malaria was great.)

So by the time the Romans took Ephesus in 190 B.C. Ephesus had already had a long history. In the Augustan period, 63-14 B.C., the great building plans began to take form, the ruins of which are still to be seen. They can be seen most dramatically driving up from Kusadasi to Selcuk. The broad white marble road, pillared the entire distance, is still one and one-half kms. long. It bisected the town. There is a small theater at the top of the road where

Demetrius and his craftsmen protested against Paul with two hours' continuous shouting, "Great is Diana of the Ephesians" (Acts 19:23-41). At the bottom is the enormous theater where the games were held. It seated over 25,000 people. In between there is the beautiful fountain of Trajan and the Temple of Hadrian. The homes of the wealthy were on one side of the street and shops and temples on the other. The ruins of great baths and statues can be seen. The agora is there. Some halfway down the marble street there is still to be seen the footprint of a woman set in one of the blocks of marble discreetly pointing the way to the brothel. Still further on there are the remains of the gymnasium and a great



The monastery in Patmos.

sports complex. The city was probably populated at about 250,000 and it is strange to think that it was only a little over 100 years ago that these great ruins were rediscovered. The last few years restoration has been proceeding at a rapid pace. German firms have donated the machinery and are doing most of the work.

The ruins of the Temple of Artemis (Diana), which was one of the Seven Wonders of the Ancient World, are within walking distance of the city. The marble was barged from Italy. All that remains of this temple is a huge pond of water surrounded by foundation walls and one column.

For the Christian, there are equally rewarding memorials. Paul was here for five years although he spent some of the time in a prison on Bulbul Mt., (one wall of which can still be seen). John came here after Patmos and wrote his Gospel here. John is highly revered and it is a tribute to him that in a city where Artemis was queen that he almost single

handedly captured the city for the faith. In point of fact there is a folk belief that he was the younger half brother of Jesus. John, of course, became bishop here and was buried in the church. In the first half of the sixth century it was rebuilt on a massive scale and is known now as the Basilica. Luke, whose grave can still be seen in Ephesus, seems a figure somewhat apart.

St. John's Basilica, high on an Acropolis above Ephesus, consists of an enormous complex built by the Emperor Justinian. At the lower end, walking up from lower Ephesus, one enters in through a great archway and then the building structure moves upward toward the top of the hill. Approaching Selcuk from Izmir by highway the impression is one of a great walled fortress or castle. The walls are built straight up. They are 50-60 ft. high with turrets. (As in most Roman structures in the area there do not appear to be buttresses as we understand them.) The basilica itself covers perhaps five acres. The central narthex was marked by us at 100 paces. There are several chapels and other rooms to the sides. One small chapel which, unfortunately, was placed behind bars too late, shows a dimmed fresco of three faces marked "Bishop, Jesus, John." To one side, but not one of the three, is Peter. Remnants of the marble sidings that covered eight ft. thick walls can still be seen. The floors are mosaic marble. At the end of the narthex that must have had the high altar, there is a tomb – flat, not a sarcophagus – that marks the grave of John.

Ten kms. from the basilica is the traditional house of the Virgin Mary. As we drove to that destination we passed the cave of the Seven Sleepers. According to Christian legend, seven young men were walled in during the reign of Decius (249-251) whose persecution of the Christians was well known. They were seen alive in the streets of Ephesus during the reign of Theodosius II (401-450). The Moslems – who are also pilgrims at this shrine – say that the Koran claims that the sleepers slept 309 years in their tombs. The caves were once surrounded by Christian tombs.

Ascending the slopes of Panaya-Kapula mountain on which the House of Mary still stands, one reaches toward another world. The house is small and modest, has been renovated many times, but has its original foundations. It is set by an enormous tree and water from a near-by spring is believed to have miraculous cures. Pope Paul VI visited here in 1967 and celebrated Mass. Each year, Mass is celebrated on the Feast of the Assumption. It is much easier to imagine Mary's Assumption from this lovely eminence than from the dry flat plain below.

The pilgrimage is ended. "Blessed is he that readeth" (Rev. 1:3).

## Alleluia

**Christ our Passover is Sacrificed for us;  
Therefore Let us Keep the Feast. Alleluia.**

**E**aster celebrates the resurrection of our Lord Jesus Christ, and his gift of eternal life to his followers. Jesus died and rose again at the time of the Jewish Passover, which celebrated deliverance from slavery in Egypt and new life for the community of the people of God. Early Christians understood the resurrection as gathering up and continuing the message of the Passover, as would appear to be implied, along with other things, in the repeated New Testament references to Jesus as a sacrificial lamb. Hence the message of Easter is both the promise of the life to



come for the individual, and the promise of deliverance and new life for the community of Christ's people, the church.

We believe that the second part of this message is especially important for the Episcopal Church at this moment. The church has been through several very trying years. Now it is time to move forward again. By the grace of God this can be done, and in many places is being done.

This past winter it was good news to learn that Episcopalians had settled more refugees than any other church in the National Council of Churches — good news not because we had done better than others, but because we had done so well with so little national effort. Greater efforts can be made this year. The Venture in Mission Program, which began rather listlessly at first, has gathered steam and is being effectively supported in most dioceses. The choice of Robert Runcie to be Archbishop of Canterbury has inspired increasing enthusiasm in England and it will, we hope, be felt in the Anglican Communion as a whole. All over the country, we hear of parishes experiencing new life, new commitment, and spiritual growth.

New life is indeed offered to us by God. Let us enter into the heritage which is offered to us.

### Bishop Tutu

**D**uring the Lambeth Conference of 1978, the Rt. Rev. Desmond Tutu [see page 6], emerged as one of the leading prelates of the Anglican Communion, a man to be heard from in the years ahead. Bishop Tutu is also a provocative man — it is hard to see how a black Christian leader in South Africa can be anything else. We hope that the Anglican Communion will support him by prayers and active concern during what is likely to be a long course of tribulation.

### Events Calendar

**W**e are glad that our revitalized Calendar of Things to Come has attracted attention and interest. We first proposed the idea to various national church agencies two years ago. Since then, it has been increasingly recognized that such a calendar would meet a serious need, and various people began to put ideas together. We are grateful to the offices of the Presiding Bishop and of the Secretary of the General Convention, the Diocesan Press Service, and many others whose cooperation now makes it a reality.

As more and more items are reported to us, we attempt to use our best judgment as to what should or should not be included. We will gradually work toward defined criteria. In any case, items of national interest to Episcopalians is what we are concerned with. As organizations report dates to us, or change dates previously reported, we would be grateful if the individuals who write to us would identify themselves as chairman, secretary, or whatever position they hold.

### Mad As an Episcopalian in May

**W**e all know of the legendary madness of hares in March, but a new form of collective temporary insanity can now be diagnosed. It is that of Episcopalians in May. As a glance at our Calendar of Things to Come [p. 14] will show, all sorts of events and meetings, some of great importance, are all crowded together, with multiple conflicts for those who are supposed to participate. Besides those which we can list, there are all sorts of local and non-church meetings also in the same month. There has to be a better way to plan our activities.

Of course May is a beautiful month in the middle band of the United States. Spring flowers and shrubs are in their fullest display. But the same is true two or three months earlier in the Southern States, and many of us would be delighted to attend meetings in the south during the tail end of a bitter northern winter. Excellent conference and meeting facilities are available in the south. Let us think of this in planning next year's meetings.



The souls  
of the righteous  
are in the hand  
of God.

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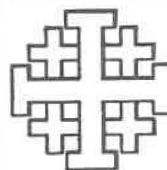
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General Synod is small and balanced carefully in diocesan representation. Each diocesan bishop as well as the Bishop of Aotearoa, the bishop for the Maori people, has a seat as of right. Each diocese and the Maori synod elects three clerical and four lay representatives, and voting in General Synod is always done by houses. The New Zealand church constitution owes much to that of the Episcopal Church in the U.S.

General Synod will have before it the consideration of a further stage of promotion of church union in an "act of unification of ministries," and the bishops also will have the responsibility of electing one of their number to become Archbishop of New Zealand. The Most Rev. Allen Johnston, Bishop of Waikato, has announced his retirement, and his successor will be selected by the bishops in secret ballot. If their nomination is accepted by the houses of clergy and laity meeting separately, the nominated bishop becomes archbishop, although he will remain bishop of the diocese in which he already presides.

The unification of ministries act has been organized as a result of the failure of the proposed Plan for Union, which was rejected by General Synod in 1978. The act proposes that by a series of services throughout the country, the clergy of the Anglican, Methodist, and Presbyterian Churches will be so integrated that those taking part in these services (no one will be compelled to do so) will be regarded as officiating ministers in each of the churches. The result of this proposal remains to be seen.

On the diocesan front, the Rt. Rev. Paul Reeves, the 47-year-old Bishop of Auckland, has invited the Rev. Godfrey Wilson, ministry officer of the Diocese of Waiapu, to become Assistant Bishop of Auckland. The consecration will take place in April. In the same diocese, the Rev. Warren Limbrick has been appointed diocesan ministry officer, with responsibility for non-stipendiary and post-ordination training.

St. John's College, Auckland, the provincial college of the Anglican Church and also the theological college for the Methodist Church, opened its 1980 school year in February with virtually a full college: 47 Anglicans, 18 Methodists, one Presbyterian, and one Congregational student. Of these, three are Maori students, and three are from the Pacific islands. Some extramural students also attend lectures. The college now has a new Methodist principal, the Rev. Keith Rowe. The first American to be on St. John's staff, the Rev. James Stuart from Greenville College, Illinois, has taken up his appointment as Wesley Lecturer in Theology.

(The Rev.) WATSON ROSEVEAR

# BOOKS

## Quarter Century of Scholarship

**TRADITION AND INTERPRETATION.** Essays by Members of the Society for Old Testament Study. Edited by G.W. Anderson. Oxford. Pp. 462. \$18.50.

Periodically during the present century the (British) Society for Old Testament Study has published a volume of essays surveying the tendencies and accomplishments of Old Testament scholarship over a specified period of time. The most recent of these, *The Old Testament and Modern Study*, appeared in 1951. So the present volume, completed some time ago, covers a period of approximately a quarter of a century. Like its predecessors, it will be an indispensable item on the book shelves of any Old Testament scholar or anyone seriously interested in Old Testament studies.

The individual articles, dealing with every facet of the subject — text, language, archaeology, Pentateuch, history, prophecy, apocalyptic, wisdom, Psalms, etc. — are in each case written by British scholars (or, in two instances, by a German and a French scholar) who have distinguished themselves by contributions to the particular field. None of

the articles is popular in character, but all are easily accessible to the non-specialist who is genuinely interested in the technique of scholarship rather than in edification or inspiration.

The title was chosen to indicate two tendencies that have marked the whole period: "tradition-criticism," as contrasted with the older "literary-criticism," and a concern for the interpretation, rather than merely the origin, of the living text both in its older history and its modern application.

(The Rev.) ROBERT C. DENTAN  
General Theological  
Seminary (emeritus)  
Buffalo, N.Y.

## The Roots of Faith

**FOCUS ON CHRIST.** By John R.W. Stott. Collins. Pp. 157. \$2.95 paper.

John Stott, rector emeritus of All Souls Church, Langham, London, strongly believes that the church has lost its focus on Christ. He sets out to refocus Christian faith in Christ as personal Lord and Savior, which he points out is necessary both for personal salvation and for the church which is crying out for renewal.

As he sets about his task, the author uses in a striking way some of the key propositions — he calls them small

words — which illuminate what our true relationship with Christ must be. We see through Stott's eyes how large in meaning are the small words, i.e., *in* Christ, *through* Christ, *unto* Christ, etc. For the preacher looking for entering wedges into a congregation's attention, these prepositions can be homiletical devices of merit.

This small paperback takes a place of its own in the growing flood of literature aimed at recalling Christians to the roots of our faith in the Person of Christ. Stott brings to bear his long experience and expositional skill in the area of evangelism both in parish and university. His illustrations are timely, his language sharply penetrating, and his own depth of faith apparent.

This volume would serve equally well as a study group guide and as a primer of faith to be put into the hands of the laity.

(The Rev.) FRANCIS X. CHENEY  
Jaffrey Center, N.H.

## Books Received

**THE FAR-OFF HILLS: An American Discovers Modern India and New Personal Horizons.** By Rita Anton. Doubleday. Pp. 287. \$9.95.

**LOVING BEGINS WITH ME.** By Elizabeth Skoglund. Harper & Row. Pp. 98. \$6.95.

**I AND THAT: Notes on the Biology of Religion.** By Alex Comfort. Crown Publishers. Pp. 153. \$6.95.

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# Calendar of Things to Come

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

## April

- 6 Easter Day
- 7-10 Provincial Youth Ministry Coordinators (Kansas City)
- Ministry to Blacks in Higher Education (Durham, N.C.)
- 10-12 Province V Synod (Clarkson, Minn.)
- 14-15 Conference of Chaplains and Lay Readers (Berchtesgaden, Germany)
- 14-18 815 Staff "in house days"
- 14-18 Conference of Diocesan Executives (North Palm Beach, Fla.)
- 18-19 Convention to elect Bishop of Western Louisiana (Alexandria, La.)
- 22 William Temple House Assembly (Portland, Ore.)
- 24-27 Deans of Episcopal Cathedrals (Albuquerque, N.M.)
- 25-26 Convention, Diocese of Arizona
- 27-28 Task Force on Women
- 28-May 1 National Workshop on Christian-Jewish Relations (Dallas)
- 29-May 1 Academy of Parish Clergy (Kanuga, N.C.)
- 29-30 Church Development Board (Chicago)

## May

- 1-3 Anglican Fellowship of Prayer Conference (New Haven, Conn.)
- 2 Fellowship Day, Church Women United
- 2-3 Convention, Diocese of Vermont
- 2-4 Conventions, Diocese of Nevada and Idaho
- 4 Age in Action Sunday
- 5-7 Board for Presiding Bishop's Fund for World Relief (Greenwich, Conn.)
- 6 Executive Committee, NCC (Indianapolis)
- 6-8 PEWSACTION Board (St. Louis)
- 9-10 Convention, Diocese of Maine
- 9-10 Election of Bishop Coadjutor for Fond du Lac, followed by Annual Council of diocese (Fond du Lac)
- 11-12 Convention, Dio. of New Hampshire
- 10 National Executive Board and Books Fund Committee of Church Periodical Club (Greenwich, Conn.)
- 12-15 Board Meeting, National Farm Worker Ministry (California)
- 12-14 Episcopal Communicators (Nashville) followed by
- 14-16 Religious Communications Congress
- 13-15 Province VI Synod (Sioux Falls, S.D.)
- 15 Ascension Day
- 16-17 Coalition for Human Needs (Detroit)
- 17 Guild of All Souls Annual Meeting (St. Clement's Church, Philadelphia)
- 17 Convention to elect Bishop Coadjutor, Diocese of South Carolina
- 19-21 Board for Theological Education (Chicago)
- 20-25 Worship 80 - Canadian national liturgical conference (London, Ontario)
- 23-24 Convention, Diocese of Maryland
- 25 Pentecost
- 26-30 Council of the Associated Parishes, Inc. (New Orleans)
- 27-28 New Directions, Northeast (Thornfield, Cazenovia, N.Y.)
- 27-29 National Network of Episcopal Clergy Associations (Washington, D.C.)
- 29-31 Educators and Trainers for Ministry (Dallas)

# CLASSIFIED

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30-June 1 Faith Alive National Conference  
(Kanuga, N.C.)

**June**

1-3 National Commission on Social and Specialized Ministries (Erlanger, Ky.)  
 1-13 Leadership Academy for New Directions (Racine, Wis.)  
 5-6 Executive Council  
 7 Convention to elect Bishop of Eau Claire  
 13-14 Convention to elect Bishop Coadjutor of Central Pennsylvania  
 16-18 Joint Commission on World Mission (Dallas)  
 17-20 National Meeting, Episcopal Society for Ministry in Higher Education (Cambridge, Mass.)  
 18-20 Anglican-Roman Catholic Consultation (Cincinnati)  
 20-21 Convention to elect Bishop of El Camino Real  
 20-22 National Convention of Marriage Encounter

23-27 Helen Keller Centennial Congress, John Milton Society for the Blind (Boston)  
 26-28 Episcopal Charismatic Fellowship (open to all Christians; University of Santa Clara, Santa Clara, Calif.)  
 26-29 Ecumenical Assembly, Church Women United in the U.S.A. (Los Angeles)  
 28-July 4 Lay Professional Church Workers Consultation (Hendersonville, N.C.)  
 30-July 5 World Convention of the Full Gospel Businessmen's Fellowship

**July**

14-21 Anglican-Orthodox Joint Doctrinal Commission (Wales)  
 30-Aug. 6 Theology in the Americas 1980 Conference (Detroit)  
 30-Aug. 3 Brotherhood of St. Andrew National Triennial (Rapid City, S.D.)

**August**

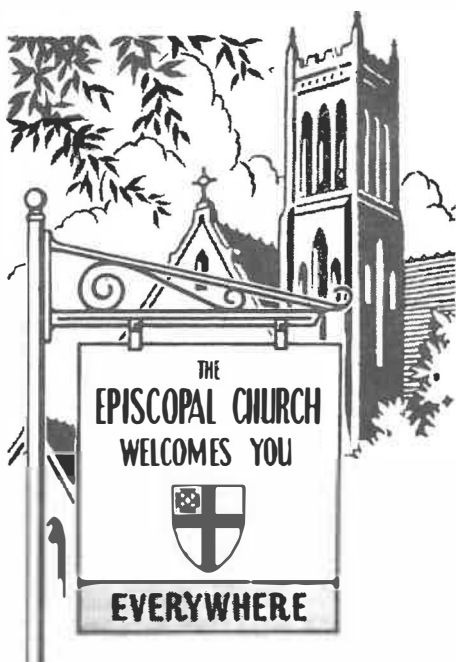
11-22 WCC, Executive Committee, Central Committee (Geneva, Switzerland)

21-24 Integrity Convention (Boston)

**September**

4-6 Province VIII Synod (Scottsdale, Ariz.)  
 8-12 815 staff "in house days"  
 11-14 National Board, A Christian Ministry in the National Parks  
 18-21 National Conference on Evangelism and Shared Ministry (St. Louis)  
 28-30 Board for Theological Education (New York City)

Coming  
 next week  
 School Number



**LENT CHURCH SERVICES**

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

**HARTFORD, CONN.**

ST. JAMES' 7521on St.  
 The Rev. Thomas C. Wand, r  
 H Eu Sat 5; Sun 8, 10; Wed 7

**CHICAGO, ILL.**

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

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

**SPRINGFIELD, ILL.**

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

**ALL SAINTS'**

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

**ELKHART, IND.**

ST. JOHN'S 2226 W. Lexington  
 The Rev. John W. Thomas, the Rev. Bruce LeBarron  
 Sun Eu 7:30, 9 & 11. Wed 9 & 6  
 South off Toll Road 3 miles on Rt. 19, downtown

**ST. PAUL'S**

2430 K St., N.W.  
 The Rev. James R. Daughtry, r  
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 6; 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

**BALTIMORE, MD.**

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

**COCONUT GROVE, MIAMI, FLA.**

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

**BOSTON, MASS.**

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

**WEST PALM BEACH, FLA**

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

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

**ATLANTA, GA.**

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

**NORTH ADAMS, MASS.**

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

Continued on next page

**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

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.

# LENT CHURCH SERVICES

(Continued from previous page)

## TROY, MICH.

**ST. STEPHEN'S** 5500 Adams Rd., Opposite Westview  
The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae Mattson, ass't  
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu, sermon, Bible study. Holy baptism by appt, reconciliation of a penitent by appt

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## ATLANTIC CITY, N.J. 08401

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

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## PATERSON, N.J.

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

## GARDEN CITY, N.Y.

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

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

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**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC8; Matins & HC 9:30; Lit & Ser 11; Ev 3. Daily Matins & HC 7; Ev 3:30; Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

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

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

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

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

**ST. IGNATIUS** 87th St. and West End Ave.  
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Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

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

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

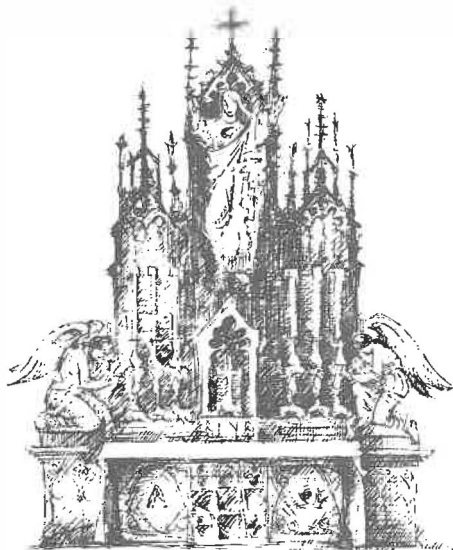
**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants  
Sun HC 8, 9, 11 (1S), 12:05. MP 11; Ev 4; Mon-Fri MP 1, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed Choral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

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

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

## TROY, N.Y.

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



High altar of the Church of St. Anthony of Padua, Hackensack, N.J.

## PHILADELPHIA, PA.

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20th and Cherry Sts., LO 3-1878  
Sun Masses: 8, 9:15, 11 (High), 6:15. Sun Offices: Matins 7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 & 10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Rosary). Confessions: Fri & Sat (5-6); half hour before each Sunday Mass; at any time by appt.

## PITTSBURGH, PA.

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

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave  
The Rev. Canon Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## ARLINGTON, TEXAS

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

## BROWNWOOD, TEXAS

**ST. JOHN'S (EVANGELIS I)** 700 Main St., 76801  
The Rev. Thomas G. Keithly, 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 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat; 10:30 Wed with Healing

## FORT WORTH, TEXAS

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

## LANCASTER, TEXAS

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

## 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

## PETERSBURG, VA.

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

## RICHMOND, VA.

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

## MADISON, WIS.

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

## MILWAUKEE, WIS.

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

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