

THE LIVING CHURCH



"At the Tomb," an ivory plaque sculpted in Cologne, Germany, in the late 17th century.



THE LIVING CHURCH

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The Day of Glory

The Lord is risen indeed! Alleluia! The resurrection of our Blessed Lord overshadows all else on the feast of Easter. Whatever aspects of Christian faith or experience we speak of, at Easter we must speak of them in the light of the resurrection.

There is no one more eloquent to lead us in proclaiming the Easter Gospel than Thomas Traherne, the great 17th century Anglican writer, who has appeared before in these pages, and whose meditations penetrate so deeply into the mystery of the resurrection. Readers of THE LIVING CHURCH can have the unique pleasure of sampling passages from his notebook on the Church Year which have never before been published: "Behold He that was Born among Beasts is now the Redemption of Men, and the Strength of Angels. He that lived among Publicans and Sinners is now Known to be the King of Glory, and is Adored by them; He that Died among

Thieves, now Lives and Reigns over Kings and Queens; He that was Bound hath Broken the Brazen Gates of Death; He who was Reviled is now Magnified; He who lay in the Sepulchre, now sitteth in the Heavens, laughing all His enemies to scorn."

For Traherne, the knowledge of the resurrection brings transcendent joy which lifts us above all earthly pleasures. Yet Traherne never forgets God's disclosure of himself in his created world. Acknowledging Jesus Christ as the incarnation of the eternal creative Word of God (John 1:1-3), Traherne speaks of him as Creator: "Christ was both our Creator and Redeemer, He made us on the Sixth Day, and Redeemed us on the same, upon a Good Friday Dying for us; and after both still rested the 7th Day. But how? His first Rest on the 7th Day, was from His Work of Creation, His second Rest was on that Day in the Grave from Pain. He rested the first Sabbath, to Bless it to our Celebration.

"He likewise rested on the last Sabbath of that kind, to Bury it there . . . He rose again upon the first Day of the Week, to sanctify it for Christians, as the Day whereon the Work of their Redemption was accomplished: the Day in which He entered into His Rest, His true Rest, and perfect Ease, the Day of Glory."

For members of the church, which Traherne, using the spelling of his day, characterizes as "Christian, Catholic, and Apostolick," Easter is the time we ourselves, while still on earth, share the joys of heaven. In the weeks ahead, we will see how this author works deeper and deeper into the meaning of this season.

"Blessed be thy Name, who hast given us such a Day wherein our feet may stand in the Gates of Jerusalem, our Hearts Rejoice, and our Tongues celebrate thy praises, thy victories, thy glories, thy Mercies in our Redemption."

THE EDITOR

Crack of Day

Gardens dawn differently than the rest of us, and this one even more so than the most. No quiet morning birding into birth. But an earthquake shaking back to breath and bone. Vast cosmic slap to waken broken lungs and bellow forth that stunned and wondering exclamation, Not here . . . but everywhere! The cave is empty don't you see, the world is full.

J. Barrie Shepherd

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LETTERS

Bishop Reeves Applauded

It is interesting to observe that many Episcopalians have long been opposed to "cultural imperialism" — the imposition of middle class American values on groups with their own legitimate customs and traditions. It is ironic that some of these same persons now seek to impose American *religious* biases on foreign Christians ill inclined to accept them.

I applaud Bishop Reeves for his apology to the English Church, for the issue to which he speaks represents blatant ethnocentrism at its worst [TLC, March 14].

(The Rev.) STEVEN R. FORD
St. Barnabas-on-the-Desert
Scottsdale, Ariz.

Youth Leaders

It was such a pleasant surprise for me to see the design team for the Episcopal Youth Event on your recent cover [TLC, March 14]. After struggling for many years to raise the visibility and credibility of youth ministry, it feels really good to have your publication give us so much coverage.

As I am sure you are aware, it helps the young people and those of us who work with them feel appreciated when we see our work acknowledged. Thank you for your interest and support of our efforts.

BOBBIE BEVILL
Youth Ministries Coordinator
Episcopal Church Center
New York City

We also wish to express appreciation to William Ferguson of The New Hampshire Churchman, who took the photo. Ed.

Old English Versions

Your book review of *The Lindisfarne Gospels* [TLC, Feb. 21] asserted that that manuscript contains the earliest surviving translation of the four Gospels into any form of English. This is doubtful. The Old English gloss in the Lindisfarne Gospels is not a proper translation at all, but a word for word crib (what Americans, I believe, call a "pony").

Two other texts each have a better claim to be considered the earliest surviving translation. The Macregol Gospels in the Bodleian Library at Oxford have an English gloss throughout; and while much of this is word for word like the Lindisfarne gloss (from which, indeed, it may well have been copied), the gloss to Matthew and to a few verses of John 18 is much freer, and can be read as

an English version in its own right.

There is also, however, a complete translation of all four Gospels into reasonably idiomatic Old English. Although the earliest surviving manuscripts of this date are from after 1000 A.D., there is reason to think the original may have been a generation or two older. If so, it may have predated the Lindisfarne and Macregol glosses.

All these works were probably written to help priests fulfill a canon of the English Church that appears to have been enacted in the reign of King Edgar (d. 975) or shortly after. This required the priest, after reading the Latin Gospel at mass, to explain its meaning to the people in their own tongue.

But the history of the English Bible goes back further still. Two psalters survive containing English glosses written in the ninth century, and there is some reason to think these were used in the cathedrals of Lichfield and Leicester before the Viking inroads. The Venerable Bede translated at least John 1.1 to 6.9 into English before his death in 735; unfortunately, his version has not survived.

Earlier yet, about 680, the cowherd Caedmon was inspired to paraphrase parts of scripture in English poetry. Although only a few lines of his work survive, we do have later Saxon poetic versions of Genesis, Exodus, Daniel, Judith, and much of the Psalms. Some or all of these, too, may well predate the Lindisfarne gloss.

WILLIAM COOKE

Toronto, Canada

Listening to Others

The Rev. Delbert Achuff, Jr. asked [TLC, March 21] the purpose of my article, "Common Criticisms of the Episcopal Church" [TLC, Feb. 14]. Lent is the season for self-examination, penitence, and renewal. What better time to consider our weaknesses and priorities — and resolve, with God's help to become better apostles, better disciples,

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for nursing homes . . .
for poorly lighted churches . . .
for those with limited vision . . .

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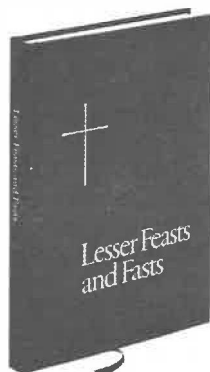
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and better servants of our Lord?

There are certain religious bodies which have permitted the myth of elitism to develop. Perhaps narcissism is a more appropriate term. Besides our church, this problem is seen in the Roman Catholic Church, Jehovah's Witnesses, Christian Scientists, Mormons, the holiness sects, and the Moral Majority.

Sometimes this is apparent in a local congregation. With unmitigated pride, persons announce: "I am a member of the Fifth Avenue Presbyterian Church. . . ." Or the Hillside Methodists, or St. Joseph in the Valley. What a boon it would be to Christianity if all these people would listen to what others are saying about them and seriously and prayerfully weigh the criticisms and act upon them.

Elitism is not a new sin. There were many Jewish leaders who boastfully wore the title, "God's chosen people." This resulted not in humility and dedication, but in "stiff necks" because there was no interest in bending down to live with others, to listen to others, and to lift others.

(The Rev.) ELDRED JOHNSTON (ret.)
Columbus, Ohio

1895 Prices

I was delighted to see a picture of St. John's Church, Elkhart, Ind., on the Church Services page [TLC, March 14] as my grandfather, Albert H. Ellwood, was the architect.

In his notes he wrote, "Seating capacity, including gallery, 500. Contract price, \$14,850, exclusive of glass and furniture." The church was built during 1895 and 1896. We four children were confirmed there. Miss Ruth Ellwood of Delaware, Ohio, and Dr. Robert S. Ellwood, Sr. of Mesa, Ariz., are still living, and we will get together in May.

(The Rev.) DONALD C. ELLWOOD (ret.)
Wethersfield, Conn.

Stations of the Cross

I note that the fairly new *Book of Occasional Services* includes all of the traditional 14 stations in its form for "The Way of the Cross." The introductory comments say that stations three, four, six, seven, nine, and 13 are based on inferences from the Gospel account or from pious legend and, if desired, may be omitted.

Why were these apocryphal stations included in the first place? Parishes where the stations have regularly been used are going to continue to use their familiar devotional manual forms, and most of these parishes already have the 14 crosses or pictures on their walls. The new book would have been an invaluable chance to introduce a needed reform, however.

Personally, I have always found this service to be intensely dull. Reduced to an eight station form, embellished with good hymns and a carefully prepared sermon (and not followed by Benediction), the service might prove to be inspiring.

NAME WITHHELD

Our only comment would be that the entire contents of this book are optional. Many people do like this service, and, as you note, parishes where it is habitual may desire all 14 stations.
Ed.

"Must" Reading

"Lay People at Work," by Julia Gallo-way [TLC, March 14], has to be one of the most positive, upbeat, and heart-warming articles that I have read in a very long time. To know that people are so alive and involved and care so deeply for each other gives one a deep awareness that the Episcopal Church is alive, and well, and still living the great adventure, in spite of all the distractions of the world.

This article should be *must* reading for every rector, vicar and vestryman in the church today. There is a great deal that is being done in Shreveport that should be done in every parish in America.

JOHN I. KOHLER, II
Baltimore, Md.

Expecting Forgiveness

Addressing the growing scandal of clerical divorce and remarriage: It is one thing when a couple has been divorced on general grounds of incompatibility, and a year or two down the road, one of them meets a more compatible partner.

On the other hand, I insist that it is always reprehensible, especially for a member of the clergy, to seek a divorce in order to be free to marry a *specific* person with whom he has *already* become involved. Any priest who is seriously contemplating such a course of action should be told by his bishop, in no uncertain terms, that the price must be his suspension and eventual deposition from the practice of his ministry.

I am not suggesting that divorce is the "unforgivable sin." Rather, the real issue is continuance in willful sin in the expectation of forgiveness — which, if I remember church history correctly, was part and parcel of the medieval abuse of buying and selling indulgences, a precipitating cause of the Reformation.

Perhaps some readers of TLC would disagree with the distinction I have made. After all, Bishop Corrigan is quoted as saying that, when in doubt, one should always go with the future, never with the past.

(The Rev.) LOWELL J. SATRE, JR.
St. Matthew's Church
Glasgow, Mont.

BOOKS

Eretz

THE HOLY LAND: A Survey of Its Landscape, Natural Features, and Cities in Relation to Biblical Events. By Alice Parmelee. Morehouse-Barlow. Pp. 135. \$5.95 paper.

Alice Parmelee's most recent paperback, volume six in the series *All About the Bible*, gives the reader an intimate look at "The Land" (*Eretz Israel*). She has interwoven the feel of the earth, water, and seasons with the sweep of Holy Land history.

Bible quotations and colorful writings of 19th and 20th century travelers appear naturally within her narrative. Miss Parmelee divides "The Land" into four parallel north-south zones: the coastal plain, the central highlands, the Rift valley, and the tableland of Trans-jordan.

The variety of landscape, climate, and holy sites is enhanced with line drawings and maps. This vividly written book is a "must" for those who seek a personal knowledge of the Holy Land.

NANCY GABRIELA CARROLL
Church of St. Elisabeth
Glencoe, Ill.

Corrective Influences

RICHARD HOOKER AND THE POLITICS OF A CHRISTIAN ENGLAND. By Robert K. Faulkner. University of California Press, Berkeley. Pp. x and 190. \$22.50.

This small but scholarly, closely argued, and well documented book presents a political scientist's reading of Hooker's *Of the Laws of Ecclesiastical Polity*, the great and influential work of the late 16th century Master of the Temple in London and rector of Bishop-sbourne in Kent. Prof. Faulkner takes into account the entire expanse of the *Laws* in logical order, from the philosophical/theological first books to the ecclesiological/political last books.

His general thesis is the strongly positive one that Hooker was not so much concerned to explain and defend the English religious settlement as to further reform and modify it, in tune with his judicious insights into the workings of men and governments. In this Hooker's wisdom is apparent — a wisdom the author believes to be of continuing value — and is imbued with both Aristotelianism and Christianity, two elements in his thinking exercising corrective influence on each other.

The book makes use of the *Folger Library Edition of the Works of Richard Hooker*, edited by W. Speed Hill, but was published before the commentaries on the *Laws* were available. This may or

may not be detrimental. There are, of course, other possible readings of the *Laws*. The theologian sees things differently, but will benefit from the existence of Faulkner's commendable book.

(The Rev.) JOHN E. BOOTY
Prof. of Church History
Episcopal Divinity School
Cambridge, Mass.

Technical Study

ONCE MORE ASTONISHED: The Parables of Jesus. By Jan Lambrecht. Crossroad. Pp. 245. \$9.95 paper.

Prof. Lambrecht's purpose is to recover, if possible, the words of Jesus himself, or to reach the earliest tradition, to understand how the parables functioned at various points of the tradition and how they may function today.

This process of unravelling does seem to attenuate the direct paradoxical effect of some of the parables. For example, about the Good Samaritan, the author explains the ambiguity in the question, "Who was neighbor...?" as "probably the accidental result of Luke's inattentiveness." This seems an odd way of resolving the problem.

Recognizing the dangers of critical study, he writes somewhat defensively, "...our investigation was neither destructive nor sterile, even if much atten-

tion had to be given to the complexities of the rewritten, compiled, adapted, and actualized traditions which make up a Gospel."

Prof. Lambrecht is a distinguished scholar from the Catholic University of Louvain, and his book comes with a strong commendation by Raymond E. Brown. Indeed, the author's control of methodology and his learning are impressive, and his writing clear and uncomplicated. The book is aptly titled: one never ceases to be astonished by the range and variety of the stories Jesus told with such disarming simplicity, and by the continuing challenge they present to the interpreter.

(The Rev.) LEO MALANIA
St. David's Church
Cambria Heights, N.Y.
and the George F. Mercer
Memorial School of Theology
Garden City, L.I., N.Y.

Consolation

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in God's grace
of a little girl dancing.

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Archbishop Besieged

On March 11, the Archbishop of Canterbury was besieged by demonstrators as he preached from the pulpit of St. Nicholas Church in Liverpool. Dr. Runcie was reported to have been visibly shaken when Protestant militants, protesting his support for the upcoming visit of Pope John Paul II to Britain, shouted, "Judas! Traitor!" at him.

After his pleas for prayers and silence went unheeded, the archbishop knelt at the altar for a moment before retreating to his car as police held back more shouting, placard-waving demonstrators outside of the church. The protestors, members of the Protestant Action Committee formed to oppose the pope's visit, were particularly angry about the pope's planned appearance at Liverpool Cathedral.

In an earlier protest linked to the papal visit, 1,000 members of the Merseyside Orange Lodge invaded Liverpool Cathedral, forcing worshipers to move to a side chapel [TLC, Jan. 17].

From Belfast, the Rev. Ian Paisley, a hardline militant, warned that the March 11 incident "was only the beginning." He praised the demonstrators, saying that Protestants "resent the interference of the Roman Catholic hierarchy in the civil and religious liberties of the Protestant people," and accused Dr.

Runcie of betraying "the Protestant Reformed Church of England . . . his treachery must now be brought home to him, the nation, and the queen," Mr. Paisley said.

Dr. Runcie took the papal visit as his subject when he addressed the February meeting of the Church of England General Synod. He acknowledged that there were what he called "reasonable qualms and reservations about the pope's visit," but insisted "it is certainly not the Christian way to greet a great Christian leader with a mind full of suspicious negativity and hostility."

Cardinal Basil Hume's announcement that Pope John Paul II would have an audience with Queen Elizabeth during his six day visit added to the uneasiness felt in some quarters in England, as did the recent upgrading in diplomatic relations between Britain and the Vatican [TLC, March 21]. The Protestant Reformation Society of the Church of England charged that the pope's meeting with the sovereign "would be in violation of the queen's constitutional oath to uphold the Protestant religion."

A constitutional question also has been raised about an offering of commemorative plaques from the Royal Mint, which depict the queen and the pope facing one another. Critics charge that the plaques, which are to be minted of platinum, gold, silver, and bronze and

will sell for up to £1,250, give the connotation of an official visit.

Anglican and Roman Catholic leaders in Liverpool said that the March 11 protest strengthened their determination for reconciliation. "It may have looked like a defeat, but a lot of hearts and minds were changed by the return of the ugly face of sectarian division to this city," said the Rt. Rev. David Sheppard, Bishop of Liverpool.

"We Have to Be Concerned"

If the churches tried harder to improve their programs, the Reagan administration might take church concern about social service cutbacks more seriously, according to Presiding Bishop John M. Allin.

As it is, the message isn't getting through, Bishop Allin said, referring to his efforts and those of other religious leaders to convince members of Congress and Vice President George Bush that U.S. churches simply don't have the money to fill the gap left by budget reductions.

"We're hearing now from all sections of the country about this concern," the Presiding Bishop said. "It's a fact that the government can't go ahead operating just on a total deficit. But by the same token, we have to be concerned about citizens who are in need. And they're not just going to get over it. There has to be a transition. I'm not quite sure that transition has been planned out sufficiently."

Referring to the upcoming General Convention, Bishop Allin said he hoped that "we won't just spend our time passing resolutions and making proclamations," but that the convention would put "some real effort into what we're going to do instead of saying what the world ought to do . . . the more you do of that, the more chance there is that others will join you in trying to make a difference."

Alternative Investments

A conference on alternative investment, co-sponsored by the National Council of Churches' working group on domestic hunger and poverty and its affiliated Interfaith Center on Corporate Responsibility drew more than 100 financial officers and social program workers from mainline churches to New York City early in March.

The conferees concluded that a clear-



Dr. Runcie and demonstrators in Liverpool: Only the beginning?

RNS

inghouse is needed to promote church investment in community development in low income city and rural areas. The Rt. Rev. John H. Burt, Bishop of Ohio, pointed out that as a result of corporate and government "dis-investment" in older industrial areas, economic catastrophe and loss of jobs is taking place in those areas as well.

Bishop Burt referred to efforts begun in 1978 by a coalition of clergy and workers in Youngstown, Ohio, to buy a steel mill that was closed abruptly. Although the Mahoning Valley coalition's efforts proved futile, there need to be more church responses of this kind, he said.

The conference also focused on the presence of large resources controlled by churches that could be committed to alternative investment. A major legal obstacle to the investment of church funds in development projects has been the so-called "prudent man rule" which governs investment responsibilities and has generally been interpreted to emphasize the need for financial officers to exercise "good stewardship" by investing church funds for the maximum return on the dollar.

Robert Potter, an attorney and Episcopal layman, questioned this assumption and said the rule had been applied mistakenly in churches to the large body of unrestricted endowment funds. He said perhaps as much as 35 percent of total church investment funds have been classified as restricted, and suggested that churches look more closely at the conditions under which investment funds have been contributed.

The key question, Mr. Potter said, is what are the objectives of a church. If one of those objectives is a concern for the poor, then a church can give or loan money to projects designed to assist the poor, barring restrictions to the contrary on the use of church funds, he said.

Clergy Compensation

The Church Pension Fund recently released several reports dealing with clergy compensation in all the dioceses of the Episcopal Church. One listing gives the rankings of all dioceses by median compensations. The median is that compensation figure where an equal number of clergy are earning more salary as those earning less.

A related report adjusts the median salary to the federal cost of living standards existing in the various dioceses translated into dollar figures, thus recognizing the variance of the purchasing power of the dollar from one area to another.

The Diocese of Delaware has the highest ranking — \$25,125 and the Diocese of Northern Michigan the lowest — \$15,657. Dioceses in the middle are Northern California, \$20,087; Kansas,

Call for a Summit

At the end of a week-long visit to the World Council of Churches and other international organizations based in Geneva, Switzerland, the Most Rev. Robert Runcie, Archbishop of Canterbury, called for a world peace summit meeting of Christian leaders, and suggested Jerusalem as a possible site for such a conference.

"I think it would be of symbolic importance if, say, ten of the main Christian leaders were to gather together in some neutral place to pray, reflect in conversation together, and to express their commitment to peace," he said.

Although the archbishop is aware of a peace conference called for mid-May in Moscow by Russian Orthodox Patriarch Pimen and of a proposal by Swedish Lutheran Archbishop Olof Sundby for a world peace conference projected for early 1983, he said, "I recognize that such conferences may easily be politically manipulated. My ultimate hope is that there may be an interfaith summit." Dr. Runcie said he plans to discuss the proposal with Pope John Paul II in England in May.

\$20,025; Oklahoma, \$20,000; and New York, \$20,000.

When the dollar's purchasing power is considered, clergy in the Diocese of Northwest Texas are best off, and clergy salaries in the Diocese of Albany are considered the lowest. The Dioceses of Kentucky, East Carolina, Chicago, and San Diego are ranked in the middle salary bracket here.

COCU Is 20

In Louisville, Ky., 100 representatives of ten American churches, including the Episcopal Church, that have been discussing possible union for 20 years called on their denominations to pledge to continue until some form of union takes place.

The Consultation on Church Union delegates urged the adoption of a covenant, as a theological obligation, among the ten churches, which would bind them together as a step toward union. The gradual union might include such early steps as removing the barriers to free transfer of membership, providing interchangeability of ministers, and initiating joint work and decision-making at all levels.

COCU directed its church order commission to draw up such a covenant and return it in 1984 for approval by delegates prior to sending it out to each church for action by the mid-80s. The step was designed to provide a new vitality and direction for the movement as it enters its third decade.

At the 15th COCU plenary in Louisville, the traditional Christian concept of "covenant" was embraced as a means of underscoring commitment to eventual union, while understanding that union will come only through building relationships and not through legislating a plan.

The tone was set for the covenant action by the Rev. Gerald F. Moede, gen-

eral secretary of COCU, in his "state of union" address. Dr. Moede, a United Methodist, declared that "once covenant is entered into, life will not be the same." The covenant, he said, "would give us joints, ligaments, a few sinews to put on the theological skeleton we have, so the body could take shape. . . . It would not impose a blueprint, but would rather take shape from shared relationships of mission and worship."

Representatives of all ten member churches served as concelebrants in a eucharistic liturgy prepared by the consultation's commission on worship and published just prior to the plenary session.

Plans for World Assembly

Meeting in Geneva, Switzerland, in mid-February, the World Council of Churches' executive committee, chaired by the Most Rev. Edward Scott, Primate of Canada, concentrated upon developing the theme and issues of the next WCC assembly. The assembly will bring Christians from around the world to Vancouver, B.C., in the summer of 1983.

The committee set out the assembly theme, "Jesus Christ — the Life of the World," in four sub-themes: "Life, a Gift of God;" "Life Confronting and Overcoming Death;" "Life in its Fullness;" and "Life in Unity." Also approved were eight assembly issues related to the work of the WCC since its last assembly in Kenya in 1975.

Besides assembly preparation, the committee reviewed WCC ecumenical activities since the WCC central committee met last August in Dresden, German Democratic Republic. The committee was briefed on the situation of churches in the Sudan, Ethiopia, Egypt, and Central America.

The financial report showed the WCC ending 1981 with an almost balanced budget.

A World Redeemed

St. John of Damascus, poetic,

biblical and sensible,

continues to be in dialogue

with the church today.

By JAMES E. FURMAN

Come, ye faithful, raise the strain of triumphant gladness. . . .” The invitation of hymn 94 is taken up every Easter in liturgies throughout the English-speaking world. Indeed, it is hard to imagine an Anglican congregation that does not sing this colorful, image-filled text at least once during the Great Fifty Days.

But who wrote the original Greek words? The answer is interesting for “Come, ye faithful,” as well as “Thou hallowed chosen morn” and “The day of resurrection!” represent the work of a great monastic theologian, St. John of Damascus.

The world of St. John of Damascus, in the seventh and eighth centuries, centered on the Middle East, a world in which Islam and the Arabs were newly victorious, where the church and the Greco-Roman Mediterranean heritage were retreating. Areas that had been the heartland of early Christianity (Egypt, Palestine, Syria) were now provinces of the empire created by the heirs of Mo-

ammed. Christians were still numerically strong from Alexandria to Antioch, but their divisions and the missionary zeal of their conquerors had undercut their position.

Christian Caesars still ruled much of Asia Minor from the new Rome of Constantinople. However, this created problems for Christians living in the Muslim world: not only was their religion officially superseded, but their political loyalty was always open to question. Behind its untidy border with Islam, Byzantium struggled to achieve internal stability and to recover its lost lands.

This energetic effort included the religious strategy of a sturdy soldier-emperor, Leo III (“the Isaurian”). He emphasized loyalty to the Christian state, seeking to minimize devotion to the saints and the wonder workers central to popular religious enthusiasm. For Leo and his supporters, Christ and the emperor were to counter-balance Allah and his prophet.

Consequently, the holy images (the icons) that embodied alternative points of devotion had to be removed from all churches in the empire. Thus, “iconoclasm,” the suppression of icons, was never merely a matter of aesthetics or

decoration, it was always a highly controversial approach to life and faith, touching issues of national security and corporate worship.

Our biographical sources do not allow us a firm grasp on precise dates, but John seems to have been born about 675. As the son of the representative (“logothete”) of the Christian community at the glittering court in Damascus, John grew up in a privileged but high pressure environment. Along with his foster brother Cosmas, he was given an excellent and wide-ranging education by a private tutor, a Sicilian monk brought to Syria as a slave.

John succeeded his father in office but was dismissed due to suspicion that he was in some way a Byzantine agent. About 715, he entered the Mar Saba monastery in the arid hill country ten miles southeast of Jerusalem.

Founded in 484, Mar Saba even today is precariously poised midway up the face of a 500-foot cliff that faces out toward the Dead Sea. This austere setting was John’s home until his death, the place in which he created his lasting monument, the poetry that enriches Orthodox liturgy and the books that present Orthodox faith.

John wrote three treatises against the iconoclasts. Along with his development of rhythmic prose poems for the liturgy, these books were the basis of his contemporary reputation. Deeply scriptural, his attack on the iconoclasts was also pointedly logical. He asked why it was acceptable to describe the life of Christ as he had in his hymns, but not to picture it; to enjoy the wonderful works of God, but not to portray them.

For John, the material things of worship were strong aids to spiritual response, leading the soul through the senses. In these views, John gave intellectual shape to the Christian intuition of the bulk of his fellow believers.

The Fountain of Wisdom (Pege Gnoeseos) is John’s largest work, surviving in a complete form. Unlike various sermons and short doctrinal writings, it has been accepted without question as the work of John. In *The Fountain of Wisdom*, John collects the accepted views of earlier theologians and relates them to each other and their biblical roots. Despite — but perhaps because of — its complete lack of originality, *The Fountain of Wisdom* became extremely influential. The Western Middle Ages took it as an intellectual classic, using its method of collecting and comparing ideas as the foundation of scholasticism. The Eastern Church treated it differently, accepting it as the conclusion to ages of analysis and confrontation.

John’s *Fountain of Wisdom* continues to provide lively Christian insight for those who sing the Master’s songs. John calls us to humility in our discussion of God — as do the best theologians of every era. “Many of the things relating

The Rev. James E. Furman is the rector of the Church of Sts. Peter and Paul, El Centro, Calif.

to God, therefore, that are dimly understood cannot be put into fitting terms, but on things above us we cannot do else than express ourselves according to our limited capacity. . . ." (p.1, *Fountain*, Vol. IX, *Nicene and Post-Nicene Fathers, Second Series*).

His eloquence often piles up so many rich ideas that our minds overload in recognition of the awesome mystery that is the subject of the effort. Thus, he writes, "We believe, then, in one God, one beginning, having no beginning, uncreated, unbegotten, imperishable and immortal, everlasting, infinite, uncircumscribed, boundless, of infinite power, simple, uncompound, incorporeal, without flux, passionless, unchangeable, unalterable, unseen, the fountain of goodness and justice, the light of the mind, inaccessible; a power known by no measure, measurable only by his own will alone . . ." (p. 6, *Fountain*, Vol. IX, *Nicene and Post-Nicene Fathers, Second Series*). This typical sentence continues for another three column inches before reaching its rhapsodic conclusion.

Islam is often described as fatalistic. Almost as often, it is suggested that Eastern Christianity has borrowed this attitude from its environment. Indeed, this could be suggested of John. However, it seems truer to see in John a profound faith in what God has expressed in Christ, establishing a world that is clearly loved and surely redeemed. This faith shapes his comments on "the human condition" in a divinely ordered world, the world in which Easter is both a supreme revelation and a profound wonder.

"Providence," says John, "often permits the just man to encounter misfortune in order that he may reveal to others the virtue that lies concealed within him, as was the case with Job. At other times, it allows something strange to be done in order that something great and marvelous might be accomplished through the seemingly strange act, as when the salvation of man was brought about through the cross. In another way, it allows the pious man to suffer sore trials in order that he may not depart from a right conscience, nor lapse into pride on account of the power and grace granted to him, as was the case with Paul.

"One man is forsaken for a season with a view to another's restoration, in order that others when they see his state may be taught a lesson, as in the case of Lazarus and the rich man. . . .

"Again another is permitted to suffer in order to stir up emulation in the breasts of others, so that others by magnifying the glory of the sufferer may resolutely welcome suffering in the hope of future glory and the desire for future blessings, as in the case of the martyrs.

"Another is allowed to fall at times into some act of baseness in order that another worse fault may be thus cor-

rected; as, for instance, when God allows a man who takes pride in his virtue and righteousness to fall away into fornication in order that he may be brought through this fall into the perception of his own weakness and be humbled and approach and make confession to the Lord" (pp. 41-42, *Fountain*, Vol. IX).

Perhaps there is an unwritten comment or two in John's work that is of importance. One could be that the church must be itself and be true to its own sources of understanding. This is the heart of his opposition to iconoclasm. Doctrine cannot come from outside, nor can Christian thinking become "the mir-

ror image" of what it seeks to oppose.

A second point might be well summed up in the title of John Stott's 1972 book, *Your Mind Matters*. In a period when personal *emotional* feeling is so stressed as an aspect of religion, this is not an unimportant reminder from within the Christian tradition.

These comments and quotations are an all too brief introduction to a challenging theologian. St. John of Damascus is poetic, biblical, and sensible. He, therefore, continues to be in dialogue with the church of today as part of what he called "the whole choir of the saints."

The Garden

The garden is lovely, Lord.
So colorful, serene . . .
I love the lilies
poised like trumpets,
eager to proclaim
the Easter message. . . .
But the time is not yet full
and there is
Aloneness and fear.

Mums: yellow, white, and purple
Pirouette in ballet harmony.
But for all their graceful discipline
the dance is empty, barren
Because the time is not yet full
and there is
Aloneness and fear.

Tiny sprigs of wild flowers
pop out their regal purple faces,
ready to hail the King of Kings.
But the coronation room is empty and cold .
Because the time is not yet full
and there is
Aloneness and fear.

Fair-favored daisies
wave gently their pristine faces.
How lovely these sundrops
crowned in frilly white!
Yet their beauty is fragile:
See! One wilts beneath my gaze!
Because the time is not yet full
and there is
Aloneness and fear.

Favored flowers!
Planted at his feet
in garden agony
as the dying begins.
Seeds washed with his tears
Sprout into new life
As Easter's fullness dawns,
to banish
Aloneness and fear.

Jean Hawkins

How Many Children Do You Have?

By ELLIN R. LEGGETT

For some time after that dreary February afternoon when our lives were instantly and permanently sheared in half by a single phone call . . . our bright, handsome, popular son Jonathan, age 15, crushed to death beneath the wheels of the bus that had carried him safely to and from school for the past seven years . . . for some time, we were surrounded by love and concern expressed in tangible, practical ways as we tried to adjust

to the first break in our closely-knit family circle of five.

But no one had prepared us. No one had warned us of the pain and confusion we would experience when faced with a simple question: "How many children do you have?"

For us this trauma was mercifully postponed. In this small city, our tragedy and the ensuing investigation were front page news. While we sometimes longed to grieve in private, notoriety brought us comforting letters from other bereaved parents, many of them strangers, with whom we formed an invisible community of suffering that in some way eased our individual pain. For a time it seemed as though there couldn't be anyone within several counties who didn't know our story.

But it was bound to happen when we

met new people. The quick introductions, the polite smiles, the exchange of pleasantries . . . and then: "How many children do you have?" At first, I was caught off guard; it seemed easiest to answer, "Two." In a rush of grief and guilt, I realized I had disowned my youngest child. The sense of loss was excruciating.

How had I fallen into this trap? Experts in grief counseling tell us that it is vital for any bereaved person to talk of the one who has died. But in our death-denying culture, we who mourn are often met by a conspiracy of silence. Sometimes it stems from a sincere, if misguided, desire of others to spare us further pain. More often, unfortunately, it arises from selfishness and fear. The result is the same: the *dead* are not fit subjects for polite conversation. (If we need to talk, we may have to pay a professional to listen to us!) Thus we deny not only death, but life as well. Our loved one becomes a non-person; this is the ultimate bereavement.

I had politely acquiesced in this "silent treatment," assuming that my mention of death would cause embarrassment to the person I had just met. And, by doing so, I had revealed a large gap between my faith and my practice, a gap shared by all too many Christians, clergy and lay persons alike. In this regard, as in so much else, we have conformed to the world.

Regularly we Christians affirm our belief in "the communion of saints, the resurrection of the body, and the life everlasting." And St. Paul tells us that to be absent from the body is to be present with the Lord. (Indeed, the funeral service for our son was like a huge victory celebration, full of affirmation and hope.) We say this — on and on, day after day, year after year. Well, is it true, or isn't it?

You never know how strong a rope is until you have to hang by it — and this aspect of my faith had lain coiled up like that rope for many years. I never really needed it before. Now, having tested it, I find it is more than strong enough.

We have decided to be true to our beliefs, to witness to Jonathan's continued reality. If it makes people uncomfortable to hear that we have a son in heaven (or with the Lord, or however we want to word it), that's their problem, no longer ours.

We are and always will be a family of five. The break in the circle will be mended; indeed it is mended each time we gather with "all the company of heaven" at the communion table. True, we grieve because we will never again experience Jonathan's physical presence, and our lives are the poorer for his absence. Death is very, very real. But so is Resurrection.

How many children do we have? the same number we've always had — thanks be to God!

Ellin Leggett is a homemaker who lives in Washington, Pa., where her husband John is rector of Trinity Church on the edge of the Washington and Jefferson College campus. The Leggetts' three children are David, 21; Martha, 19; and Jonathan, who inspired this article.

The Bells

Morning breaks
and is splendidly broken.
Church bells sing in cadenced tumult
all across the town.

I fling wider my window,
greet the pealing
with a rush of joy.

Thank God for those bells
on this morning.

Thank God for other church bells
in other cities, other countries,
that I have heard
on other days.

Thank God for every bell
whose strong bronze throat
announces Him
to listening men
and to the almost-almost-deafened men
this day.

Eva McAllister

He Is Risen

O God, you led your ancient people by a pillar of cloud by day and a pillar of fire by night: Grant that we, who serve you now on earth, may come to the joy of that heavenly Jerusalem, where all tears are wiped away and where your saints forever sing your praise; through Jesus Christ our Lord. Amen.

(Book of Common Prayer, p. 290)

The Easter procession is a long one. It began thousands of years ago at the time of the spring full moon, when a band of runaway slaves followed a strange cloud across the desert out of Egypt and then found a dry path opening before them across the northern edge of the Red Sea. The procession continued as the Hebrews, generation after generation, century after century, celebrated their feast of the Passover.

The procession moved on as some frightened women came to a tomb in a garden early on Sunday morning during the Passover week, and found the tomb empty.

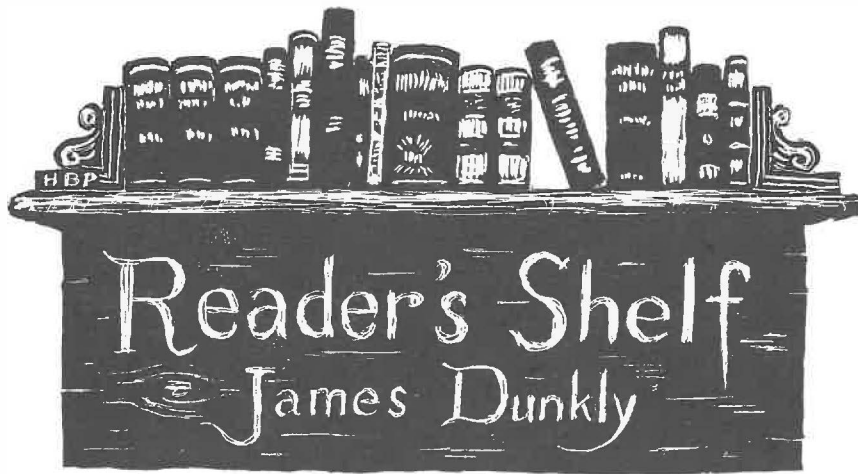
Later the Risen One met with his followers and ate and drank with them. The procession has continued as his disciples, generation after generation, have proclaimed his resurrection, and have assembled together at this same time of the spring full moon to celebrate it.

Now to us, in our generation, comes the sacred task of witnessing to the resurrection of Jesus Christ. It is a unique event in the entire span of human history, an event that gives meaning, purpose, and hope to your life and my life. "Therefore let us keep the feast. Alleluia."



Our Greetings

It is a great pleasure for THE LIVING CHURCH and its staff to extend our Easter greetings to our readers. May the joy of this day and this season be with you and all whom you love. May the Risen Lord grant to you, and to all of us, his blessing and his peace.



THE GODDESS: Mythological Images of the Feminine. By Christine Downing. Crossroad. Pp. xii and 250. \$14.95.

A look at the great female figures of Greek antiquity as illuminating both more modern mythic structures about women and the nature of myth itself. Downing, the first woman to be president of the American Academy of Religion, chairs the department of religious studies at San Diego State University; she also teaches at the California School of Professional Psychology.

A FUTURE FOR THE HISTORICAL JESUS: The Place of Jesus in Preaching and Theology. By Leander E. Keck. Fortress. Pp. 288. \$10.95 paper.

Reprint of the 1971 edition of an important and readable study by the eminent New Testament scholar and preacher who is now dean of Yale Divinity School. In a 12-page addendum to the reissue, Keck comments on the recent Christologies of Frans Jozef van Beeck and Edward Schillebeeckx, and he reaffirms his conviction that historical exegesis is fundamental to understanding the Bible and to recovering a sense of what Jesus meant to the earliest Christians. Those who know Keck's first-rate book on preaching, *The Bible in the Pulpit*, will find here some of the exegetical and theological underpinnings for that book; those who know neither have a treat in store.

LOVE UNTIL IT HURTS. By Daphne Rae. Harper & Row. Pp. 96. \$9.95 paper.

A tribute to Mother Teresa by one who has worked with her in Calcutta. Many photographs are included, along with some prayers, as well as descriptions of the work of the Missionaries of Charity.

UNDERSTANDING LONELINESS. By Edgar N. Jackson. Fortress. Pp. xiv and 146. \$6.95 paper.

A study of loneliness by a well known writer on separation, loss, and grief.

NEW IMMIGRANTS: Portraits in Passage. By Thomas Bentz. Pilgrim. Pp. xxv and 209. \$7.95 paper.

Thirteen immigrant families from a number of different countries tell their stories in this book, which will be of interest to the growing number of congregations sponsoring such families.

TENSIONS BETWEEN THE CHURCHES OF THE FIRST WORLD AND THE THIRD WORLD. Edited by Virgil Elizondo and Norbert Greinacher. English language editor: Marcus Lefebure. Seabury. Pp. ix and 94. \$6.95 paper.

Volume 144 in *Concilium*, the ongoing journal of responses to issues in the modern church, primarily (but not exclusively) by Roman Catholics. Three ar-

ticles on the conflict between First and Third World as seen in the church (by Francois Houtart, Kuno Füssel, and M.-D. Chenu) open the volume, followed by four historical essays: Robert Morgan (Anglican) on the one fellowship of churches in the New Testament, Agnes Cunningham on developing ecclesial forms in the post-apostolic period, Dorothy Folliard on the Carolingian reform, and Enrique Dussel on the expansion of Christianity from the 14th century onwards.

The book's third section includes Clovis Boff on the nature of basic Christian communities, Tsishiku Tshibangu on how "maturity" in a young church is to be assessed, Jacques van Nieuwenhove on the implications of the Puebla Conference for the whole church, and Paulo Evaristo Arns on the communion of the churches in society. The final document of the International Ecumenical Congress of Theology (São Paulo, 1980) is printed at the end of the volume. Like most of the *Concilium* volumes, this one is a good starting point for studying its subject.

BEYOND MERE OBEDIENCE. By Dorothee Soelle. Translated by Lawrence W. Denef. Pilgrim. Pp. xxii and 73. \$5.95 paper.

Originally published in German in 1968, this essay is here provided with a new foreword by the author, whose work in political theology is well known in the USA, where she now spends part of her teaching time (at Union Seminary in New York). Where obedience led in recent German history pervades this book, and Soelle proposes "creative obedience" as the proper countermeasure. That kind of creativity involves ideological critique of ourselves, of our society, and of our theological roots; neither antiseptic exegesis nor simplistic piety releases the Bible's real power.

THE ETHOS OF THE BIBLE. By Birger Gerhardsson. Translated by Stephen Westerholm. Fortress. Pp. viii and 152. \$8.95 paper.

The love command is central to both Judaism and Christianity and provides the key to the ethos of the Bible, that which gives unity to the very diverse collection of biblical writings. Matthew, Paul, and John are given special attention. Gerhardsson teaches New Testament at Lund; this book was originally written for a Swedish symposium on ethics and Christian faith.

A THOUSAND REASONS FOR LIVING. By Dom Helder Cãmara. Edited by José de Broucker. Translated by Alan Neame. Fortress. Pp. 128. \$6.95.

A selection of meditations by Archbishop Cãmara, world-famous Brazilian protagonist of the poor.

Christ Hoarse

I am your word
gone skimming and slithering out across
the wet streets of the air
wrenching awry
the gaze of your people.
I am a needle passing through the camel's eye.

Pete Green

BRIEFLY...

Seven members of the Episcopal Asiamerica Ministry Commission met in New York for three days in late January to discuss issues and events relating to ministries involving Asian American and Pacific island peoples in a number of Episcopal dioceses. The commission received 15 requests for funds from eight dioceses totaling \$106,929. Twelve requests were funded at a total of \$65,000, which was what the commission had available to assist dioceses in the further development of Asian American ministries. Other grant requests were recommended by the commission to the Presiding Bishop's Fund, the Coalition for Human Needs, and the World Mission offices.

Hudsonia, non-profit environmental consulting corporation based at Bard College, Annandale-on-Hudson, N.Y., has been awarded \$50,000 by the New York State Department of Environmental Conservation for a study project on the creation of a Hudson River estuarine sanctuary. Four sanctuary sites along the Hudson may join a dozen state-managed sanctuaries on the Atlantic, Gulf, Pacific, and Great Lakes coasts. They are dedicated to research on coastal zone ecology and the education of the public on the coastal zone.

Lord Arthur Michael Ramsey and Lady Ramsey arrived in Wisconsin in February to spend six weeks at Nashotah House. During his stay, the retired 100th Archbishop of Canterbury plans to deliver a series of lectures entitled "Cross and Resurrection: A Theological Study," and to offer a course in ascetical theology at the Episcopal seminary. This is the Ramseys' sixth visit to Nashotah House.

The Magician's Nephew, chronologically the first book of C.S. Lewis's *Chronicles of Narnia* series, is being prepared for production. Glenray Productions and the Episcopal-Radio-TV Foundation of Atlanta plan to co-produce the film, which will be shown first in movie theatres and later on television. The Episcopal Radio-TV Foundation brought *The Lion, the Witch and the Wardrobe* to the television screen in 1979.

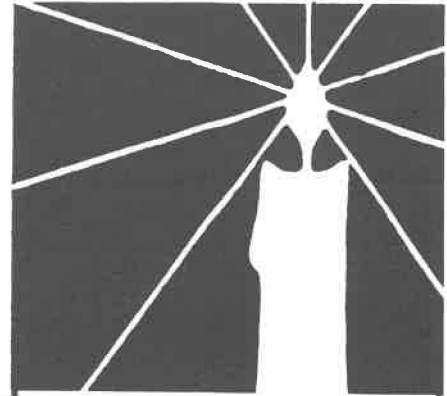
Claudine Williams, president and owner of the Las Vegas Holiday Inn Hotel and Casino, has become the first

woman to serve as president of the board of trustees of St. Jude's Ranch for Children. Mrs. Williams and her late husband were active supporters of St. Jude's during the ranch's early years. "I am excited about the opportunities of service facing us at the ranch," she said. "I am looking forward to working closely with Fr. Ward [the Rev. Herbert Ward, St. Jude's executive director] and the staff as we meet the challenges of the 80s to enlarge our facilities and to continue improving our program for the children for whom we care." Mrs. Williams is a member of All Saints' Church in Las Vegas.

Fear of nuclear warfare is causing Americans to seek immediate gratification and to make only short-term goals, a psychiatrist told members of the Minneapolis Ministerial Association recently. Dr. C. MacKenzie is co-chairman of the Twin Cities' chapter of Physicians for Social Responsibility, a group which seeks to alert people to the human costs of a nuclear arms race. Many people, he noted, have a feeling of despair, powerlessness, and hopelessness about the nuclear build-up, and partly due to their fear, "the unit of time in America has become the weekend," he said.

The Rev. Harry E. Rahming, rector emeritus of the Church of the Holy Redeemer in Denver, was honored at a luncheon in that city recently. Dr. Rahming, 87, was rector of the predominantly black congregation for 46 years, the longest rectorate in the history of the Diocese of Colorado. His great-grandmother, who was of Indian and French blood, was confirmed in 1796 by the Rt. Rev. Samuel Seabury in Woodstock, Conn. Dr. Rahming says that since his ordination to the priesthood in 1918, he has missed saying Mass on only four Sundays. Although he retired in 1966, he has served since then as priest associate at St. Mary's Church, Denver.

Theodore Baehr, president of the Episcopal Radio-TV Foundation, recently asserted that to be faithful to the First Amendment, PBS television stations "should carry a wide variety of religious programs." Although some stations have expressed the fear that they would have to take all religious programming given to them, Dr. Baehr said this was not the case. "In the light of the history of the FCC, the stations are free to choose balanced and representative programming." He urged TV viewers to ask local stations to carry the new PBS series, "Perspectives," a product of the Protestant Hour.



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PEOPLE and places

Appointments

The Rev. Thomas M. Dunnam has for some time been rector of the Church of the Good Shepherd, Mobile, Ala. Add: 605 Donald St., Mobile 36617.

The Rev. Helen L. McClenahan is working in a residency program at Deaconess Hospital in St. Louis, Mo. Add: 7717 Gannon Ave., St. Louis, 63130.

The Rev. Robert M. Raymond is curate at St. Paul's Church, Lakewood, Col. Add: 9200 W. Tenth Ave., Lakewood 80215.

The Rev. F.H. (Pat) Ryan, Jr., co-vicar of St. Paul's Church, Marfa, Texas, is now priest-in-charge of St. James Church, Alpine, Texas. The Rev. Lee Sleeper, a deacon, is the assistant at St. James Church.

The Rev. Clyde Shuler is a psychiatric social worker at the St. Louis State Hospital, 5400 Arsenal St., St. Louis, Mo. 63139.

Ordinations

Priests

Idaho—Andrew Gordon Kadel, curate, St. Matthew's Church, Lincoln, Neb.

Western Louisiana—Lee J. Humphrey, vicar, St. John's Church, Oakdale, La. Add: Box 777, Oakdale 71463. The occasion also marked the 40th anniversary of Fr. and Mrs. Humphrey's wedding. He is a retired colonel in the Air Force, working as a non-stipendiary priest.

Southwest Florida—P. Augustin Browy, assistant, Christ Church, Pensacola, Fla. Add: 4700 Casenave Dr., Pensacola 32504.

Deacons

Virgin Islands—Rufus Martin, assistant, Chapel of the Holy Spirit, St. Thomas.

Retirements

The Rev. Charles Lawrence has retired as professor of systematic and moral theology and liturgics at the Episcopal Theological Seminary in Kentucky after 22 years of teaching there. Add: 1209 Colonial Dr., Lexington, Ky. 40504.

Changes of Address

The Rev. Peter A. Molnar, vicar of St. Mary's Church, Clementon, N.J., has a new address: Box 129, Blackwood, N.J. 08012. Business address: Mental Health Administrator, Camden County, Lakeland, N.J. 08021.

The Rev. John D. Thomas, non-parochial, may be addressed at Hiawatha Rd., Box 17, South Wallfleet, Mass. 02663-0017.

Deaths

Mary Niven Alston, devoted Episcopalian, author, and philanthropist, died in New York on December 30.

Her major written work was a trilogy called *The Seekers*, written under the pen name of Marian Niven. The novels, laid in Egypt of the Ptolemys, develop the concept that preparation for the coming of the Messiah was going on all around the Mediterranean prior to the birth of Christ. In addition to her degree in classical archaeology from Bryn Mawr, she held a master's degree in history from Columbia University and studied under Paul Tillich at Union Theological Seminary in New York. Miss Alston traveled extensively in her study of ancient civilizations. She was the daughter of Dr. Louis Alston and Charlotte McKinney Alston, most generous benefactors of the Episcopal Church and educational institutions.

CLASSIFIED

POSITIONS OFFERED (ACC)

CANDIDATES for rector wanted: All Saints' Anglican Church, Charlottesville, Va., seeks male priest applicants for position of rector. Parish organized summer, 1981, recently affiliated with the Anglican Catholic Church, Diocese of the Mid-Atlantic States, serves growing community of 1928 Prayer Book churchmen. Position seen as opportunity and challenge, in an especially desirable place to live, for either a recently ordained or a retired clergyman committed to exclusive use of the 1928 Book of Common Prayer as the basis for parish liturgy. All inquiries held in strictest confidence. Reply: All Saints' Anglican Church, P.O. Box 117, Charlottesville, Va. 22902 or The Rt. Rev. William deJ. Rutherford, Route 2, Box 227, Fincastle, Va. 24090.

RESOURCE GUIDE

BEING THERE: New Vision for Youth Ministry by Rev. Laurence Packard, 100 pages, 1981, sponsored by Diocese of Tennessee Youth Department, offers concrete manual for youth advisors, written in Episcopal tradition, excellent resource guide, solid programs, community building. \$4.00. St. John's Church, Box 82, Martin, Tenn. 38237.

SERVICES OFFERED

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. P.O. Box 204, Pepperell, Mass. 01463.

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, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

WANTED

NEEDED: Episcopal parish needs 250-300 copies of the 1928 Book of Common Prayer, in good condition. Will pay shipping costs, and 50¢ per book. Reply Box M-519.*

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

CLASSIFIED ADVERTISING RATES

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.50 service charge for first insertion and \$1.25 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 26 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

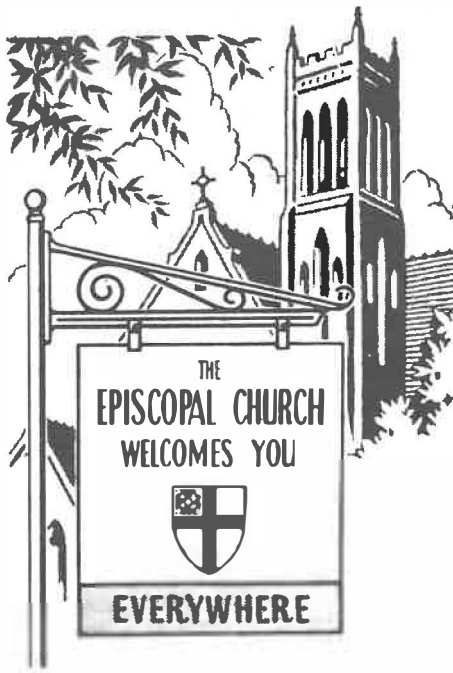
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NOTICE TO SUBSCRIBERS

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

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

LENT CHURCH SERVICES



HARTFORD, CONN.

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

WASHINGTON, D.C.

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

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. Chris Epting, r; the Rev. Clarke Olney, c; the Rev.
Henry Marsh, d
Sun Masses 7:30, 9:30 (sung), 11:15 (1S & 3S), MP (2S & 4S).
Wkdy Masses Tues 5:30, Thurs 10 & healing, Fri 7. C by
appt

COCONUT GROVE, MIAMI, FLA.

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

HOLLYWOOD, FLA.

HOLY SACRAMENT 2801 N. University Dr.
The Rev. Bryan A. Hobbs, r
Sun Masses 7:45 & 10; Wed Mass 10:30 & 7:30

JACKSONVILLE, FLA.

GOOD SHEPHERD Park & Stockton Sts.
The Rev. Robert J. Vanderau, Jr.
Sun 8 (HC) & 10 (HC 1S & 3S); Wed 11 (HC)

LONGBOAT KEY, FLA.

ALL ANGELS BY THE SEA Coast Federal Bldg.
510 Bay Isles Rd.
The Rev. Thomas C. Aycok, Jr., v
Sun Eu 9, Wed Eu & HU 10

WEST PALM BEACH, FLA.

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

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



St. John's Church, Norristown, Pa.

CHICAGO, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

ELKHART, IND.

ST. JOHN THE EVANGELIST 226 W. Lexington Ave.
The Rev. Howard R. Keyse, r
Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.
South of Toll Road 3 miles on Rt. 19, downtown

SHREVEPORT, LA.

CHURCH OF THE HOLY CROSS Texas Ave. & Cotton St.
The Rev. Kenneth W. Paul, r; the Rt. Rev. R. Heber Gooden,
Bishop-in-Residence; the Rev. Donald D. Heacock, the
Rev. Carington Carlss, the Rev. Frank E. Wilson, the Rev.
William A. Willcox, the Rev. M. Allen Dickson, the Rev. Dr.
Benedict G. Songy
Sun Eu 8 & 11. Wed. Eu 12:10. Sat Eu 5

BALTIMORE, MD.

GRACE and ST. PETER'S Park & Monument
E.P. Rementer; F.S. Thomas; D.L. Garfield
Sun Masses 7:45, 10 (High), 3. Mon, Wed, Thurs 6, Tues
11:30 & U; Fri 8:40; Sta & B 6; Sat 12 noon, C Sat 12:30

BOSTON, MASS.

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

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

THE MISSION CHURCH
OF ST. JOHN THE EVANGELIST Beacon Hll
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun
10-10:30, Fri 6-7

BROOKLINE, MASS.

ALL SAINTS 1773 Beacon St., near Cleveland Cir.
The Rev. W. Christian Koch, r; the Rev. Lyle G. Hall, ass't r
Sun Eu 8, 10:30, 6; Wed Eu 10:30. Daily Office 8 & 5:30 Mon-
Fri

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the
Rev. Henry M. Palmer
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

MINNEAPOLIS, MINN.

GETHEMANE (historic, downtown) 905-4th Ave., So.
The Rev. William J. Winterrowd, priest-in-charge
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy
as anno

NORTHFIELD, MINN.

ALL SAINTS' 419 Washington
The Rev. James A. Newman, r
Sun HC 11; Wed 7:30

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10:30, Ch S 9:30, C by appt. Ultreya 1st Fri
7

(Continued on next page)

TUCSON, ARIZ.

ST. PHILIP'S IN THE HILLS Campbell Av. at River Rd.
The Rev. Dr. Roger O. Douglas, r; the Rev. Canon Manney
C. Reid, the Rev. Scott T. Holcombe. Associated: the Rev.
Russell W. Ingersoll, the Rev. Chisato Kitagawa
Sun HC 8 & 5:30. Cho Eu 9:15 & 11:15

ALTURAS, CALIF.

(and MODOC County)
ST. MICHAEL'S 310 North St. 96101
The Rev. Edwin T. Shackelford, III, v
Sun H Eu 10 (1S 8 & 10); Sta & Mass Wed & Fri 7; Sta & EP
Mon 7

BOLINAS, CALIF.

ST. AIDAN'S 30 Brighton Ave.
The Rev. G. Peter Skow
Sun Mass 10:45; Tues, Thurs, Sat Mass 9. Wed, Fri Mass
7:30. Other services as anno

REDLANDS, CALIF.

TRINITY 419 Fourth (across from Beaver Clinic)
The Rev. Louis E. Hemmers
Sun H Eu 8 & 10. Wed H Eu & Healing 10

SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Frederic W. Meahger,
Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

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

KEY — Light face type denotes AM, black face PM;
add, address; anno, announced; A-C, Ante-
Communion; appt, appointment; B, Benediction; C,
Confessions; Cho, Choral; Ch S, Church School; c, cu-
rate; d, deacon, d.r.e., director of religious education;
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-
day; 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)

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,
the Rev. Radford R. Davis, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

CAPE MAY, N.J.

CHURCH OF THE ADVENT
Washington & Franklin St.
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.
Stott, r-em
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'
Days as anno

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn and Magnolia
The Rev. Marlin Leonard Bowman, v
Sat Vigil 5; Sun Eu 10. Founded 1880

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 Islands
The Rev. Dan Herzog, parish priest
Sun 9:30 (Easter 5 only); Tues & Fri 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC
7:15; EP 3:30. 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); 11 H Eu
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church
open daily 8 to 6

CALVARY, HOLY COMMUNION & ST. GEORGES
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene
Y. Lowe, Jr., Susan Grove, Gerald G. Alexander, ass'ts;
Calvin Hampton, music director

CALVARY Gramercy Park
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.
Mon-Fri MP 7:45. Organ recital Fri midnight

ST. GEORGE'S Stuyvesant Square
Sun HC 8:30; MP 10:30 (HC 1S).

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

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

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the
Rev. John L. Scott
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

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.
Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral
Service & Eu. 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

MIDWEST CITY, OKLA.

ST. CHRISTOPHER'S 800 S. Midwest Blvd.
(Only 1 1/2 miles from Tinker AFB)
Sun Eu 8 & 10:15; Ch S 9; Wed Eu 6:15

NORRISTOWN, PA.

ST. JOHN'S 23 E. Airy St. (opposite Court House)
The Rev. Vernon A. Austin, r; the Rev. William H. Willard, c
Sun: H Eu 7:30 & 11:15; Solemn High Mass 9:20, School of
Religion 10:30, MP 7:15. Daily: MP 8:45, H Eu 12:05 (also 9
Thurs), EP 4

PITTSBURGH, PA.

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

WESTERLY, R.I.

CHRIST CHURCH Broad & Elm Sts.
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c
Sun H Eu 8, 9, 11

SIoux FALLS, S.D.

CALVARY CATHEDRAL 500 S. Main
Walter H. Jones, Bishop; James H. Waring, dean
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

BROWNWOOD, TEXAS

ST. JOHN THE EVANGELIST 700 Main St., 78801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C.V. Westapher; the Rev. Jack E. Altman,
II; the Rev. Nelson W. Koscheski, Jr.
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

HURST, TEXAS

ST. STEPHEN'S 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

BOUNTIFUL, UTAH

BOUNTIFUL COMMUNITY CHURCH 150 North 400 East
(Resurrection Episcopal)
Richard C. Nevius
Sun Eu 9 (ex 1S), service & sermon 11 (UCC). Joint Eu 1S
11. Wed H Eu 7

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H
Eu

RICHMOND, VA.

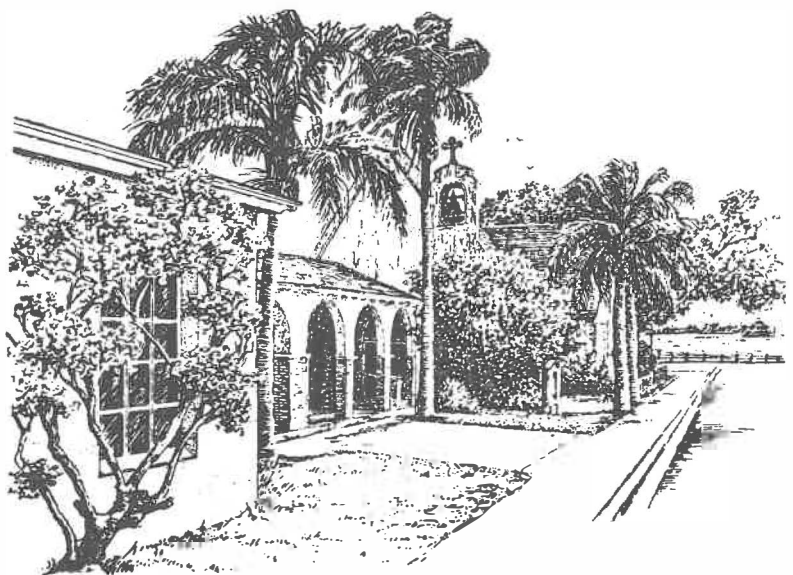
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ST. JAMES 833 W. Wisconsin Ave.
The Rev. Charles Lynch, r; the Rev. John Talmage, assoc;
the Rev. William Newby, v, Deaf Mission
Sun Eu 8, 9:15 (deaf), 10:30, MP 9. Mon-Fri Mass 12:10, EP
5:15, Sat Mass 10



St. Mark's Church, Cocoa, Fla.