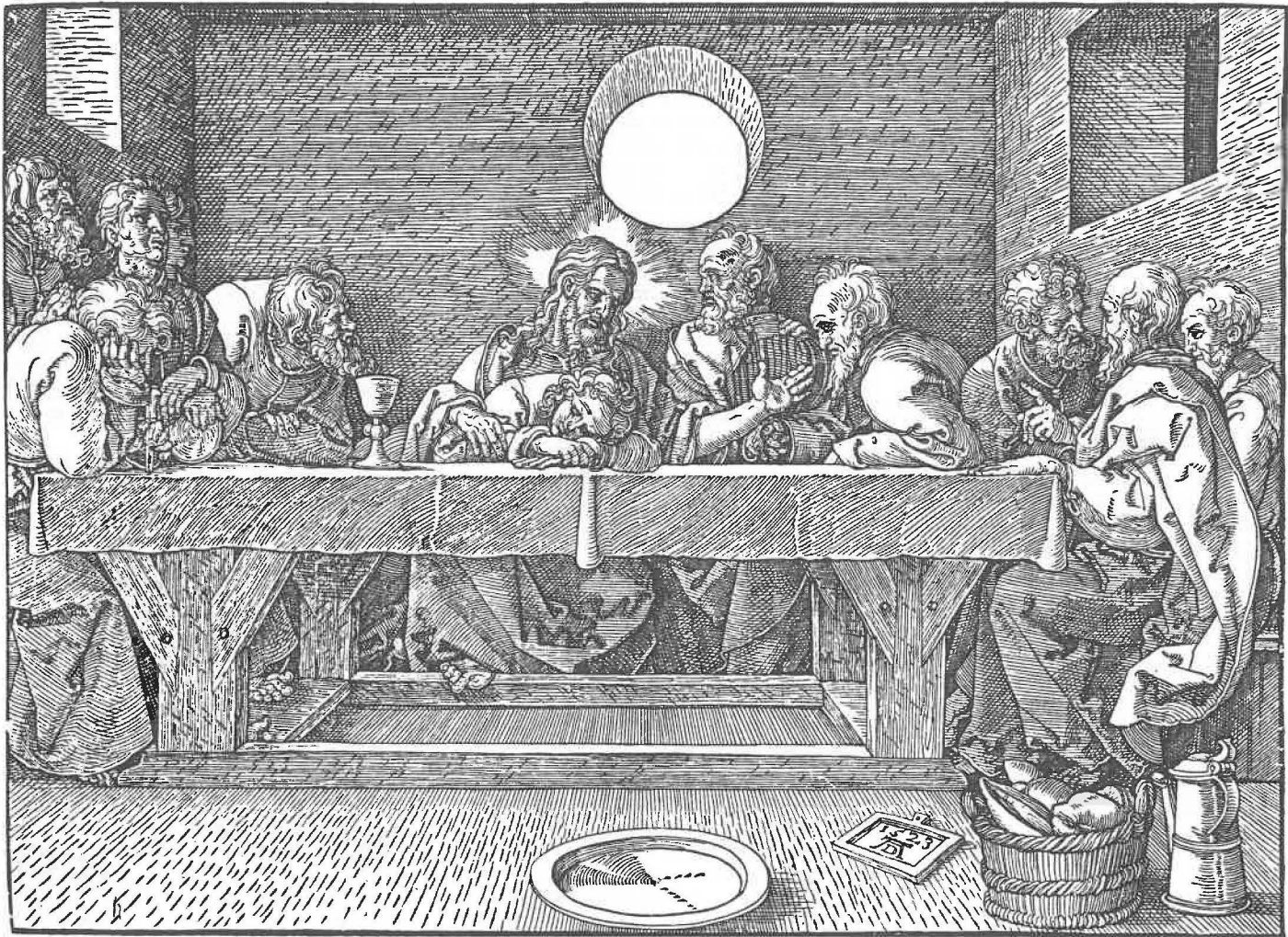


THE LIVING CHURCH



"The Last Supper," woodcut, dated 1523, from the book "Albrecht Dürer," by Peter Strieder: A "magnificent volume gives a splendid view" [p. 5].

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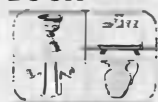
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Thawing Lake

One moves from winter to late winter in Wisconsin when, on coming home from work in the late afternoon, one finds it is still daylight — instead of black night as it was in January. In late February, a bit of the sun may still be above the horizon, and the western sky be a warm pink. Looking across a frozen lake or pond, one sees the distant skeletons of the trees and the still snow-covered ground on the opposite shore blur together in a soft gray in the fading light.

A frozen lake at this season presents a motley surface. The former snowdrifts have melted down to little bumps and ridges. In between them, bare ice shows, or broad puddles have formed on top of the thick ice, frozen, thawed again, and perhaps frozen again. In the evening light, the remaining snow is white or pale blue, but the spots of ice or water mirror the pink of the sunset (at least they do if one is facing west, and where else would one face this time of day?). In the distance one sees an ice fisherman or two still on the lake.

Walking out on a lake, as one can still do quite safely, one finds that its surface of snow, slush, ice, and water offer an interesting record. The tracks of skis and snowshoes can still be made out here and there in the melting snow. Likewise, there are the ruts of the cars, pickup trucks, and snowmobiles which have come to the lake on the past winter weekends. There are human tracks large and small, and those of dogs who have crossed and recrossed every part of the lake.

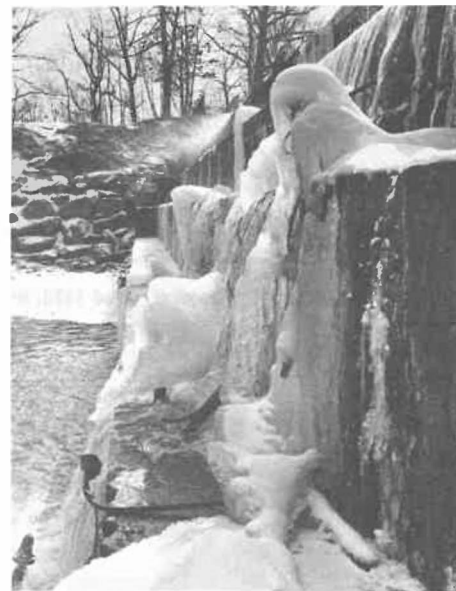
Here and there the snow is punctuated by a neat round disk of dark ice where a fisherman cut a hole days ago, or weeks ago, and it has frozen over. Here perhaps is the rectangular print of where fishermen had a little shanty on the ice. There is a dirty smudge where a family had a bonfire on a Saturday. Elsewhere there are leaves that blew over the ice and then melted down into it.

So it seems a whole winter has left its tracks and traces, frozen into the ice and packed snow. It is all still there, but it is gradually crumbling and becoming faint. Soon it will be lost forever!

The enthusiastic outdoorsman, who is almost anyone in Wisconsin, may regret on a particular year that he or she did not get to skate more often, or did not catch a big enough fish. On the whole, however, the demise of winter inspires little regret. We look forward to better days in spring. Perhaps it is sad that two months of a year (ultimately a sixth of one's life!) can be ended without a moment of sorrow.

Yet this is the way life really is. As Psalm 90 says, "we fade away suddenly like the grass" (or like the snow in Wisconsin), and "we bring our years to an end like a sigh." We will not be here too long. At every season, we must pray with the psalmist, "So teach us to number our days that we may apply our hearts to wisdom."

THE EDITOR



"... the demise of winter inspires little regret."

RNS

THE LIVING CHURCH

Volume 186 Established 1878 Number 7

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LETTERS

The Challenge of Baptism

Please accept my wholehearted commendation of your editorial, "The Challenge of Baptism" [TLC, Jan. 9]. Every point was well taken.

I hope you will continue to challenge all of us in the living church, even in areas which appear on the surface to have very little life. I find your publication a sound resource and constant companion in a most challenging and ambiguous ministry as a deacon.

(The Rev.) EDWARD A. KING
Redford, Mich.

"Do We Want You?"

Three cheers for Fr. Wentz's article, "Do We Want You?" [TLC, Dec. 26]. He is right that bishops, commissions on ministry, standing committees, and seminaries must speak boldly about a postulant's or candidate's unsuitability, also about the absence of a need for a person to be ordained when indeed there is no need.

I would only lengthen Fr. Wentz's list of those who need the courage to speak boldly. What about vestries and, most especially, the rector or vicar? That priest usually has the best personal knowledge of the one seeking ordination, just as he does of those who apply for a godly judgment. A priest who just can't say no to anyone in either of those categories is quite possibly not so suitable and needed himself.

(The Rev.) PAUL W. PRITCHART
Church of the Incarnation
Dallas, Texas

Wholeness of Priesthood

Your quote from Bishop Hulseay of Northwest Texas [TLC, Jan. 9, page 7] represents a new low in the theological muddle surrounding the ordination of women to the priesthood. What does it mean that a diocese will be "more whole when a female priest is serving within [its] boundaries"? It must mean that a male clergyman is defective or inadequate.

To say this not only casts aspersions upon almost 2,000 years of church history, but also repudiates the true wholeness of catholic ministry. It implies, in particular, that the laity don't count.

One of the major rallying cries of proponents of the admission of women to the priesthood has been St. Paul's dictum that in Christ Jesus there is neither male nor female. The assumption underlying the use of this phrase is that gender is not a significant differentiating quality in the kingdom of God. Whether one is male or female, so the argument

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goes, should not define whether one may or may not be admitted to the sacerdotal priesthood (likewise with race, nationality, or socio-economic background).

If this be true, however, then it must also be true that the presence or absence of a woman in diocesan clergy is irrelevant to the "wholeness" of the ministry provided from its altars. The principle of the irrelevance of gender to ministry must work both ways, or it doesn't work at all.

Though it is probably a vain hope, I should like to see the rest of our bishops repudiate this kind of fuzzy thinking within their house.

(The Rev.) WILLIAM H. SWATOS, JR.
St. Mark's Church

Silvis, Ill.

"The Real Issues"

The Rev. F. Sanford Cutler [TLC, Jan. 16] had better not let his Lutheran friends know that he holds what appears to be a purely Zwinglian doctrine of the Eucharist. Obviously, if a person believes that all we do in the Holy Communion is to break bread and share wine, then it does not matter whether the person who ministers these things to us is man or woman, ordained or unordained.

If, on the other hand, we believe that what we receive under the outward forms of bread and wine is the Body and Blood of Christ himself, then questions about the nature of the Eucharist or of the ministry cannot be lightly dismissed.

It is true that there are "real issues facing the church and the world," but many of us would lack the courage to face them were it not for the strength which we receive from the frequent reception of the Blessed Sacrament.

(The Rev.) NELSON W. MACKIE (ret.)
Greenville, R.I.

Mindless Existence

The "Name Withheld" letter [TLC, Jan. 16] speaks to many, including me. My priest father in the last two years of his earthly life prayed ardently that God would soon take him home.

Like her mother before her, my wife of a half century began to show signs of mental deterioration in the mid-1970s. Since a CAT scan in June of 1980 resulted in a diagnosis of progressive, irreversible brain atrophy from Alzheimer's disease, I have unashamedly prayed each day that God would soon mercifully release her from a condition that may more fairly be described as not the prolonging of life, but the cruelly protracted process of death.

When an individual's brain no longer functions, it is no longer life, but death that is in charge.

(The Rt. Rev.) EDWARD R. WELLES
Retired Bishop of West Missouri
Manset, Maine

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THE LIFE AND LETTERS OF FATHER ANDREW, S.D.C. Morehouse-Barlow. Pp. 64. \$2.95 paper.

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(Br.) JOHN-CHARLES, S.S.F.
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Greatest German Artist

ALBRECHT DÜRER: Paintings, Prints, Drawings. By Peter Strieder. Abaris Books. Pp. 400. \$85.00.

In an age of geniuses, Albrecht Dürer (1471-1528) of Nuremberg was a towering figure, and this magnificent volume (10½ by 13¼ inches) gives a splendid view both of his work and of his place in intellectual and cultural history. The greatest German pictorial artist of all time, Dürer excelled in both oil and water color paintings, and introduced the self-portrait as a major genre of art. This volume reproduces in color almost all of his acknowledged paintings.

Dürer was a master of line drawing, of which numerous examples are reproduced, and, as a graphic artist, he raised the engraving and the woodcut to new heights and introduced the etching as an art medium. Many of his prints are also reproduced, including full page plates of "Knight, Death and Devil" and "The Holy Trinity". [A woodcut, p. 277, is featured on TLC's cover.]

Two complete series, the engraved "Passion" and the woodcut "Small Passion" are reproduced in the book, although the scenes of the latter are reduced in size too much for full appreciation. The color reproductions of the paintings are the outstanding feature of this volume.

Successive chapters by Peter Strieder, retired director of the National Museum in Dürer's city of Nuremberg, cover different aspects and phases of his art and his writings in more or less chronological sequence. Appendices by other authors deal with specialized topics, and an iconographic register provides an index of Dürer's pictures by subject matter, with bibliography.

Dürer was a serious Christian, and most of his work is devoted to biblical scenes, saints, and related medieval catholic subject matter. Yet he sympathized with Luther. In 1525 the city of Nuremberg sided with the Reformation.

Dürer's last painting, beautifully reproduced in this book, and showing the famous massive figures of Saints John, Peter, Mark, and Paul, was intended to warn the rulers of his city never to depart from the truth of God's Word. If this has the Protestant intention it is assumed to have, then this is perhaps the greatest work of Protestant art ever painted. H.B.P.

The Function of the Symbol

AN ILLUSTRATED LIFE OF JESUS: From the National Gallery of Art Collection. By Richard I. Abrams and Warner A. Hutchinson. Abingdon. Pp. 159. Regular edition \$40.00; deluxe edition \$75.00; limited edition \$300.00

Although possessing some aspects of a coffee table book, this beautifully illustrated and thoughtfully organized work is best used as a guide for personal meditation. It features outstanding reproductions of works of art in many media — paintings on wood and canvas, many print methods, illumination, tapestry, and porcelain, selected to dramatize events in the life of Christ.

Organized into four chapters — Birth and Childhood, The Ministry, The Last Week, and Resurrection and Ascension — the book contains a useful index of artists and works, as well as a separate scriptural index to each of the events described. Each chapter heading is elaborately calligraphed. Art consultant Timothy Verdon suggested a notably unhackneyed selection of works for inclusion, and the publishing, editing, and writing expertise of the authors is abundantly evident in this well produced volume.

My review copy was a regular edition, the end papers of which were detached from the bound portion. The book is also available in deluxe and limited editions. The binding itself and the paper are of excellent quality.

Most photographs seem darker than the original works. Each one is fully identified as to work, dimensions of the original, medium, artist, date, and collection. The Annunciation, the shepherd's visit, and the triumphal entry into Jerusalem are interpreted, and the art work briefly explained as an aid to meditating on the event. By putting the reader in touch with related art and scripture, the book enables their symbols to operate, even if one does not always agree with the interpretative material provided.

"The function of the symbol," says Thomas Merton in his essay on symbolism, "is to manifest a union that already exists but . . . is not fully realized. . . . It aims not at communication, but at communion. Communion is awareness of participation in . . . religious reality: in the mystery of human love, of redemp-

Continued on page 12

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Bishop Resigns

The Rt. Rev. Hugo L. Pina has notified the Presiding Bishop and the staff of the Episcopal Church Center that he has resigned as Bishop of Honduras for health reasons. He suffers from acute high blood pressure.

In announcing his resignation, Bishop Pina, 44, thanked the people and clergy of his diocese for their support and cooperation during the four and one-half years of his episcopate. "You have meant a lot to me, and you will always have a place in my heart," he said. "I thank you for all you have done for me and my family and for the extension of the Kingdom, but I must leave you because of my health."

A native of Cuba, Bishop Pina served parishes in Havana and Miami before becoming a missionary in Honduras in 1975. He was consecrated Bishop of Honduras in 1978.

A strong emphasis on evangelism has marked Bishop Pina's episcopate and there are now about 26 missions in that Central American diocese. "We are not embarrassed to talk about the faith," he said in a recent interview. "We are not afraid to enter into new areas, and we boldly ask people to close ranks in an effort to spread the Gospel of Jesus Christ."

Bleak Outlook

After a year of rising unemployment, unremitting violence, and continued political wrangling, the outlook for marked improvement in 1983 appears bleak in Northern Ireland.

"We all long for peace, but we are thwarted and frustrated by the actions of those who prefer violence," said the Most Rev. John Ward Armstrong, Anglican Archbishop of Armagh and Primate of All Ireland.

His Roman Catholic counterpart, Cardinal Tomas O Fiaich, warned recently that Northern Ireland is again on the brink of civil war. He said that relations between Roman Catholics and Protestants had deteriorated more rapidly last year than at any time since he was appointed to the Archdiocese of Armagh four years ago. Cardinal Fiaich said the only factor which kept both sides from toppling into the abyss was an unwritten law that the violence should not pass a certain level at times of particularly high tension.

Roman Catholic Bishop Cahal Daly of

Down and Connor recently challenged the Provisional Sinn Fein, political arm of the Provisional Irish Republican Army, to choose between "physical force or democratic persuasion. They cannot have both. The armalite [rifle] and the ballot box cannot be carried together."

There are two ways of being an Ulsterman, Bishop Daly said. "There is an Irish conception of Ulster, and there is a British conception of Ulster, and the two have equal historical and political legitimacy." He called on Roman Catholics and Protestants to talk more with one another. "Ecumenism, if it is authentic, instead of weakening our own faith and tradition, will deepen and strengthen them."

Denver Case Reversed

A state appeals court in Colorado has ruled that the Diocese of Colorado is not the legitimate owner of the property occupied by St. Mary's Anglican Catholic Church in Denver. This decision represents a reversal of earlier rulings that agreed with the diocese's contention that the Episcopal Church is a hierarchical institution and that St. Mary's is a subordinate part of that hierarchy.

In 1976, two-thirds of the parish voted to secede from the Episcopal Church. The congregation continued to meet at the church building under the leadership of the Rev. James A. Mote, who is now a bishop in the breakaway church.

The Colorado Court of Appeals held that the majority dissenters are entitled to retain the land and buildings of St. Mary's Church, now valued at an estimated \$750,000, because the withdrawal from the Episcopal Church was in accord with legal procedure, approved by the corporate directors, and by a vote of the parish. The appellate judges said a lower court had erred in considering church matters instead of limiting its decision to normal corporate law.

The Diocese of Colorado has not decided whether or not to carry the dispute to the state supreme court.

Episcopalians Top Givers in 1981

While membership declines continued in 1981 for eight out of ten mainline churches — the American Baptist Churches; American Lutheran Church; Christian Church (Disciples of Christ); Episcopal Church; Lutheran Church in America; Lutheran Church-Missouri

Synod; Presbyterian Church in the U.S.; United Church of Christ; United Methodist Church; and the United Presbyterian Church — per capita giving increased by 13.2 percent, well above the inflation rate of 8.9 percent, according to a report from the National Council of Churches.

Among these communions, only the American Baptist Churches and the Missouri Synod showed membership gains. The gains were slight, less than half of one percent. All the others lost members, with drops ranging from two percent for the Disciples to one-tenth of one percent for the Episcopal Church.

All ten showed increases in giving, with the Episcopal Church coming out on top with a 37.5 increase, compared with the next highest, the Missouri Synod's 12.9 percent increase. The marked increase in Episcopal giving was attributed in part to funds collected for Venture in Mission.

"Organized religion, like other privately financed agencies, is, on the whole, struggling with the powerful forces of inflation in the U.S.," said Constant H. Jacquet, Jr., of NCC's office of research. "Although the dollar amounts of giving have increased from \$69 per capita . . . in 1961 to \$239.71 in 1981, an increase of 247 percent, in constant 1967 dollars, the increase in real terms is only 14.3 percent." Much education and action in the area of stewardship are necessary, Mr. Jacquet said, "to defend the financial structure of organized religion."

WCC Leader on Central America

From Geneva, Switzerland, Dr. Philip Potter, general secretary of the World Council of Churches, has issued a strong letter of concern about the situation in Central America, warning of the danger of regional war and commending U.S. religious leaders who have called for an end to all U.S. military aid and intervention in the area.

Writing to the recently inaugurated Latin American Council of Churches, Dr. Potter summed up the area's anguish, country by country: "Along with the whole ecumenical community, we see God's gift of life being destroyed in El Salvador. The slaughter of defenseless people from all walks of life continues. The repeated calls for dialogue . . . continue to be rejected by the government.

The leaders of those working for human rights and justice, including church workers, continue to be eliminated through imprisonment, torture, and death."

In Guatemala, "systematic massacres of thousands of the impoverished indigenous population have reached unimaginable proportions. The military has repeatedly violated the border into Mexico in hot pursuit of fleeing refugees. The establishment of 'protected villages' reminiscent of patterns used in the Vietnam war have impeded humanitarian assistance."

As for Honduras, "refugees who had fled from war-torn areas in Central America have found little security . . . refugee reception centers at the El Salvador border have been closed as the armies of El Salvador and Honduras have collaborated in setting up a free fire zone. At the Nicaraguan border, refugees have been used by the Honduran army and Somoza guardsmen in their efforts to undermine the security of Nicaragua . . . in Honduras itself, the number of disappeared and imprisoned citizens has increased dramatically in recent months."

Dr. Potter added that while "recognizing the long term instability of the area, much of the responsibility for the current situation rests with the administration of the United States of America."

Prayer Poll

The results of a new survey on prayer practices indicate that American Christians have far more similarities than differences in their attitudes toward and use of prayer.

The study, conducted by *U.S. Catholic* and based on data obtained from a sampling of readers of ten religious periodicals, including the *Episcopalian*, is reported in the magazine's January issue, along with an analysis by Dr. Martin E. Marty.

From 92 to 100 percent of the respondents said they believe God answers prayers. Asked if they believed "my prayers could result in a miracle," 91 percent of the Brethren and Reformed Church members and 90 percent of the United Presbyterians said yes. Only 78 percent of Roman Catholics said yes.

From 91 to 100 percent of those responding said they prayed to God the Father. From 49 to 90 percent prayed to Jesus. The Disciples of Christ were lowest here, the Roman Catholics highest. Roman Catholics also ranked highest in prayer to the Holy Spirit, to the Virgin Mary, the saints, and to deceased relatives and friends. Episcopalians were second in prayers to the Virgin Mary.

"Episcopalians stand out among Protestants for being linked with Catholics on many prayer issues," Dr. Marty said. "They are not known as a fervent or en-

thusiastic body, not given to spontaneity in worship forms. They cling to their Prayer Book." Most Episcopalians, the survey discovered, prefer to pray in church on their knees.

One of the survey's most interesting findings was that most Christians — the national average was 85 percent — prefer to pray alone. "This kind of finding is as astonishing as any and may point church leadership to understanding trouble spots," Dr. Marty said. "There is nothing wrong with praying alone. But we think of prayer as an act of Israel, of the disciples and early church in congregation. Mention prayer, and great gatherings of Christians come to mind. Yet this is not how Christians today conceive prayer; it is not fundamentally the voice of the church, a communal act."

Tremendous Hunger for Bibles in Uganda

The 3.6 million member Anglican Church in Uganda joined recently with other churches there in issuing an urgent plea for more Bibles. The American Bible Society estimated recently that Ugandan churches have an immediate need for half a million Bibles in English, as well as for many in local languages.

The demand is not an overnight phenomenon, according to observers. It has been building up over the last decade of intense suffering and turmoil in the African nation, and many people believe it to be rooted in a deep spiritual hunger that runs through every segment of Ugandan society.

The Rt. Rev. A.M. Wesonga, Anglican Bishop of Mbale, links the current desire for the scriptures to the growth of the church in recent years. He said that in Idi Amin's time, "People tried bars, cinemas, and the marketplace. But many found that only in the church could they find comfort."

The Rt. Rev. Geresom Ilukor, Bishop of Soroti, said their faith enabled many Christians to stand firm during the Amin years. He recalled that soon after Archbishop Luwum was murdered, the church in Uganda celebrated its centenary. People packed the cathedral in Kampala, although fear could easily have kept them away.

Dreams of a return to normal living have been shattered by economic and social difficulties since Amin's ouster three years ago. Roving bands terrorize people in both urban and rural areas and break into homes at will. Daily life is harsh and life is cheap.

Only a trickle of the needed Bibles are finding their way into Uganda, American Bible Society officials say. Due to the failing economy, an embargo has been put on funds leaving the country, and local printers cannot begin to meet the demand.

The longing for Bibles showed itself

minutes after an ABS official left Entebbe Airport recently. Stopped at one of the many police roadblocks which line the 20 miles to Kampala, David Longley was asked by the officer in charge, "Have the Bibles come yet?" Mr. Longley said the question was put to him many times during his fact-finding trip, and he was told that when the next shipment arrived, it would be announced over the radio. "Bibles reaching Uganda are a national event," Mr. Longley said.

Bookstore personnel confirmed the enormous demand for Bibles in local languages, as well as for the Good News Bible in English. A nun who has been on the staff of St. Paul's Bookshop since 1975 said, "I just cannot make people in other countries understand the tremendous hunger for the Bible there is in this country."

CONVENTIONS

The 72nd convention of the Diocese of Northwestern Pennsylvania (formerly Erie) met in DuBois, Pa., November 12-13. The Rt. Rev. Donald J. Davis called for a recommitment to the mission of the church and a return to civility and love at the opening Eucharist, held at the Church of Our Saviour, DuBois.

Bishop Davis asked his diocese to consider the morality of the nuclear arms race; the needs of the poor and unemployed; the role of women in the ministry and mission of the diocese.

It was announced that 19 congregations had made additions to their original pledges during the convention budget discussions. Two of the congregations made pledges following the convention.

. . .

The 125th convention of the Diocese of Minnesota met at Madden's Resort, Gull Lake, near Brainerd, Minn., from October 15-17. Most of the convention's activity centered around discussion of the diocese's inreach and outreach goals.

The Diocese of Butare in the Church of the Province of Burundi, Rwanda and Zaire was elected as a companion diocese. Present at the convention were the Very Rev. Roger E. Sonnesyn, who first went to Butare in 1980 as a deacon and is now dean of the Butare cathedral, and his wife.

Dr. and Mrs. Charles Mock of Virginia, Minn., who left shortly after the convention for Uganda under the Volunteers for Mission program, were present also.

A 1983 budget of \$1,110,603 was adopted, as was a resolution providing for one percent of the budget to be allocated for hungry people in Minnesota.



The Rev. Canon Arthur M. Allchin.

A Theologian from Canterbury

A Living Church Interview
with Canon A. M. Allchin

Arthur Macdonald Allchin is increasingly recognized as one of the major theological writers of the Anglican Communion, and after several visits to North America in recent years, he is becoming known to a growing American audience. Readers of *THE LIVING CHURCH* will recall Canon Allchin as our reporter for the Lambeth Conference in 1978, and for the enthronement of the present Archbishop of Canterbury [see the issue of April 27, 1980]. He was recently interviewed in the editor's home when "Donald" [from his middle name] Allchin was a visiting lecturer in nearby Nashotah House.

Porter. This is a long awaited treat, Don, for me to interview you. I would like especially for Episcopalians in this country to know you as a writer.

Allchin. I am so glad we can have this time together. How shall we begin?

P. If we talk a bit about your background, it may help readers to understand the many streams of spiritual interest in your books. I think my own contact with you began in Oxford in the early 1950s, when you were an undergraduate and I was a graduate student.

A. Yes, Boone, and those were interesting years. Afterwards I prepared for ordination at Cuddesdon [a theological college near Oxford] and also received a scholarship for study in Greece. I learned some modern Greek and had the opportunity for daily contact with Eastern Orthodox life and worship.

P. I remember that at Oxford you already had a strong interest in Orthodoxy, and we were both active in the Fellowship of St. Alban and St. Sergius.

A. Yes, the fellowship offered wonderful opportunities as we had such direct contact with people of the stature of Eric Mascall, Lionel Thornton, Gabriel Herbert, the Losskys, Georges Florovsky, Anthony Bloom, and so many others, both Anglican and Orthodox. Later on, from 1961 until 1977, I served as editor of the Fellowship's magazine, *Sobornost*, and also edited some books the fellowship published, such as *Sacrament and Image* (1967) and *Theology and Prayer* (1973).

P. You might say something now of your subsequent and present contacts with Eastern Orthodoxy.

A. I am glad that they continue to be frequent. We recently had a very interesting visit in Canterbury with representatives of the Greek Church. The Fellowship of St. Alban and St. Sergius at last has an active chapter in Athens, too. The book, *A Taste of Liberty*, consists of lectures I gave for the chapter in Athens [Reviewed in TLC, Jan. 9].

P. What about other Eastern nationalities?

A. I especially think of the church in Romania, which I first visited in 1969 and to which I returned several times. You really should go, too. They are most welcoming to Anglicans, and the vitality of the church there is amazing. It was a great honor to receive an honorary doctor of divinity degree from the Theological Institute at Bucharest in 1977.

P. Whom would you especially call attention to there?

A. Above all, to Fr. Dumitru Staniloae. He is one of the greatest people I have ever met in my life, and my book, *The World Is a Wedding*, [reviewed in TLC,

March 25, 1979] is gratefully dedicated to him. You must meet him.

P. I will look forward to doing so. [An interview with Fr. Dumitru Staniloae will appear in THE LIVING CHURCH at a later date.] But let us press on with your own experience as a priest and as a writer.

A. In 1958 my book, *The Silent Rebellion*, was published, as a full scale study of the revival of the women's orders in Anglicanism during the last century. I also served four years as a curate in St. Mary Abbots, in Kensington.

P. Where did you go then?

A. Back to Oxford, for I was a member of the staff at Pusey House, 1960-69. Pusey House serves as a center for the catholic tradition of Anglicanism in the university, but the house and its library also offer facilities for all theological students at Oxford.

P. Did you actually do any teaching as well?

A. I lectured at two of the theological colleges, Cuddesdon and Wycliffe Hall. These are institutions not unlike your American theological seminaries. I also came to America in the 1960s and lectured two different years at the General Theological Seminary in New York. You remember, as you were a professor there at the time. I have enjoyed similar trips elsewhere in America, and participating in Trinity Institute. I am now completing a lecture series at Nashotah House.

P. What happened when you left Pusey House?

A. I have, since 1967, been warden of the Community of the Sisters of the Love of God at Fairacres (Oxfordshire), a women's contemplative religious com-

munity. I lived there for a period. Their press has published a number of short books and pamphlets I have written. Then I was appointed as a canon residentiary at Canterbury in 1973, where I have lived subsequently.

P. Tell us something about that.

A. There are four of us who are residentiary canons, and there is the dean, the Very Rev. Victor de Waal. Together we serve as the clerical staff of the cathedral and supervise the various aspects of its operation. The archbishop is, of course, our diocesan bishop.

P. What about attendance at worship at the cathedral?

A. We have many visitors — one and a half to two million a year. Every Sunday there are American worshipers at the altar. At the 11 o' clock celebration on Sunday morning there are 200 to 800 people.

P. Some of our readers are aware of the new summer study program at Canterbury sponsored by the Canterbury Cathedral Trust in America.

A. Ah, yes, the "Benedictine experience." We have been very much impressed with the people who have come. Esther de Waal, the dean's wife, has a large part in this, and she is an outstanding lecturer.

P. Now let us get back to your books.

A. *The World Is a Wedding* was published in England in 1978 and has been published in this country too [Crossroads, Pp. 173, \$6.95 paper]. *The Kingdom of Love and Knowledge*, came out in 1980. The latter now has a U.S. edition [Seabury Press, Pp. 214, \$14.95].

P. I am interested that, among the various spiritual writers mentioned in The Kingdom of Love and Knowledge, you speak of the Welsh poet, Ann Griffiths, and you seem to have learned some Welsh.

A. Well, yes, a bit. I got into that some years ago when studying Methodist hymns. I call attention to Welsh spirituality again in my more recent book, *The Living Presence of the Past: The Dynamic of Christian Tradition* [Seabury Press, Pp. viii and 151, \$7.95 paper. Reviewed TLC, May 9, 1982].

P. Many readers are impressed with the way you bring chapters on Orthodox, Roman Catholic, Methodist, and Lutheran writers into your books on Anglican spirituality.

A. It is my conviction that today the responsible Christian can no longer, in the old sense, belong exclusively to any one single Christian tradition. Although I am a Westerner, Eastern Orthodoxy has become part of what I am. And we have all obviously been influenced by Protestantism and Roman Catholicism. As Catholics in the Anglican Communion, we must not hesitate to benefit from what is best in the entire Christian heritage.

P. Thank you very, very much. We will stop with that impressive thought.

C. S. Lewis's

Early Poems

By ROLAND M. KAWANO

C. S. Lewis is known to most of us as a prose author and apologist, but his first ambition was to become a poet of the first order, and already in his teens he was a practicing poet. Unlike our present perceptions of C. S. Lewis, in the first volume he ever published, we see Lewis, the poet, as *a spirit in bondage*, or prison, waiting and wondering whether the intimations of beauty and goodness might ever open up a larger world to him.

Thus, we are encouraged that Lewis, the articulate and convinced Christian whom we meet in later writings, in fact began as someone searching and alienated from the Christian faith, very much like most of us in our uncertainties.

During World War I, Lewis left his Oxford studies to serve in the Somerset light infantry and was wounded by a British shell which fell behind his advancing unit in the battle of Arras in April of 1918. During his hospitalization and recuperation in Bristol, England, he worked on a first manuscript of poems.

Lewis sent it to various publishers, and when it was accepted by William Heinemann, he wrote to express his pleasure to Arthur Greeves, his lifelong friend, explaining the theme of the manuscript: "It is going to be called *Spirits in Prison*, by 'Clive Staples,' and is mainly strung round the idea that I mentioned to you before — that nature is wholly diabolical and malevolent and that God, if he exists, is outside of and in opposition to the cosmic arrangements."

The title, *Spirits in Prison*, was taken from I Peter 3:19 (Christ went to preach to the spirits in prison). See *They Stand Together: The Letters of C. S. Lewis to Arthur Greeves, 1914-1963*. The title was

The Rev. Roland M. Kawano is the rector of St. Andrew's Japanese Congregation in Toronto, Ont., and the author of C. S. Lewis: The Public Poet, written for Mythlore.

changed slightly when it was found that a book, *Spirits in Prison*, had been published a decade before.

This is the Lewis whose early writings we rarely read. C. S. Lewis's high conception of the poet emerges from his study of early western poetry, and we have found that Lewis appropriated the aims of that poetry to build a world view for himself.

Yet prior to his conversion, the early Lewis was struggling not simply to find himself, but to explore those dimensions of otherness, of other worlds, which peep through the world he lived in. These early poems, *Spirits in Bondage* (1919), struggle with both an immense futility and the light from a "hidden country" which lures the poet on.

The second volume, *Dymer* (1926), later included in *Narrative Poems* (1969), contains that kind of poetry that Lewis loved and thought so important. Except for *Dymer*, the poems in this latter volume were all published posthumously. Yet they were all written about the time of Lewis's conversion. It is the final volume, *Poems* (1964), also published posthumously, that covers the lyrical poetry written since Lewis's conversion.

The Lewis of the early poetry, *Spirits in Bondage*, is indeed one of those very spirits, seeking to find its way out, perhaps by way of the hidden country and unknown lands. The poetry is freighted with two themes. One is this hidden country and unknown lands that Lewis desires, and the other is the gloom, the frustration, and the futility which the poet encounters at every turn. The futility and frustration are the bedrock of the entire volume, while the hidden country is the light which peeks through the futility.

Lewis announces his theme in the prologue, which begins with Phoenician ships sailing to the Tin Isles (England), toiling, burdened under the "stroke and feather" of the oar. But as the burden is lightened and forgotten by song, so Lewis's own burdens are lightened by the songs that he will sing of the unknown lands and the hidden country.

The volume is divided into *The Prison House*, *Hesitation*, and *The Escape*. In the first poem, *Satan Speaks*, Satan is a wolf that follows the sun and will catch him "ere day be done." This image is carried into the next poem, *French Nocturne*, where the poet remembers his war experiences: "The jaws of a sacked village, stark and grim, out on the ridge, have swallowed up the sun." The speaker in the poem is now the wolf, who finds that in the world men's "throats can bark for slaughter: cannot sing."

The loss of the ability to sing is crucial since it was song which brought delight and told of the lands unlike the one the poet lived in. The poet cannot sing blithely because the earth, his home, is a

“rotting grave where the lithe worms crawl.”

Why should the poet sing of the intimations he has of “green fields above that smiled so sweet to us” when after all his labor is done, there is no glory and where there is “no hope. . . in the dawn and no delight”? The bitterness is focused ironically in his Ode for New Year’s Day, since the poet expects no new year or new life to burgeon in him.

We should lie down with “fast-closed eyelids, clenched teeth, enduring heart” because the present pain and sorrow are but intimations of the storm that “shall pour red wrath upon us.” The good in this world is a phantom, and the poet curses; his wisdom grows because he knows the phantasmal quality of good. The poet thinks to flee:

Into some other country beyond the
rosy west,
To hide in the deep forests and be
forever at rest
From the rankling hate of God and
the outworn world’s decay!

The little solace the poet gets from such frustration is found in sleep and dreams. He praises the “solid people,” the workers, the middle class, because they are not haunted or overwrought as he by man’s mystery, nor fretted by man’s desire.

Years later (c. 1943), Lewis referred to this sense of frustration and futility as heroic pessimism, summed up in Housman’s line, “whatever brute and blackguard made the world.” Lewis was not trying to disengage himself from his earlier condition of futility — he could not; it had been too much a part of him to do so; but he could understand it.

He had tried to write heroic antitheistic poetry and succeeded as far as quantity went, but he saw a logical contradiction at the heart of such poetry. If this brute and blackguard made the world, then he made our minds. He made the very standard by which we judge him to be brute and blackguard. If we reject the brutal Maker, we also reject his works, one of which is the very standard by which he is judged (*De Futilitate: Christian Reflections*). Lewis came to recognize that although his poetry was heroic, it was shot through with this basic contradiction.

Although heroic pessimism and anti-theism were the backbone of this early poetry, it did not keep signs of brightness from shining through (often unexpectedly). Surprises like these brought some hope to the life of futility. When sought for, these glimpses always elude the seeker, for they came unbidden.

But it is this “sudden power of unsought beauty” which encouraged the poet to continue, because beauty bridges the world of “strife and storm” and that of “light or sound or form.” Seeing this queen of glory, the poet is able to bear whatever trials the world seems fit to bring upon him, even “the

hate of men and fools’ loud bestial laughter and Nature’s rule and cruelties unclean.”

In the dreams and intimations that the poet has throughout this volume, one fear manifests itself — the fear that these are mocking and beguiling. The dream brings him in:

. . . still not nearer to the light,
and still no further from myself.

In this intimation, the poet desires to get out of himself because the self torments him with seeings, with intimations that cannot be fulfilled and fleshed out. Yet these intimations give him the strength to continue.

Futility, then, does not drag the poet so constantly down. He does have glimpses of the hidden country and the



C. S. Lewis: Heroic pessimism.

RNS

lands unknown. He desires to know the dwellers at the back of the north wind, of which Herodotus spoke. (Several poets Lewis was acquainted with wrote about the north wind. *At the Back of the North Wind*, by George MacDonald, was published in 1871 and again in 1961, and *The Land Beyond the North*, by Roger Lancelyn Green, in 1959).

Lewis recognized that “faeries must be in the woods,” that the woods are enchanted, “else how could dead things be half so lovely as they are.” He wonders how such enchantment could come about, for mere “Atoms dead could never thus. . . Stir the human heart of us”:

Unless the beauty that we see
The veil of endless beauty be,
Filled full of spirits that have trod
Far hence along the heavenly sod
And seen the bright footprints of
God.

(An earlier version of this poem is found in *They Stand Together* on page 216.)

In this last section, *The Escape*, the poet slowly moves away from the futility that earlier seemed so total. His argument has been that this world cannot be all that is — because of the moments of happiness, the flights of intense fancy, and the beauty and loveliness that strike so deeply. He recognizes that “we are not wholly brute,” and at places like Oxford where there is “nothing of the beast,” men might “hunger and aspire,” for:

She was not builded out of common
stone
But out of all men’s yearning and all
prayer,
That she might live, eternally our
own,
The Spirit’s stronghold — barred
against despair.
For there are no limits to man’s
powers, “if we only knew.” We could be
as “the piping Orpheus” and
All that loveliness of power
Could be man’s peculiar dower. . .
We could revel day and night
In all power and all delight
If we learned to think aright.

(This was an unfinished poem, according to Leo Baker, who received *Spirits in Bondage* from Lewis. See John Lawlor in “Rasselas, Romanticism, and the Nature of Happiness,” *Friendship’s Garland*, 1966 — Roma: *Edizioni Di Storia E Letteratura*.)

In such places as Oxford, the thoughtful and imaginative could move with great freedom. (This was to be somewhat unlike the experience at Oxford Lewis was to know as don and apologist. See George Bailey’s *In the University: C. S. Lewis, Speaker and Teacher*, and W. H. Lewis’s *Brothers and Friends*.) Yet Lewis’s real life lay somewhere else, especially in that country of dreams, lying

Beyond the tide of the ocean, hidden
and sunk away,
Out of the sound of battles, near to
the end of day,
Full of dim woods and streams.

This conclusion does not reconcile the “country of dreams” with the futility that the poet has known up to this time. There is but a flight to this other land. Before he can attain any happiness, all that lay before him is the intellectual endeavor of Oxford.

The two lines on the title page reflect the skepticism of our young poet:

The land where I shall never be
The love that I shall never see.

Many things were to change in the later years. But certainly this first volume reflects his search, his passion for a meaningful life, his inability to comprehend, at this time, the beauty which engendered a yet to be explored yearning. We recognize it in the young C. S. Lewis, the author who slowly worked out these themes as passionately in his poetry as he did in the rest of his life.

EDITORIALS

The Arrival of Lent

Lent will presently be upon us, and we will once more be solemnly reminded of the Christian duties of fasting, almsgiving, and prayer. These may seem like rather old fashioned activities. They are. These are paths to the love of God and neighbor which Christians for century after century have found to be effective and fruitful. They are as timely now as they ever were.

Lent is an opportunity, a chance, an occasion to grow spiritually. Let us not lose the benefit of it.

Lent Book Number

Lent is a time for spiritual discipline, but it is also a time for learning, for reflection, and for study. For most of us nowadays, books are the most direct and convenient channel to thoughts, teaching, and stimulation from other minds. For many of us, reading one or more serious books about our faith, our worship, or the heritage of our church can be a very helpful lenten activity.

There is no end of books which can in various ways widen and deepen our spiritual horizons. We hope our annual Lent Book Number may help you to make some selections.

Convention's Unfinished Business

During the past months we have considered a number of things which the 1982 General Convention did. During the months ahead we need to consider a number of things which it did not do. One of the most conspicuous pieces of unfinished business is the matter of the size and manageability of the convention itself.

We are not here referring to the crowds of visitors who choose to be there at their own expense, or the great number of organizations and agencies which find it convenient and helpful to meet at the same time, most notably the Triennial of the Women of the Church. Nor do we refer to the House of Bishops, which is not too large for the members to know each other well and to transact business promptly — or at least as promptly as they are minded to do.

We refer not to any of these, but to the "older house" (so called because it was the first organized in 18th century America), namely the huge, sprawling, and constantly growing House of Deputies. Each diocese sends four clerical and four lay deputies — a total of over 800, said to be the largest legislative parliamentary body in the world! Efforts to encourage dioceses to limit themselves voluntarily to three deputies in each order have had slight results. Efforts to legislate such a limitation got little support.

Yet even a 25 percent reduction would not solve the problem. A house suitable for real parliamentary discussion and exchange of opinions should be only half

this size or less. There is no hope of asking half of the members to vote to abolish their own seats.

This is not, however, simply a matter of maintaining political survival. There are forceful reasons for supporting the third and fourth seats in each order in each deputation. It is widely believed that the first and second seats in most dioceses regularly go to rectors of large parishes and to well established senior lay leaders — as indeed they perhaps should.

This leaves the third, or more likely the fourth seats as the only openings for members of minorities, younger people, and clergy or laity from small churches, missions, and disadvantaged areas. Without the third and fourth seats, it appears, the older house would be greatly diminished in its capacity to represent the whole church.

The only solution to the problem seems to be a more basic reorganization of our national church life and a significant decentralization, perhaps with revitalized provincial synods performing some of the functions now carried on by General Convention. Other provinces of the Anglican Communion have such arrangements, and we could, too.

The time to think about this is not six or eight months before the next convention, when the agenda is already planned. The time to think about it is during 1983 and 1984. We hope that many proposals, comments, suggestions, and criticisms will be offered by members of THE LIVING CHURCH family on this important topic during the months ahead.



Ash Wednesday

Remembering we come from dust
Remembering we are now dust
Remembering the dust we will become
Remembering God's breath on the dust
Remembering the stones brought to life
Remembering God's breath in us
Remembering our failures
Remembering the misery we have caused
Remembering to turn our hearts
Remembering to break our wills
Remembering to pray in secret
Remembering forty days in the desert
Remembering our own temptation
Remembering to fast from sin

Travis Du Priest

BOOKS

Continued from page 5

tive mystery, of contemplative truth."

No information about the National Gallery is included although the five core collections around which the gallery was built in 1941 supply 71 out of the 94 works chosen for this book. Also, these collections contain a comprehensive historical survey of European masters and therefore show no representations of non-Caucasian figures.

BARBARA CAREY
Carlsbad, N.M.

An Atheist's Son

MY LIFE WITHOUT GOD. By William J. Murray. Thomas Nelson Publishers. Pp. 252. \$12.95.

The author, then a teenager, was the plaintiff of record in the litigation which caused the U.S. Supreme Court to ban voluntary prayer in public schools. The justices held, eight to one, that Murray's constitutional rights were violated even though he was excused from the classroom during prayer sessions.

His mother, Madalyn Murray O'Hair, a professed atheist, was actually behind the suit. She had never married the boy's father, William Murray, but the son adopted the name, as did Madalyn.

Young William was enlisted in his mother's causes, ranging from communism, socialism, and varied leftist programs from which she managed to take in substantial sums from contributors. She eventually decided that the communists were not her dish when she was repeatedly refused permission to defect to Russia.

As an adult, William Murray alternates between expressing revulsion for his mother's lifestyle and then joining repeatedly in her money-making enterprises — in fact, managing them with great success.

He runs the gamut of alcohol, drugs, and a free love lifestyle, expressing himself freely in four-letter words, and repeatedly deploring his lack of fatherly concern for his daughter by his first marriage, but doing little in a constructive way about her. His second marriage also ends in failure, without giving him any serious problems. He blames his erratic, immoral life on the influence of his God-hating mother.

At the age of 33, he decided to embrace a belief in a divine being. In 1980, he founded Faith Foundation, Inc., to combat humanism and atheism.

The reader may feel that Murray's conversion was on the abrupt side and that it may not prove wholly convincing for the moment. Yet Murray showed courage in doing his 180 degree turn and deserves at least the benefit of any doubt.

FRANK STARZEL
Denver, Colo.

Lenten Devotions

THE FINAL GIFT: A New Way of the Cross. By Basil Arbour. Winston Press. Pp. 63. \$2.75 paper.

This attractive booklet provides 14 scriptural Stations of the Cross, from the Last Supper to the Resurrection — a new selection differing considerably from the 14 so-called traditional stations as these appear, for instance, in *The Book of Occasional Services* of the Episcopal Church.

Designed for the private devotion of thoughtful contemporary people, the stations are effectively illustrated by art work and photos, brief scriptural quotations, reflective paragraphs, and short prayers. The Roman Catholic background of the booklet is scarcely discernible, except in Station 11, when Jesus speaks to his mother.

Episcopalians, we trust, will not be unwilling to use the beautiful prayer in this section: "Hail Mary, filled with God's grace, teach us the patience and generosity of your love. . ."

H.B.P.

A Renowned Preacher's Wisdom

BETWEEN TWO WORLDS. By John R. W. Stott. Eerdmans. Pp. 351. \$12.95.

When a priest of long experience and proven ability writes at length on a subject which has brought him worldwide renown, we are bound to sit up and take notice. *Between Two Worlds* is more than just another book about preaching, it is the distillation of the wisdom of one who regards effective communication from the pulpit as the key to a healthy pastoral ministry.

Because he is writing for more than an Anglican audience, Dr. Stott does not relate preaching to the liturgical and eucharistic ministry, which is a pity, but we should not allow that to detract from the riches to be found within these pages.

The preacher, we are told, is one whose function is to stand between the world of scripture and the modern age, interpreting and applying God's Word to the lives of men and women. This task, he tells us, calls the preacher to a life of prayer and study, and requires both courage and humility.

In answering contemporary objections to preaching and providing a forthright theological and practical defense of it, John Stott supports the affirmation of retired Archbishop Michael Ramsey that the pastor's primary role is to teach and apply the fundamental apostolic truths.

The rector emeritus of All Souls', Langham Place, London, has here provided a tool which challenges the clergy to treat their preaching with reverent seriousness. He also calls them to inte-

grate their devotional life and their pastoral and pulpit ministries. I can see that this book will be my constant companion for many years to come.

(The Rev.) RICHARD KEW
All Saints' Church
Rochester, N.Y.

More on F. D. Maurice

F. D. MAURICE: A Study. By Frank McClain, Richard Norris, and John Orens. Cowley Publications. Pp. xvii and 93. \$5.00 paper.

Three preceptive essays about Maurice's views on theological method, on women, and on prayer are presented in this attractively printed short work. McClain is the rector of Christ Church, Winnetka, Ill., and a biographer of Maurice; Norris is professor of church history at Union Theological Seminary; Orens teaches history at Boston University.

Dr. Norris' essay does much to clarify Maurice's often obscure theological method. Dr. McClain documents Maurice's involvement in issues of justice for Victorian women (the question of sexist language is not addressed). Dr. Orens' essay is a witty and moving presentation of Maurice's own "vision of the world as it really is: redeemed, sanctified, and made anew."

All in all, this book is a useful contribution to the considerable literature about the most important Anglican theologian of the 19th century.

(The Rev.) W. ROLAND FOSTER
Professor of Church History
and Missiology
General Theological Seminary
New York City

Suicidal Confrontation

NUCLEAR DELUSION: Soviet-American Relations in the Atomic Age. By George F. Kennan. Pantheon. Pp. 207. \$13.95.

There is a cloud on the horizon for the church's clergy — unhappily a bit larger than a man's hand — and here is an excellent introduction to its interpretation. With the Roman Catholic bishops' pastoral on nuclear weapons and the just war issue anticipated by the pastoral of our own House of Bishops, the problem of a nuclear freeze will most certainly be exacerbated.

As community leaders, the clergy will be called upon for leadership. How effective that leadership will be exercised will be determined largely by carefully informed men and women. Already efforts to sabotage the leadership are being made with the familiar cry that the clergy must stay out of politics and with the accusation of a lack of patriotism on the part of those who are working for peace.

Kennan, in this compendium of articles

and speeches spreading over a period of close to half a century, continues in the same mind with which he began. His years in the American embassy in Moscow also gave him an intimate acquaintance with the thinking of America's number one competitor for the allegiance of the human race.

While the author recognizes the Russian imperial thrust continuing in its world outreach as in the days of the czars, he also outlines possible levels of mutual support and cooperation necessary to preserve the planet for posterity. He discards utopian efforts at war's total elimination and sees the necessity, for some time to come, for conventional weapons, but he is adamant, as he was at the blast of the first atomic bomb, that nuclear weapons must go.

Here is a handy, readable manual of facts and interpretations that will help many a priest to lead his people into a convincing and courageous attitude in the face of the present nuclear crisis.

(The Rev. Canon) ROBERT E. MERRY
Duxbury, Mass.

Shared Memories

VIGNETTES OF NEW ENGLAND: The Musings of a Country Music Parson. By John Howard Evans. P.O. Box 121, Middletown, R.I. Pp. 107. \$7.95 paper.

It has been said that if everyone were to write down his or her memories of family life we would have a superlative history of the human race. John Evans has done just this in an endearing picture of a large and loving family group, with which most of us can identify in one way or another.

Granted the dimension of considerable musical talent, this family was not so extraordinary as to be intimidating (like the Durrells, for instance) when met between the covers of a book. It will, perhaps, be most entertaining to those of us born about the same time as the author, for the pages glow with nostalgic images of trolley cars and ukuleles and personages such as Bishops Dallas and Manning and Marjorie Gregg, the energetic supporter of the "Mountain Mission by Mail."

But surely, most readers will respond to the tales of family cars, picnics, and pets, enhanced by many charming photographs of a more leisurely era. John Evans' easy, flowing style carries us along the saga of his growing up, the lessons learned from gifted and loving parents, his schooling in Providence, R.I., and, eventually his going into the ministry — a goal which had become clear to him at an early age.

Even though the Evans family could hardly be called ordinary, the author makes us feel — as the back cover says — that this story is partly our story. His ebullient style evokes our memories even as we enjoy his.

The "Afterword" tells of John Evans' service as chaplain to the old Seamen's Church Institute and his development into the role of "the musical chaplain" because of the programs he arranged for the institutions of the five boroughs.

(The Rev.) JANET B. MORGAN
Deacon, Grace Church
Amherst, Mass.

Healing and Spiritual Growth

THE HEALING MINISTRY: A Personal Journal. By Emily Gardiner Neal. Crossroad. Pp. xiii and 171. \$10.95.

This splendid book has been written out of the experience of many years of healing and counseling, which are still in progress. Although it is a profound work with a deep biblical foundation, and is theologically sound, it reads like an adventure story. The author says it is "the continuation of the most exciting adventure any of us can undertake . . . the journey of a Christian pilgrim."

Emily Gardiner Neal lives on the grounds of an Episcopal convent and takes part in their daily offices. The Church Year gives her journal an ordered background. At the weekly healing service in her parish church, all is done in the context of the Eucharist. Because the approach is both catholic and evangelical, the author works among many denominations. She was ordained to the diaconate of the Episcopal Church in 1978 and has no intention of being ordained to the priesthood.

Prayer is inextricably bound up with healing, and it is stressed that God heals by prayer alone. We are also reminded that "salvation and healing are the same word in Greek: the entire Gospel is a healing Gospel, and the healing ministry

is the Gospel in action." Because of this, it is natural to find much teaching on the life of worship and prayer, given so well that I believe the book will become a prayer manual for many.

Spiritual direction is given through the saints and scholars of the past, and through reference to modern saints. The relationship of modern medical understanding and psychology to prayer is also shown, but no flip or sentimental answers are given. It is a mature work in which the experienced healer and the beginner will find help.

This is a joyful book, not because complete physical healing is always the result, but because the movement of the Spirit in changed lives and relationships, although sometimes very slow, is a great reality. A beautiful balance is given by the quotation on page 48: "He cannot heal who has not suffered much, for only sorrow, sorrow understands."

DORA P. CHAPLIN
Prof., Christian Education (ret.)
General Theological Seminary
New York City

American Indians and the Church

WITHIN THE CIRCLE: Christian Ministry and the American Indian. By Patricia Duncombe. Forward Movement. Pp. 57. \$1.50 plus postage.

Why is that some people, writing simply and unaffectedly, can say in a few pages what it has taken others ponderous volumes to tell? In this case the answer is clear: Patricia Duncombe writes out of a background of many years of prayer, dedication, love, and service to others.

This brief booklet is intended to provide orientation of attitude for the

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 indicate projected location of the events.

February		May	
16	Ash Wednesday	6-7	Convention, Diocese of Vermont (Burlington)
24-26	Sindicators' Annual Conference (Tempe, Ariz.)	14	Convention, Diocese of New Hampshire (Exeter)
March		16-20	East Coast Chaplains' Conference, sponsored by the Office of the Bishop for the Armed Forces (College of Preachers, Washington, D.C.)
7-11	Standing Commission on Church Music	22	Pentecost
April		23-27	In House Week, Episcopal Church Center
1	Good Friday	June	
3	Easter Day	10-11	Convention, Diocese of Central Pennsylvania (Lewisburg)
11-14	Associated Church Press (Boston)	15-17	Executive Council Meeting
11-15	Episcopal Military Family Conference, sponsored by the Office of the Bishop for the Armed Forces (Berchtesgaden, Germany)	25-July 31	Music Camp (University of the South)



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church worker or missionary, or member of the helping professions seeking to serve Native American people. It will assist anyone who is thinking about mission outside the boundaries of white middle class American life.

Mrs. Duncombe writes from her own long experience on different reservations and in different capacities as social worker, educator, and wife of a mission priest in Ethete, Wyo. She makes some references to the work of her husband, David, whose tragic death several years ago was deeply mourned by Indians and non-Indians alike, and who received full tribal honors at his burial.

Writing with compassion and understanding, Mrs. Duncombe, as a serious professional person, is also very frank about the faults and mistakes of both Indians and whites. This booklet belongs in the hands of every non-Indian Christian who is involved with an Indian community, either at the professional or personal level.

Steve Charleston, vice chairman of the Native American Theological Association, has written a helpful introduction.

H.B.P.

An Astonishing Record

ONE PEPPERCORNE: A Popular History of the Parish of Trinity Church. By John Goodbody. Produced for Trinity Parish, Wall St., New York, by Seabury Professional Services. Pp. v and 100. \$4.95 paper.

This model of a popular history — which tells much in few words — teems with human interest and recounts an astonishing record of evangelical commitment, community outreach, and financial responsibility. Its quaint title refers to the peppercorn specified as an annual quitrent in the royal charter of 1697; 279 peppercorns were given to Queen Elizabeth when she visited in 1976.

No reader can fail to be impressed by Trinity's record. It has helped to fund 1,500 churches, institutions, and ecumenical projects. It pioneered ministries to minorities long before the Revolution and founded New York's first integrated school. It created Trinity School and richly supported King's College, now Columbia University.

This is a story well worth telling, and a book well worth having.

(The Rev. Canon)
A. PIERCE MIDDLETON (ret.)
Annapolis, Md.

Book Received

SAINTS AND CELEBRATIONS: A Child's Activity Calendar. St. Anthony Messenger Press. \$5.95.

THE HILL OF EVIL COUNSEL. By Amos Oz. Bantam Windstone. Pp. 210. \$2.95 paper.

THE WONDERFUL WAY THAT BABIES ARE MADE. By Larry Christenson. Bethany. Pp. 41. \$6.95.

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PEOPLE and places

Appointments

The Rev. William Edwin Arnold, III, is assistant rector at the Church of the Redeemer, Bryn Mawr, Pa.

The Rev. Ray Averett is on the staff of St. Stephen's Church, Birmingham, Ala., in a part-time capacity.

The Rev. Willie C. Bingham will become rector of St. James' Church, Vincennes, Ind., on Feb. 15.

The Rev. Jack Bush is institutional chaplain in Birmingham, Ala., with special responsibility for Episcopalians from out of the city who have been hospitalized in Birmingham.

The Rev. Stephen M. Carpenter is rector of St. Mary's Church, Napa, Calif. Add: 1917 Third St., Napa 94558.

The Rev. Christopher Connell is rector of St. Raphael's Church, Brick Town, N.J.

The Rev. Peyton G. Craighill is assistant chaplain at the Episcopal Academy, Merion, Pa. Add: 15 Maple St., Princeton, N.J. 08540.

The Rev. Eckford deKay is serving St. Francis' Church, San Jose, Calif.

The Rev. John P. Downey is rector of Grace Church, 216 Center St., Ridgway, Pa. 15853.

The Rev. Keith Hall has for several months been vicar of St. John's Church, Washington, Ind.

The Rev. Albert Allan Harlan, retired priest of the Diocese of Indianapolis, has been serving as priest-in-charge of St. George's Church, West Terre Haute, Ind. Address as before: 311 W. Walnut St., Greencastle, Ind. 46135.

The Rev. Stephen D. Hein is rector of All Hallow's Church, Davidsonville, Md. 21035.

The Rev. Carol Eileen Henley, a deacon, is now curate at All Saints' Church, 504 N. Camden St., Beverly Hills, Calif.

The Rev. William L. Hicks is rector of the Church of St. Francis-in-the-Valley, Green Valley, Ariz. Add: Box 206, Green Valley 85614.

The Rev. Ann C. Holt is priest-in-charge of St. Thomas' Church, Alexandria, N.J.

The Rev. Charles A. Hulet is associate at Grace Church, Merchantville, N.J.

The Rev. Al W. Jenkins is assistant at St. Dunstan's Church, Largo, Fla. Add: 10888 on 126th Ave. N., Largo 33540.

The Rev. John M. Keith is rector of St. Mary's Church, Dadeville, Ala.

The Rev. William M. Lamos is rector of All Saints' Church, Torrington, Wyo. Add: 100 E. 26th Ave., Torrington 82240.

The Rev. W. Joseph Leigh is assistant at Grace Church, Merchantville, N.J. Add: 9 E. Maple Ave., Merchantville 08109.

The Rev. Henry McLeod and his wife, the Rev. Mary Adelia McLeod, who have been co-rectors of St. Timothy's Church, Athens, Ala., are now co-rectors of St. John's Church, Charleston, W. Va.

The Rev. Robert Cameron Miller has for several months been rector of St. Matthew's Church, Indianapolis, Ind. Add: 8320 E. Tenth St., Indianapolis 46219.

The Rev. Howard M. Park, a deacon, is now vicar of St. Barnabas' Mission, Dunsmuir, Calif. Add: Box 105, Dunsmuir 96025.

The Rev. Jack C. Potter, has for some time been rector of Grace Church, Tucson, Ariz.

Ordinations

Deacons

El Camino Real—Ann Winsor, St. Mark's Church, Santa Clara, Calif., and non-stipendiary ministry at Children's Hospital, Stanford.

Indianapolis—William H. Shepherd, Jr., assistant, St. Christopher's Church, Carmel, Ind.

Lexington—David Randa Bender.

Los Angeles—Jose Antonio Poch, assistant rec-

tor, Church of St. Margaret and St. Anne, South Gate, Calif.

Newark—Mitsuo P. Akiyoshi; add: Trinity Church, 555 Palisade Ave., Cliffside Park, N.J. 07010.

Rhode Island—David Livingstone James, curate, Christ Church, Westerly, R.I. 02891.

Retirements

The Rev. Robert B. MacDonald, rector of All Saints' Church, Crescentville, Pa., and St. Martin's Church, Oak Lane, Philadelphia, has retired.

The Rev. James L. Shaunessy will retire on January 23 as vicar of St. Martin's Church, Lumberton, N.J. He was ordained to the priesthood in 1971 after a career in business.

The Rev. Edward O. Moore, assistant priest at Holy Trinity Church, Alhambra, Calif., has retired. Address as before: 621 N. Curtis Ave., Alhambra 91801.

The Rev. Canon Arthur M. Sherman, rector of St. John's Church, Lancaster, Pa., has retired. Canon Sherman, one of the founders of the School of Christian Studies in the Diocese of Central Pennsylvania, will continue to work with the school on a part-time basis. There are now about 80 students in three centers in the diocese. Canon Sherman and his wife may be addressed at 1003 Louise Ave., Lancaster 17601.

Resignations

The Rev. John W. Groff has resigned as rector of the Church of the Epiphany, Guntersville, Ala.

The Rev. Roberts C. Smith has resigned from his work at St. John's Church, New Brunswick, N.J., and is now in Canada.

The Rev. George B. Wood has resigned as rector of St. James' Church, Vincennes, Ind.

Changes of Address

The Rt. Rev. Thomas A. Fraser, who retired in January as Bishop of North Carolina, may be addressed at 1200 Glen Eden Dr., Raleigh, N.C. 27612.

In the Diocese of New Jersey, St. Mark's Church, Pleasantville, and All Saints' Church, Atlantic City, should now be addressed at the Church of St. Mark and All Saints', 429 S. Pitney Rd., Absecon Highlands, N.J. 08201. Until the parish moves to its new church in about July, offices will be located in the Presbyterian Church in Pleasantville. Services are being held in a Lutheran church in Absecon for the present. The Rev. Glen Edward Druce is the rector of St. Mark's and All Saints', and the Rev. Richard E. Trask is the associate rector.

The Rev. Chauncey L. Shaw, III should now be addressed: Father John, S.S.P., the Society of St. Paul, 44-660 San Pablo, Palm Desert, Calif. 92260. He was life professed 20 years ago in southwest Africa and has now returned home to his community.

Grace

Bright water, boundless,
Ever pours o'er shining stones,
God's love, unending.

Ginny Pomy

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Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family 296-1712
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
C Sat 11-12

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 & 8:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

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 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r, the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. David L. Seger, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

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 Hill
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

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, 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.

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

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

KANSAS CITY, MO.

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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

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

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

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

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; Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8:1:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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Thomas F. Pike, D.D., r, Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Martha Hedgpeth, 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. Seelye, 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

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

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r, the Rev. Roger Gentile, c
Masses Sun 8:30 Sung, 11 Low; wkdy as anno

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 9, 10, 11 (Sol), 5, MP 8:40, Ev & B 4. Daily MP 8:30 (ex Sat), Noonday Office 12, Mass 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50; Daily after 12:15 Mass. SM Wed 12:45-1:15

ST. MICHAEL'S Amsterdam Ave. at 99th St.
The Rev. Frederick Hill, r, the Rev. T. Jeffrey Gill, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harriss, James B. Simpson, ass'ts
Sun HC 8, Cho Eu 11 (1S & 3S), MP 11 (2S & 4S), Ch S 11, HC 12 noon (2S & 4S). Mon-Fri MP 8; Tues 6:30 EP & HC; Thurs 12 noon HC & HS

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r, the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon-Hurst Barrow
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev 5:30 Wed 12:10 Choral Eu. Church open daily to 6

TRINITY PARISH Broadway at Wall
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

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r, the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; 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 THE MARTYR 2716 Hurstview Dr. 76053
The Rev. Douglas L. Alford, r
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 8:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

NORFOLK (OCEAN VIEW), VA.

ADVENT 9620 Sherwood Place
The Rev. Herbert Hugh Smith, Jr., r
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

MADISON, WIS.

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