

April 19, 1987

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THE LIVING CHURCH



The Rev Jervis S Zimmerman
291 Candlelight Dr
Glastonbury CT 06033





Easter with St. John

Christ is risen, and we enter the most joyful time of the Christian year. During the past weeks of Lent, in this column we have for the most part followed passages in St. John's Gospel. What does this gospel now say about the resurrection? This gospel says more than the other three gospels at several points.

First, it is only St. John who tells us that the sepulcher, the cave-like tomb in which the body of Jesus was placed, was in a garden. Here our association of the resurrection with flowers finds its biblical basis. It is one of the few references to gardens anywhere in the New Testament, and it is reinforced by Mary Magdalene's supposition that the risen

Lord was the gardener. This is apparently the only place in the entire Bible where someone has this term applied to him. Our minds, however, flash back to that first garden, Eden, at the beginning of Genesis, and to its keeper. The first Adam opened the way to death in a garden. Jesus Christ, the last Adam, as St. Paul calls him (I Corinthians 15:45), opens the way to life in a garden. Creation and re-creation become strangely linked.

Another distinctive feature in St. John's account is the emphasis on the emptiness of the tomb. In the other gospels, the so-called "Myrrh-bearing Women" look into the tomb and find it

empty. In St. John's account, Peter and John crawl into the tomb and look at the discarded burial cloths, before Mary Magdalene looks in.

As has been noticed elsewhere in St. John's Gospel, there is often a contrast between the merely physical on the one hand and the spiritual or "true" on the other. Yet the physical often expresses the spiritual in a very definite manner. So the resurrection is an epoch-making spiritual event, but the fact of the empty tomb is clear physical evidence for it.

The fourth gospel, that of John, is also distinctive in closely relating the gift of the Holy Spirit to the resurrection. The risen Christ bestows the Spirit on the disciples, and empowers them for their mission later on Easter Day. Christ's sacrifice of himself, his being "lifted up," his resurrection, his glorification, and his gift of the Holy Spirit and the constituting of his church — all are clustered together, all are different aspects of the one glorious mystery of redemption. As the Epistle to the Ephesians puts it, God has "made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth" (1:9-10).

The garden, the empty tomb, and the breath of the Spirit, these three may point us to the three sections of the creed, to the three great headings of our faith, indeed to the Triune God. Easter is not a festival of just one aspect of the gospel, or one particular part of Christianity. Easter celebrates all of it, the whole good news, even as "things in heaven and things on earth" are all united in him who is our Lord and Savior. Christ is risen: he is risen indeed!

H. BOONE PORTER, Editor

Spring Matrix

Terra cotta, earthen vessel compacted
cinnamon grains of sand, blushing cyclamen
to please the snow birds whose insolence
is swayed only by the audacity of bread.
And then the peacock fans his tail, sprung from
the matrix of the peafowl hen;

such mundane wonder with its casual air creates
sighs more sound than words.

Within the limits of my reason, I know the
mystery in this post impressionist period
with the Easter instant not reasonably where
one expects, but, where the dolphin breaks the
water and the osprey sails to the fissure
between rock and crag to dwell;

transcendent moments of flesh and spirit —
so extravagantly unnoticed.

J. Pittman McGehee

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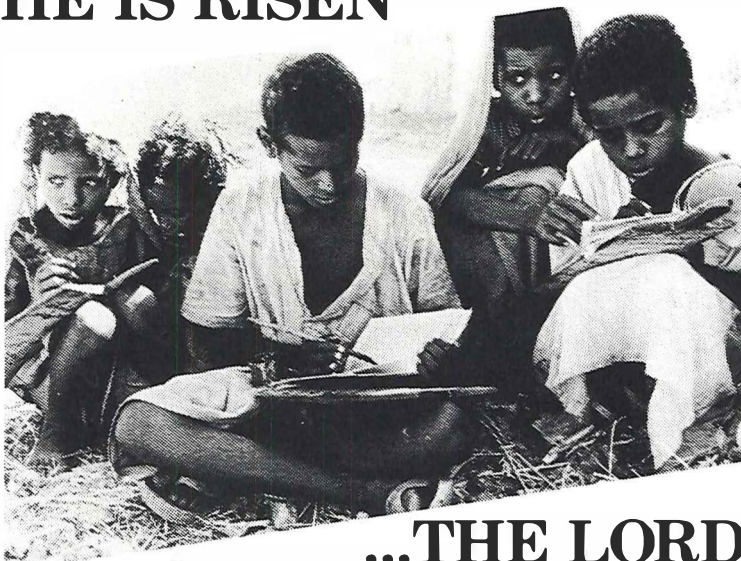
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HE IS RISEN



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When women walk in Easter parades, other women walk ten miles a day to gather firewood or to draw water.

These are people who live in despair. They need our caring compassion. They can be helped through the ministry of the Presiding Bishop's Fund for World Relief.

At this time, when we celebrate the Risen Christ, who brings hope into our lives, let us be instruments of his compassion and bring hope into the lives of others.

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LETTERS

Morning Prayer on Sunday

May I give my opinion in regard to George Casparian's letter [TLC, March 22]? Morning Prayer, which is one of the Daily Offices we inherited from our monastic tradition, is a service in its own right which can precede the Eucharist, or be the liturgy of the Word, or be said privately by anyone or by a group of people. As with the other offices, Morning Prayer has its own place in the life of the church, but not as a substitute for beginning the week with Eucharist.

(The Rev.) EDWARD FRANKS
The Episcopal Church Center
New York, N.Y.

Willet's Windows

If Harrison Walker of Wilmington, Del., admires the stained-glass windows of Henry Lee Willet [TLC, March 1] with so great a passion, he should visit St. Stephen's Church in Richmond, Va., where Willet has designed almost all of the stained glass in this beautiful building.

Notable are the clerestory windows, the floor-level, three-lancet windows of the Chapel of the Good Shepherd and the large, five-lancet Patriot's window in the west which Willet considered to be one of his masterpieces.

The chapel windows depict the events we observe in Holy Week from Palm Sunday through Good Friday. They are rich in the imagery and symbolism of those events, can be observed close up and are a significant visual means of teaching the good news — accessible even to little children. Henry Willet's stained glass is the work of a truly great

artist who knew the scriptures incredibly well.

GRANVILLE MUNSON

Richmond, Va.

Clear Guidelines Needed

Praise the Lord! and thank you for printing the statement on sexual ethics by Province VII bishops [TLC, March 22].

I am delighted to know that we still have some bishops in our church who are willing to take a stand on what are acceptable sexual relationships and what are not. I must admit, I was beginning to feel like I was the only one "out-of-step" and that my traditional understandings were no longer acceptable in the eyes of the hierarchy of our church.

We in the field need "clear guidelines for Christian behavior, reflecting both the love and the judgment of God" not guidelines from television, or the news media, or from those who seem to think that "if it feels good and it pleases me, it is OK."

(The Rev.) DERRILL P. CROSBY
Church of the Epiphany

Newport, N.H.

Traditional Christian Morality

So as to provide feedback requested by Fr. Shackelford [TLC, March 1], I am happy to advise of action taken recently at the convention of the Diocese of South Carolina.

The following resolution was passed almost unanimously (one voice was heard in dissension).

"WHEREAS, many people are looking to the church for clear guidance on the matter of traditional Christian morality concerning sexual behavior,

"THEREFORE, be it resolved that the 197th meeting of the convention of the Diocese of South Carolina affirms the following statement:

"The time-honored and biblically rooted standard of chastity for Christian people remains unchanged. This means that sexual relations are to be confined to one's partner in marriage.

"Since clergy are expected to provide, in their lives and in their teaching, a wholesome example for others, bishops and other diocesan officials should not knowingly admit to, nor retain in, holy orders, any person who cannot or will not do so.

"And furthermore, while we are called by our Lord to offer love, forgiveness and pastoral care to all persons, neither the clergy nor the laity of this church should encourage any attempt to legitimize any sexual behavior other than that which is appropriate between a man and a woman united in holy matrimony."

It can't be stated any clearer than that.

JOHN C. WILSON
Charleston, S.C.

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No to Ashes

Anent the Rev. Thomas J. Talley's article, "A Practice Worth Preserving" [TLC, Feb. 22] regarding the imposition of ashes on Ash Wednesday, the article itself confesses that the practice is not recorded until the tenth century. Hence, as a medieval innovation with no scriptural warrant (indeed, explicitly contrary to our Lord's expressed teaching), it was rightly suppressed by the Reformers. It matters little whether the ashes are imposed before or after the reading of the Gospel appointed for the day, just as it mattered little in pre-Reformation services, when the people, and even many of the priests themselves, did not understand the Gospel being read in Latin: it is still a direct contradiction of our Lord's own expressed teaching.

This is but one of a multitude of so-called "enrichments" in the 1979 Prayer Book which militate against said Book's being a genuine Book of Common Prayer, despite its being so designated by the General Convention.

(The Rev.) C. LEIGHTON ERB

The Church of St. John the Evangelist
Essington, Pa.

Disappointing Consultation

As one of the conferees, I appreciated your article regarding "Russian Orthodox Conference" [TLC, Jan. 25]. However, I was disappointed with the conference itself. I did not feel it really was directed to the Russian Orthodox Church and Christianity in Russia. Instead, I felt its focus was largely on relations with the government of the USSR, its political intentions, and the accompanying societal/institutional makeup. Encouragement to travel there during the next two years of millennial celebration of Christianity in Russia was provided to all interested parties. While these matters are important, especially in people to people programs, I believe this occasion provides a prime opportunity for developing cooperation, understanding, and communication with the worldwide Russian Orthodox Church itself. That includes the presence it has in this country!

I did not really hear any of that. There were only a few representatives of the Russian Orthodox Church present at the consultation. They seemed to be in a vis-

The Cover

The high altar of All Saints' Cathedral, Milwaukee, Wis., showing the triptych above.

Photo by Rick Wood

itor or guest observer role. One of my friends and associates from days in the military chaplaincy, the Rev. Archpriest Nicholas Kiryluk (Connecticut), now an endorser for service in government chaplaincies and aide to the Archbishop — New England Diocese, was not even aware this consultation was happening. He was in Washington, D.C., at the same time for other meetings. How can we "consult" when only one party to the consultation is present?

I do hope we won't miss this prime opportunity provided by the millennial observance to share theological interests and concerns. There is the "filioque clause" to be addressed at Lambeth in 1988 after being a matter of official and formal consideration at our own 1985 General Convention in Anaheim. There should be opportunities at local, regional, and national levels for our mutual consideration of the Dublin Accord, a document representing joint thinking at the official levels of our two communions. I did not hear it even mentioned at the consultation. I for one attended the consultation hoping to receive insights and suggestions on these matters among others that might be translated into action and study at the diocesan level. Perhaps part of the lack I feel is due to the consultation being a program under the Christian education division of the national Executive Council rather than ecumenical affairs where I think it properly belonged.

(The Rev.) E. JAMES KINGSLEY
Ecumenical Officer
Diocese of San Joaquin
Fresno, Calif.

Not a "Paranoid Attitude"

Lisa Nichols' March 15 response to my letter in TLC, January 25 contains an assortment of assurances that lack both scientific credibility and theological insight.

Before writing my letter I discussed the subject of the common cup with my daughter, a professor of pediatrics at a leading university and with her husband, an ear, nose, throat surgeon. Neither I nor they have a "paranoid attitude which fears all sorts of diseases" out there "just waiting to attack." I did not get any of the assurances dispensed by Ms. Nichols.

When writing I had before me a copy of the Journal of the American Medical Association's Morbidity and Mortality Report citing the National Institutes of Health standards in dealing with Hepatitis B. Ms. Nichols says hepatitis is a lesser illness. The Journal indicates that Hepatitis B is a virulent virus. I deduce that an open wound in the mouth could be an open door to that deadly virus.

(The Rev.) WILLIAM F. CORKER (ret.)
Hilton Head Island, S.C.

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Trinity Grant Announced

The board of directors of The Living Church Foundation held its early spring meeting in mid-March, under the chairmanship of the Rt. Rev. Stanley Atkins, president. At this time the editor and general manager, the Rev. H. Boone Porter, announced that the Parish of Trinity Church in New York City is making a grant of \$150,000 to THE LIVING CHURCH for the year 1987. This grant is directed primarily toward the enlargement of circulation and the extending of the readership of the magazine.

The grant will make possible a variety of advertising and marketing activities. The enhancement of the magazine will include a more rapid procedure for reporting news and other improvements. The funding will continue, on a reduced basis, in 1988 and 1989. Warm gratitude to Trinity Church was expressed [p. 11].

It was explained that this grant, which will be used in accordance with a specified budget, does not take the place of the usual annual campaign for voluntary giving in support of the magazine. The goal of this campaign for 1987 was set at \$120,000. The total annual budget for the publication of the magazine in 1987 is \$504,150. The actual cost in 1986 was \$504,233.

Religious Activists

Speaking to more than 600 religious activists from around the country, the Most Rev. Edmond Browning, Presiding Bishop, called for greater prudence and humility on the part of churches seeking to influence public policy.

"We must choose our positions with care so as not to squander our moral capital," he urged. "We must remember that not all issues are black and white."

The March 22-23 gathering was sponsored by IMPACT, a national inter-religious grassroots lobbying network, and the Washington Interreligious Staff Council. Both groups are run by the Washington representatives of religious bodies. The meeting was held at the Lutheran Church of the Reformation, just a few blocks from the Capitol in Washington, D.C.

Bishop Browning, who gave the opening address, described church efforts on behalf of the poor and oppressed as part of a long American religious tradition. He cited heavy religious involvement in the anti-slavery movement of the 19th century and, more recently, in civil rights causes.



At the U.S. Capitol, Fr. Demere speaks during worship service, with Fr. Weiler behind him. Photo by Dana Grubb

He also said that as American churches renew their activist stance, they must remember the times they have been overly zealous and wrong. He pointed to the religiously motivated Prohibition movement as one reason why churches today must "practice humility" in their political activities.

As an example of the kind of activity needed, Bishop Browning mentioned the American Roman Catholic bishops' recently issued pastoral letter on the U.S. economy, which condemned current rates of unemployment and poverty in the U.S. He called the document a "forceful and needed reminder that economic concerns should not be left to economists."

Those attending the meeting also heard briefings by church officials and members of Congress on key legislative issues that religious groups will be involved in over the next few months. Among the issues are federal initiatives to aid the poor, arms control, international refugees, military intervention in Central America and the state of the family farm.

Contra Aid Protested

While the House of Representatives recently debated a moratorium on aid to the Contras, members of the Episcopal and Moravian Churches led a service of worship on the steps of the Capitol.

The Rev. William Weiler, associate ecumenical officer for Washington affairs,

the Rev. Charles Demere (representing the Rt. Rev. John Walker, Bishop of Washington), and Kathryn Lee of the Episcopal Peace Fellowship were among Episcopal leaders of the service, which was part of a series called the Lenten Witness for Justice and Peace in Central America. Episcopal participation was based on the 1985 General Convention resolution calling on the U.S. government and all other governments to "cease all covert and overt activities aimed at destabilizing governments in the region, to affirm and respect the principles of national sovereignty, self-determination, and non-intervention in domestic affairs and to respect human rights. . . ."

Province IV Statement

As the debate continues about the church's position on sexual morality, the bishops of Province IV recently issued a statement to clarify their positions. Province VII bishops released a similar statement earlier [TLC, March 22].

"Believing that the church must, at all times, provide for its members 'clear guidelines for Christian behavior, reflecting both the love and the judgment of God' — and believing that the present social scene in the United States calls for special attention to standards of sexual morality — we the Bishops of the Fourth Province of the Episcopal Church offer the following statement of our convictions on this matter.

"Granted that perfection is beyond the reach of flesh and blood and that no human relationship is without sin, one of the nearest approaches to God's intention for his human creatures lies in the union of male and female in marriage. Such marriage, following biblical and traditional Christian teaching, is, by intention, faithful, lifelong and monogamous. This sexual relationship, and no other, may receive the church's blessing. Faithfulness in marriage and sexual abstinence apart from marriage are essential moral standards for all Christian people, clergy and laity alike.

"Persons selected for holy orders are to provide 'wholesome examples' of Christian living for the rest of the church's membership. Their ability and willingness, therefore, to uphold, in word and deed, such standards constitute necessary conditions for their selection.

Having stated one of the moral norms by which we Christians are judged, we would now stress the love through which, after every failure, people are forgiven and restored. There should be no end to the understanding, the forgiveness, or the love and pastoral care offered by Christian people to those who find themselves unable to live within the moral norms of the faith. These norms are necessary lest love turn to sentimentality, forgiveness be rendered meaningless, and pastoral care prove injurious rather than helpful.

"Following the leadership of the Bishops of the Seventh Province, we also call upon our fellow Bishops of the Episcopal Church to join us in confronting the moral confusion which presently exists in the minds of many Christian people as a result of the so-called 'sexual revolution' in American society. Let us honor our responsibility to maintain at all times 'clear guidelines for Christian behavior, reflecting both the love and the judgment of God.' "

Signed by the Rt. Rev. Duncan Gray, Jr., Bishop of Mississippi and president of the province, along with most of the bishops of Province IV.

Lutherans Choose Offices

An unoccupied 11-story building near Chicago's O'Hare Airport will be the headquarters of the Evangelical Lutheran Church in America (ELCA) when the church is formed by a three-way merger next year.

Meeting in Minneapolis March 18-19, the merger transition team approved purchase of the North Tower building for \$27,750,000. The three merging bodies, which include the American Lutheran Church, the Association of Evangelical Lutheran Churches and the Lutheran Church in America, hope to complete the purchase by June 1.

The new church is scheduled to start operations in January 1988.



Members of the Quincy mission and Haitian personnel from the clinic examine a patient.

Ten Years in Haiti

A few weeks back, observers in the Miami airport could have seen a group of 16 tanned but grubby characters wearing red jackets with an Episcopal Church emblem. They were a medical-dental team from the Diocese of Quincy returning from a two-week stint at Montrouis, a rural location an hour's drive from the capital of Haiti. Led by Marge Allemeier, wife of the rector of Christ Church, Moline, Ill., the group included two doctors, two dentists, a lab technician, six nurses, a mechanic, a chaplain (the Rev. J.C. Emerson), an Episcopal layman and one diocesan bishop.

The volunteers paid their own expenses and donated two weeks' time to bring help to a rural area in the colorful but poverty-stricken land of Haiti. They helped treat patients at the Clinique St. Paul and at the Highfield Dental Clinic, and they also brought medical and dental care to two remote villages in the mountains inland from the Montrouis center. The chaplain doubled as a chair-side dental assistant, while the bishop taught a course on St. Luke's Gospel to the six seminarians whose studies at Montrouis are supervised by the Rev. Carl Spitz.

This Haiti mission by the people of Quincy is now ten years old. When Quincy volunteers first went to Montrouis in early 1977, the medical care available to the people of the area consisted of a visiting nurse who stopped off once a month on her journey to the larger town of San Marc. Dentists were as unknown as astronauts or seismologists. After ten years, Montrouis now provides a medical clinic staffed by a Haitian doctor and support personnel, a dental clinic staffed several times a year by various volunteer groups from the United States, a new dormitory for the seminarians, and a dormitory for volunteers.

The achievements at Montrouis are the fruits of labors by Episcopalians from North Carolina, Delaware, Arkansas and other U.S. dioceses. The advances made at this Haitian center are in good part the result of two principles. First, priorities were set not by the U.S. volunteers but by the Rt. Rev. Luc Garnier, Bishop of Haiti, and his people in Haiti, and by those who knew the territory and its needs. Second, the effort was a persistent and continued one. It was not a one-shot splurge but a succession of repeated efforts by numerous groups, large and small.

The Montrouis story is an example of how much can be accomplished from modest beginnings. In 1976 some Episcopalians in the Diocese of Quincy wished to do something beyond the budget-process for overseas mission. Encouraged by the national Church Center, they asked Bishop Garnier what he might desire. The result was the Quincy Building donated by the people of the diocese. The concrete was mixed in a bathtub, the foundations were poured, and the concrete-block walls were built.

The next year Bishop Garnier suggested a medical team, and the donation of a whole dental office's equipment led to the establishment of a dental clinic.

Those modest foundations were enhanced by other American dioceses, and from Montrouis other helping efforts have reached out to numerous mountain villages such as Cazales.

After two weeks on such a project, an American Episcopalian discovers a heightened appreciation for hot showers and a decreased enthusiasm for goat meat. Yet most of all the volunteers find a deep love for the gentle and long-suffering people of Haiti, a profound respect for their fellow-Christians of the Diocese of Haiti, and admiration for the clergy of the church in Haiti.

(The Rt. Rev.) DONALD PARSONS

True Freedom in Delphi

By JULIEN GUNN

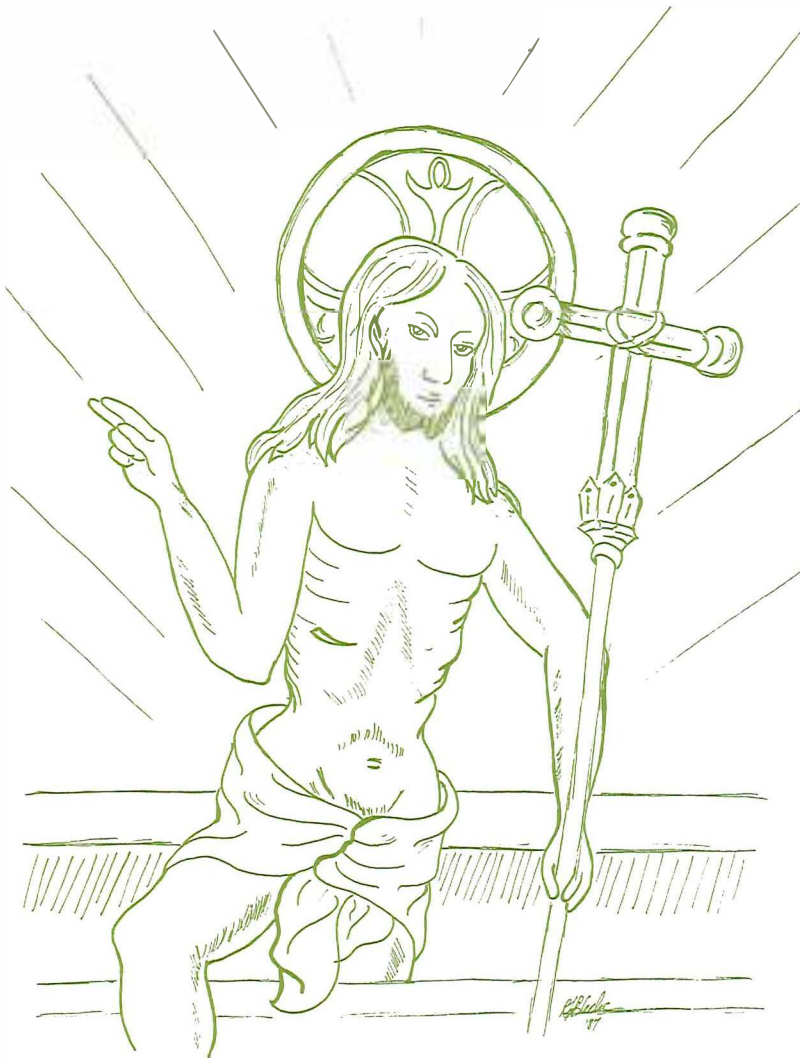
Delphi — how the name calls to memory the fortune-telling center of the ancient world. The great, the wise, the curious sought the Oracle of Apollo at his shrine located down the slope of Mt. Parnassus, ready to seize at any enigmatic answer given to one's request for guidance, hoping to plumb the depths of a predetermined future.

So it was that a man and wife selected a Greek tour that among more obvious places of interest included "a morning to explore Delphi." It was April, not too hot, not the maximum tourist season, although the relative absence of Americans was made up by Europeans, mostly Germans and Scandinavians. That morning the bus out of Athens dashed impatiently around curves, honking constantly at other motorists to get out of the way. Along rocky slopes, around sharp bends it twisted until suddenly it pulled in behind rows of other buses at Delphi.

The guide of the tour had been instructing the group on points of interest then something about the general history of the coming location, but just before the door of the bus opened she cautioned about the steep ascent and loose stones. A few passengers looked at the forbidding terrain, gave up the cause and remained in their seats. Others toiled up a few yards to a low stone retaining wall and there sat out most of the duration. The more vigorous struggled to keep up with the guide, threading their way through other knots of tourists who were being informed about the significance of this foundation or that, in crisp French or throaty German.

Delphi was a cultural and patriotic center as well as the home of the Oracle of Apollo. Trophies of war were on display at the various "treasuries," built and maintained by the various city-states that constituted pre-Alexandrian Greece. The Treasury of Athens has been reconstructed from its stones found scattered near its foundation. The entire

The Rev. Julien Gunn has resided in Nashville, Tenn., since his retirement as assistant at St. George's Church in that city. He previously served in various capacities, including the headmastership of two secondary schools.



Rise, heart; thy Lord is risen.
Sing his praise without delays,
Who takes thee by the hand, that thou likewise
With him may'st rise:
That, as his death calcined thee to dust,
His life may make thee gold, and much more
Just.

George Herbert

complex of buildings as the shrine of Apollo was protected from the destructiveness of civil strife. It is a wonder that it withstood the constant squabbles among the competing city-states.

On up the faithful followed the guide to the site of the Temple of Apollo, the spot where the Oracle sat over the opening to the center of the earth, inhaled the fumes which arose out of the depths and gave mystical utterances which required priests to translate into words: words always with ambiguous meanings.

"And where is the crevice?" inquired one of the tourists after the guide had obviously completed her description of the location.

"They have not been able to discover it," confessed the well informed Greek college student who served so expertly as our guide. She continued, "It is possible that after the Christian era it was deliberately filled in; or perhaps an earthquake sealed up the fissure." She hesitated, "Or perhaps there never was any fissure."

Some of the tourists looked thoroughly disappointed, as though they had somehow been tricked. Had they looked forward to having a picture taken of them standing or squatting over the same crack in the earth?

"There is the ancient theater above. You will have time to climb up there and then meet the rest of the party down at the information center." No one responded to this suggestion.

Turning back one looks down the sweep of the incline falling hundreds of feet into the valley below the highway. Even today modern pilgrims to the Shrine of Apollo are exhilarated by the impact of the view. Some have even felt as though they were floating in air. From all over the civilized ancient world this strange, haunting place with its magnetic power, drew pilgrims who tried to coax from the Oracle some clue to what the future held in store for them, what fate had predetermined. "Or perhaps there never was a fissure." Could it all have been a gigantic hoax; all the people fooled all the time, at least for the duration of the ancient world? The view is overwhelming, but one must watch the path when going down; a fall could leave one badly skinned.

Tour groups were milling around inside the information center buying postcards, souvenirs and mass-produced copies of Greek art objects. Once again united, the American tour group climbed back into the bus. After the inevitable head count; we pulled out of the parking lot and started on the way to our night's lodging in modern Delphi.

At the close of the last century when the thorough excavation of ancient Delphi was pushed ahead in earnest, the work was obstructed by a modern inhabited village sitting atop the ruins. The

entire town was resettled several kilometers distant and the ancient site laid bare. The bus soon came to modern Delphi, alive with people calmly walking down the middle of the streets, reluctantly giving way to motor traffic. The town bears most of the characteristics of Mediterranean inhabited spots — narrow, winding streets, congestion, lots of people, old men sitting together in groups, women shaking rugs, windows shuttered against the afternoon sun and those pots of flowers, blooming profusely as to be the envy of every American green thumb.

Our bus emptied its load at a small hotel; the manager poured forth in Greek to the guide, waving at the porters to get the luggage inside. The late afternoon air was filled with the combination of odors redolent of the Mediterranean: dinners being cooked with garlic dominating, all mixed with the fumes of auto and bus exhaust. The roasting of baby lamb was unmistakable for tomorrow was Greek Easter.

The occasional explosion of a firecracker signaled that something important might be expected before long. Would there be a late evening or night celebration of the Easter liturgy? The bus would be on its way the next morning and there would be no time for church. The author went in and asked the hotel manager if there was to be a service that evening. This professionally impatient man busied himself about the lobby and without stopping or looking replied to the question; "Yes. Of course. Right up there." He waved his big hands dramatically to his right and went about his business. "And the time?" He stated a late hour and indicated that he did not want to be bothered further.

Well before the designated hour, the pilgrim set out on what proved to be only a short walk to the church. It was a large building set back in a square which had been built up on a hillside. The golden domes glowed in the light of street lamps. As he went up the steep flight to the square occasional firecrackers answered one another antiphonally. Into the church went the pilgrim.

Orthodoxy expresses faith and worship in marked contrast to Western Catholicism. Never does one see rows of side altars, baroque saints writhing in ecstasy, a high altar in full view of the congregation where all may see the action of the mass. Upon entry into an Orthodox church one sees no altar, for the single one is hidden behind the long screen, or iconostasis, whose surface is covered with pictures of saints and divine mysteries. The gold background glows in the flickering light of candles on a stand near the entrance.

A low hum of voices came from groups of elderly people seated up near the front on some of the few chairs provided. The

pilgrim clung respectfully to the rear of the church and sat down to the left of the door. Time passed, people came in, lit candles, went up to the iconostasis, stood for a while before an icon of a saint, crossed themselves and left the church. One old lady dressed in black got up, looked at the American and waved him impatiently over on the men's side of the church, then went back to her group.

The church is undistinguished, one would guess less than 50 years old, yet seeming one in spirit with those small Byzantine churches clustered not far from the foot of the Acropolis, Athens. Those saints standing against their golden background have never been touched by the spirit of the Renaissance which finally brought the sacred down to the level of the secular. The icons depict the holy ones bathed in the glowing eternity whence they came and to which they returned. Like those who worship in their presence, they are taken up into the life, death and resurrection of Christ to whom they entrusted themselves. No need had they to resort to oracles to pierce the mystery of an unknown and menacing future, for Christ was their future.

The church had been filling gradually. The pilgrim abandoned his chair and stood with the rest. More candles were lighted, deeper grew the murmurs of expectancy and then the deacon started the liturgy. Soon the standing congregation packed the church to its corners. When time came for the Gospel, all filed out into the square where more people were gathered and there the deacon mounted a few steps to a lectern and chanted the resurrection story. When he finished he then declared in a clear voice: "Christos anesti" — Christ is risen! Instantly a barrage of exploding firecrackers responded, Roman candles threw bolts of flame into the sky with glad uproar, while the people greeted one another.

Modern Delphi had been torn down and its inhabitants resettled to make way for the exposed ruins of a natural religion, dominated by fatalism. In the world of conflicting gods and goddesses, the shrine of Apollo and his Oracle drew those who wanted to penetrate the future, to gain a clue to what fate had in store for them. The scene in its inner reality is not unlike the tent we still see sometimes on the grubby outskirts of town with a large crudely painted hand and the sign: "Madame Eva. Palmistry."

Modern Delphi, new and undistinguished, a stopover for tourists, holds a church which proclaims that true freedom from the fear of fate lives in the risen Christ who has passed the way we now tread. Thus in spirit as on this tour, the pilgrim passes from old Delphi to the new.

To Be With Jesus

By ALEXANDER ZABRISKIE

The following is excerpted from a letter written by the Rev. Alexander Zabriskie to a friend of his daughter upon hearing of her mother's death. Fr. Zabriskie is interim rector of Christ Church, Teaneck, N.J.

From all that my daughter has told us about you I feel as if we already know each other, somewhat at least. You have meant a great deal to her and she has told us how much she values you as a friend. We are grateful that she has you as a friend whom she trusts and can share so much of herself with.

She told us that your mother died this past week. Even if her death was anticipated, it is still a shock when it comes.

Strangely enough, though we all realize that death affects every living creature, including us, we find it extremely difficult to talk about. It's as common as birth, but we shy away from even thinking about death. Morticians try to make bodies look almost alive, but they can't, and it is artificial and fake. But death is real. It's a fact of life that we all have to deal with; and it is better to be honest about it, as hard as that is, than to try to kid ourselves and pretend things that are just not so.

I think one of the healthiest things we can do is talk about death, what it's like, how it affects us, what kind of feelings we get when we think about it or when we think about people who have died.

Talking about the death of my father (I was 26 when he died) was awfully hard for me. Though he had not been a well man for several years, it took me about three weeks to really admit to myself that he had died. He wasn't just sleeping somewhere, he wasn't off on a long trip and would come back, he wasn't this or that or any other kind of disguise I tried to imagine. When I finally did admit this to myself, I cried, for the first time.

When a relationship, especially a close one, comes to an end, there is usually a lot of "unfinished business" and feelings which are left unresolved — like anger and guilt, for instance, which may get buried but are never quite forgotten; as well as some of the good things that somehow never were celebrated. You can't go back to the person and say "I'm sorry" or ask for forgiveness or give a kiss or hug.

So we have to look for other ways to deal with those feelings. Finding someone you can trust, who will listen to you and not try to tell you what you should be thinking or feeling, a good and wise advisor or counselor or pastor (it probably should not be a close friend; they're too close to you emotionally to be really helpful); to talk things out with — that's a way a lot of people have done it. Every relationship, no matter how beautiful it may have been, has some rough parts and hurts that are difficult to deal with. Those relationships somehow can become even more

beautiful when we are honest with ourselves about them.

Then, as we work through the grief feelings, something strange and wonderful happens. At least, it did for me and has for some others, though this has not been everyone's experience. I found that dad, though he had died, was very much alive out there on "the other side." And in a way, I was in touch with him, in communion with him. I didn't cry anymore and could think about him just as easily as when he was alive here on earth.

There is something else that needs to be said here. While she was sick, your mother had a lot of prayers offered to God for her, that she might get well. That she died — well, I guess it looks as if those prayers weren't answered.

I'm not so sure. I believe that the best thing that can happen to us is to be close to God. God made us and loves us, and God's will is that we love him, that we be intimate with him. But, in this life we never quite make it; God is Spirit and our physical bodies get in the way of complete communion with a spiritual God. So death opens the door for a fullness of life with God that we can't experience in this material world. In this way, death can be a great blessing.

I pray a lot for people who are sick. I pray for them to get well, to recover fully from their physical sickness. I also pray that they can be made whole in body, mind, and spirit, and that they may be at one with God. I believe that God heals people, heals their bodies. I also believe God has a destiny for each one of us, that we might be with him. The ultimate healing comes when that happens, and death is the doorway through which we must pass for it to happen.

Jesus lived, and then he died, a painful and unjust death at that; but he died, that's the important thing. By his death he made it possible for us humans to be at one with God — our failings and selfishness and pride are no longer barriers to being close to God.

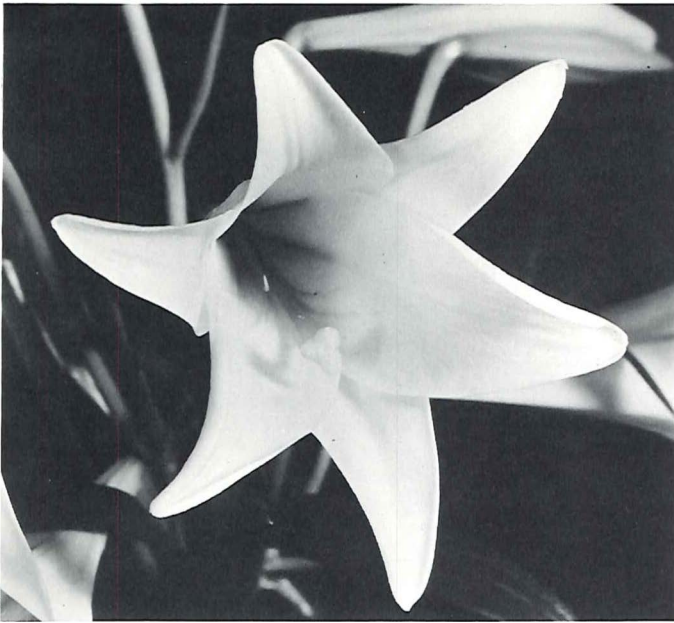
But death couldn't hold him; he broke free. Death is not as strong as we once thought; life is stronger! Hate isn't as strong, either; love is stronger!

Best of all, he won this victory for us human beings, so that we may not be captured and held by death, but that we might be free to live with Jesus in heaven (or whatever form life after death takes) forever.

So, for me, it makes sense to be with Jesus, to live as closely to him as I can and let him lead me all the way through life clear into that "heaven" or "eternal life."

I don't know of any other way that tries to explain death and its meanings that make sense to me. The other ways that I've heard of — they all seem so hopeless and without any real basis. Anything we say about death and life after death is based on some kind of faith. I think that the Christian understanding has a surer foundation than any other, because it is based on Jesus' death and resurrection.

EDITORIALS



RNS

Time of Wonder and New Life

It is a privilege to express our Easter greetings to all of our readers. For all of us, may this be a time of wonder and new life in which faith is renewed, hope is nourished, and charity is kindled. May we, as individuals, as families, and as churches, know the holy joy and gladness of Easter, and may we meet our Lord with assurance as well as with awe when he comes to us in the opening of scripture and the Breaking of the Bread. *Christ is risen!* May we respond with all our heart and soul, *He is risen indeed.*

The Grant from Trinity Church

It is a happy privilege in this Easter issue to share with readers the good news of the Trinity Church grant to this magazine [p. 6]. All of us must be extremely grateful to Trinity Church for this generous benefaction. We are also grateful that this publication is deemed worthy of the trust and confidence which the grant expresses.

This grant is primarily given for the purpose of increasing the number of subscribers, of parishes using the bundle plan, and of other purchasers. For religious magazines, no less than in other operations, the acquiring of significant numbers of new customers requires an outlay of capital, and capital is something The Living Church Foundation has not had. The generosity of Trinity Church now provides the funds for us to move forward in building up a larger readership.

This is a grant, moreover, which in a sense must be earned. To justify the receipt of these funds we must show numerical growth in paid circulation. Here is where every reader can help, for the encouragement of present readers is highly important in the enrolling of new readers. We will say more about this in the weeks ahead. In the meantime, we express our sincere and heartfelt thanks to the Parish of Trinity Church.

The Presiding Bishop's Easter Message

“On this day the Lord has acted;
we will rejoice and be glad in it”
(Psalm 118:24).

The central message of the resurrection is that God acts in our history to bring us redemption. This is a message of hope. It is the core of our mission and ministry.

Easter is a time to celebrate the new life won for us by Christ's saving action. We recall that it was through Christ's suffering and pain that new life was made available to us. New life required a radical termination of the old life. Jesus paid the price of suffering and pain so that the new life would be available to us. In a world filled with suffering and pain, this is a message of hope.

Easter is the time to celebrate the beginning of a new world. The resurrection of Jesus Christ has transformed the way that we perceive the world. Yet sin, disease, oppression and hatred continue to rule in the lives of many. There are still many who have not been touched by the new world. The new world exists in the minds and hearts of people with faith. Jesus unlocks our minds and hearts, enabling us to reach out to that new world. To those locked in systems of oppression and dehumanization, this is a message of hope.

Easter is the time to celebrate a new pattern for living. The resurrection of Jesus Christ did not usher in a strict code for human relations. The message of Jesus to his disciples in his post-resurrection appearances was not a moral code; it was a simple declaration: “Fear not.” The resurrection of Jesus tells us not to be afraid in the midst of very frightening situations. At a time when traditional values are seen to be either ignored or under attack, this is a message of hope.

Easter addresses our fears, our pain, our future. The profoundly simple message of the resurrection is one of hope. That hope is grounded in the fact that Jesus returned to life. In his risen body, he ate with his friends, walked with them on the road to Emmaus. He shared our humanity. To be alive on earth, to live freely, to experience fully human relationships is at the heart of the message of hope we proclaim. To those seeking a new life, to those struggling to throw off the chains of oppression, to those scarred by sin, we carry the Easter message of hope. The good news of Easter is the affirmation of life become real.

“Alleluia. Christ our Passover has been sacrificed for us; therefore let us keep the feast, not with the old leaven, the leaven of malice and evil; but with the unleavened bread of sincerity and truth. Alleluia.”

(The Most Rev.) EDMOND BROWNING

BOOKS

A Most Famous Church

WESTMINSTER ABBEY. By Christopher Wilson, Pamela Tudor-Craig, John Physick and Richard Gem. Bell & Hyman. Pp. 196. \$14.95 paper.

This is one of a new series of Bell's Cathedral Guides which is quite unlike the usual descriptions of famous churches in England. *Westminster Abbey* is a remarkably detailed architectural and historical study of one of the most famous buildings in the world. The multitude of monuments which are so prominent, if not controversial, are carefully presented and the architectural features are meticulously explained and photographed (black and white).

As is often the case with British guidebooks, history dominates the text whereas churchpeople, Americans at any rate, would also be interested in the Abbey's functioning as a church of our day, a royal Peculiar at that. Recommended.

(The Rev. Canon) PETER CHASE
Providence, R.I.

Hope in Scholastic Theology

ON HOPE. By Josef Pieper. Translated by Sister Mary McCarthy, S.N.D. Ignatius. Pp. 99. \$6.95 paper.

This translation of a book published in Germany in 1977 will be of special interest to students of Thomas Aquinas. Pieper states that God is he in whom

essence and existence are one, but that man "is not ipso facto his own essence." Man's life in time has meaning only because he is a "viator," a wayfarer. If man chooses to deny his condition as a viator, he chooses nothingness. Pieper says that the proper response to this condition of being on the way is hope and discusses hope as a theological virtue. The work also includes a discussion of the sins of despair and presumption. *On Hope* is an eloquent statement of the meaning of Christian life.

C.H.P.

Eastern Practices

ENTERING THE CAVE OF THE HEART: Eastern Ways of Prayer for Western Christians. By Kathleen Healy, RSM. Paulist. Pp. 189. \$8.95 paper.

The book's subtitle accurately describes its purpose. Part I compares the approaches to God of Hinduism and, to a lesser extent, Buddhism, with those of the Christian tradition. Part II gives numerous examples of Eastern ways of meditation, and services which may be adapted or used as is by Christians.

The author, a lecturer at Carlow College, Pittsburgh, spent several years in India as researcher and Fulbright lecturer and is well acquainted with her subject. She presents her material clearly, drawing parallels between Eastern and Christian religious experience and quoting authorities on Eastern spirituality such as Dom Henri Le Saux (Abhishiktananda). The book is valuable for those unfamiliar with Eastern practices — a helpful glossary is included —

and serves as a good sourcebook for knowledgeable readers. *Entering the Cave of the Heart* refers to the need for silence and interiority experienced by Eastern and Western Christians alike in growing in the life of the Spirit.

HELEN CHAPIN METZ
Washington, D.C.

From Adder to Worm

AN ENCYCLOPEDIA OF BIBLE ANIMALS. By Peter France. Photographs by Eric and David Hosking. Croom Helm (London and Sidney). Pp. 166. \$26.95.

This is a welcome book to realert us to the biblical message of the abundance of God's activity in and through his non-human creatures. "... New evidence, linguistic, historical, and biological, has helped with the shaping of the entries in this book." From adder to worm, "each entry begins with a survey of the biblical texts in which the animal is found, with a discussion of the significance of those texts: then the translation is dealt with . . . this is followed by the place the animal holds in Jewish myth and legend"; then later notions; "and finally the natural history of the animal with its status in Bible lands today."

Although this brief encyclopedia is for the general reader-viewer, for anyone preaching and teaching it would be helpful in avoiding misunderstandings. A simple layout, clear text and generally good photographs make for an enjoyably informative volume.

(Sister) SUSAN MANGAM, STR
Tannersville, N.Y.

Movies

By ARTHUR LIVINGSTON

THERESE. Directed by Alain Chevalier. French with English subtitles. 94 minutes.

Drama is only one of the possible creative uses of cinema, but movies that do not contain a strong narrative structure almost invariably have little commercial appeal, with screenings usually confined to an occasional evening at one of the country's relatively few film archives. Usually finding themselves relegated to the commercial wasteland of the "art house" are those films filled with an abundance of *subtext* (to use the jargon of the field), i.e. those that create an indi-

vidual artistic world from the details the director chose to include or to exclude. This means that unless those people who love good movies live in a large metropolitan area, they are unlikely to get much opportunity to see the greater proportion of the world's best films.

Therese is a case in point. It is highly stylized, austere to the degree of making an average viewer feel slightly claustrophobic much of the time, and uses only biographical outline as the linchpin on which to hang its narrative. In other words, its appeal is to a specialized audience; but I believe anyone likely to be reading this column a prime candidate for its right audience, once the reasons for the techniques are known.

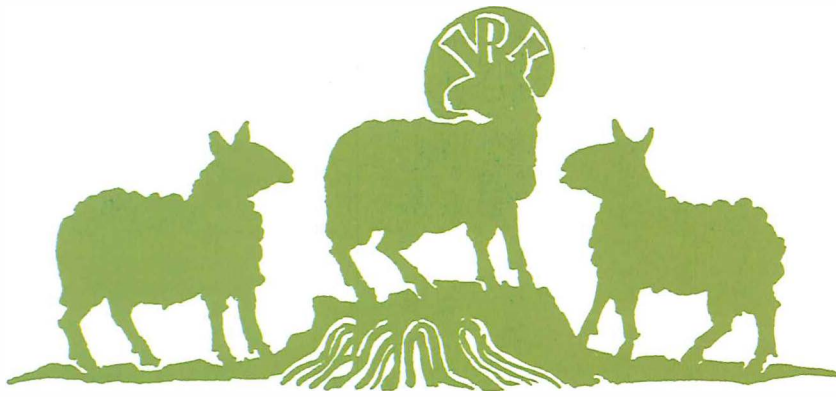
The film is part of a tradition called "transcendental style," something of a visual equivalent to the pared-down poetics of T.S. Eliot. Opulence is denied at every level; actors play scenes against bare sets unless the background needs filling in; the director calls attention to the most mundane details in what amounts to a denial of the dramatic; as a result, something of a void is created. At

some place, the narrative resolves because the meaning behind the events floods the area left open by the absence of conventional storytelling, which creates a moment of insight for the audience.

Since this style has much in common with the techniques of contemplative prayer, it should not be surprising to learn that most of its practitioners have been Christians with a strong mystical caste, or Zen Buddhists from Japan.

Certainly this aesthetic is appropriate for relating the life of Therese, the Little Flower, who entered the Carmelite order at an extremely young age, contracted tuberculosis, and died young. The real action of such a saintly person's life is largely interior of course and, therefore, hard to film; but the emergence of transcendental style has made it possible to capture not only the personal accidents of a life, but also to recreate the atmosphere of the interior workings of a soul thirsting for God. *Therese* may be the right introduction to this kind of movie; I only hope you may find the theater in your area where it will be booked.

Arthur Livingston, a free-lance writer and poet in Chicago, has written on film for the Art Institute of Chicago Film Center since 1975.



Drawing designed by Joan Iversen Goswell, © 1985 C.E. Visminas, 422 Hastings St., Pittsburgh, Pa. 15206.

By the Cathedral Steps

The mockingbird performs
 from a high branch of magnolia
 He does not know a Savior has risen
 He sings rich whole notes
 trills, warbles, crescendos:
 territorial song
 But a scientist has been known to say,
 "The bird enjoys to sing."
 And on this Easter Day
 I am inclined to agree.

Maxwell Corydon Wheat, Jr.

Easter Prayer

O God, our Father,
 Thou Who didst roll away
 The stone from Your Son's tomb,
 Touch our hearts,
 Fill our minds,
 Strengthen our wills,
 With the power of the New Life
 You created in Jesus.

Lead us, O God, into ways of
 Peace, Joy and Hope
 That finding them, we might
 Draw nearer to Thee, Whom
 To know is perfect Peace,
 To serve is perfect Joy,
 To Trust is perfect Hope.

Amen

C. Howard Perry

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SCRIPTURAL INDEX to the Lectionary for Sundays, Holy Days, and other Occasions, \$4.00. Cross-index, Hymnal 1940-1982, numbers, first lines, and tunes, \$3.00 to: The Rev. Ronald H. Miller, 3488 Douglas Dr., Murrysville, Pa. 15668.

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ORGANIZATIONS

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FELLOWSHIP OF ST. GREGORY AND ST. AUGUSTINE. An international communion of prayer, work and study dedicated to the organic union in diversity of the Anglican and Roman Catholic Churches. Write: Dom Robert, Incarnation Priory, 2210 Cedar St., Berkeley, Calif. 94709.

PERIODICALS

FREE ISSUE: *The Inner Way* Christian Meditation Letter. Topics include: Relating to the spiritual world, methods of meditation, the meaning of dreams, Christian healing. For your free issue, with no obligation, write: The Inner Way, Box 5000, Homeland Calif. 92348.

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CURATE for ECM oriented parish in Alaska's largest city. Emphasis on Christian education, youth and young adults. Contact: The Rev. Norman H.V. Elliott, All Saints' Church, P.O. Box 100686, Anchorage, Alaska 99510.

PRIEST, retired, 2½ days a week in exchange for housing and utilities, Jersey resort. No administrative duties. Contact: The Rev. Paul E. Neuer, 114 E. 25th Ave., North Wildwood, N.J. 08260.



Benediction

The author is Martyn B. Hopper, a churchman and state director of the National Federation of Independent Business in Sacramento, Calif.

In the Western world two methods of avoiding the strong message of the resurrection are frequently found: the first is to deny that there is any spiritual world and assert that God is an anthropomorphic creation of human wishful thinking. The second is to sentimentalize the message of Easter; Jesus rising from the dead is a spring festival with leaves breaking forth, a butterfly emerging. Though these images can be used to illustrate transformation, they do not express the radical nature of the event of Easter.

Indeed, the implications of the resurrection are difficult to face; it is like a light too bright to gaze upon. It touches the divine chord within us, gives us the ability to transcend our ordinary humanity at its best, and also transforms our selfishness, our bitterness and evil. If we do look at that bright light, we see that between us and the light stands a wooden cross bearing all evil and pain, all the hatred and misery of the world. Sometimes the cross is centered in the very heart of the light so that we cannot look without dealing with the cross; this makes us very uncomfortable.

But we also know that, through the resurrection, evil has been conquered and is not a part of the ultimate nature of things; that evil is derivative and is not on an equal footing with the loving God. The early Christians never spoke of remembering Jesus. He was for them a present reality. And so similarly down through the centuries men and women have claimed the same experience. The power of the resurrection is in this experience. Is Jesus a present reality for you?

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ORGANIST, part-time position for Sunday services and rehearsals. Contact: Christ Episcopal Church, 601 East Walnut, Springfield, Mo. 65806.

POSITIONS WANTED

DEAN BITES FINANCIAL BULLET, discharges two high caliber canons. Two talented, experienced parish priests need new parochial settings by September 30, 1987. For resumes, references, video tape write: Donald Jones, Edward Tourangeau, St. Paul's Cathedral, 3601 N. North St., Peoria, Ill. 61604.

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TRAVEL

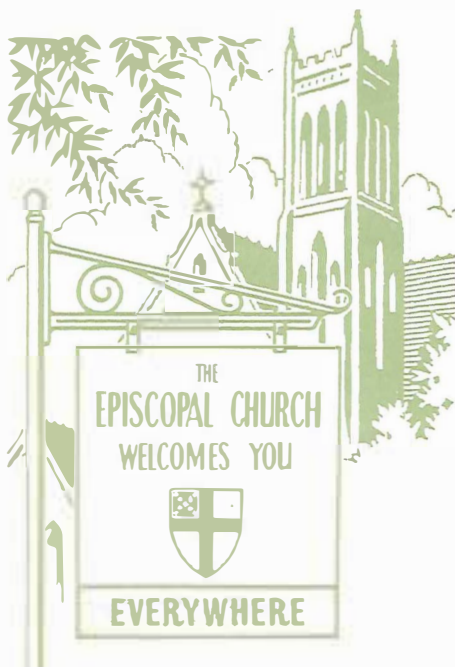
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LENT CHURCH SERVICES

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



SACRAMENTO, CALIF.

ALL SAINTS MEMORIAL CHURCH 2076 Sutterville Rd.
The Rev. George M. Foxworth, r;
Sun H Eu 8 & 10. Mon H Eu 11:30, Tues H Eu 7. Thurs H Eu & Healing 6

NEW HAVEN, CONN.

CHRIST CHURCH Broadway and Elm
The Rev. Jerald G. Miner (across from Yale Co-op)
Sun Masses 8:30 & 11 (Sol); Cho Eu & B 5. Masses Mon-Fri 7:30; Sat 9; Wed & Fri 12:15; Thurs & Major Feasts 5:30. Sta of the Cross & B Fri 7:30. MP & EP daily as anno

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. George C. Laedlein
Sun H Eu 8 (Rite I), 10 (Rite II), 11:15 Education. MP Mon-Sat 8, EP Mon, Wed, Fri 7:30. H Eu Tues 6:30, Sat 8:20

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-11:30, Sun 12:30 & 2. Hours 10:40-3:00 Mon to Sat; 8-6 Sun

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

COCOA, FLA.

ST. MARK'S 4 Church St.
The Rev. C. Christopher Epting, r; the Rev. Michael P. Basden, c; James Brush, organist; Roger Norman, youth dir; Mary Hudson, pastoral care coord; Linda Britton, headmistress
Sun Masses 8 & 10, Daily Mon 12:10, Tues 5:30, Wed 12:10, Thurs 10, Fri 7. Parish Supper & Christian Ed Wed. 6. Organ recital Thurs 12:15. C by appt

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.

COCONUT GROVE, MIAMI, FLA.

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

FORT WALTON BEACH, FLA.

ST. SIMON'S ON-THE-SOUND
28 W. Miracle Strip Pkwy. 32548
The Rev. Richard Hooker Cobbs, IV, r; the Rev. Dennis Calvin Lloyd, assoc; the Rev. John Reeve Scheel
Sun H Eu 8, 10, 6, MP 2S & 4S 10. Wed H Eu & Healing 10. Saints & Holy Days 10

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:45, EP 5:15 Mon-Fri

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd., N.E.
The Rev. Peter Wallace Fleming
Sun H Eu 8 & 10 & 6. Wed H Eu & Healing 12 noon

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Episcopal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8



Trinity Cathedral, Pittsburgh

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r;
Sun Eu: 7, 9:30. Wed: Eu & HS 10

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 & 6. C Sat 11—noon

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun H Eu 8, 9 (Cho), 11 (Cho Men & Boys). Mon & Fri. 7; Tues, Wed, Thurs 12:05 Sat 8. HD 12:05

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 6630 Nall, 66202
The Rev. David F. With, r
Sun Eu 7:30, 10, noon

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Sun Masses 8, 10, Tues 10, Wed & Thurs 7

ELLCOTT CITY, MD.

ST. PETER'S 3695 Rogers Ave.
Sun: H Eu 7:45, 9, 11:15 (Sol Eu), 6. Sat: H Eu 6. Daily as anno

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
Richard Kukowski, r; N. Seng, d; J. Marsh, C. Burnett
Sun H Eu 8, 10:15; Wed 10 & 8:30. Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

NEWTON, MASS.

GOOD SHEPHERD 1671 Beacon St. (Waban Station)
A.B. Warren, r; H.M. Palmer, R. Geffen
Sun Masses 8 & 10 (Sol); Tues 7, Wed 9; EP & B Wed 7. C by appt

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu: Sat 5:30; Sun 8, 10, 5:30; Daily as announced

DETROIT, MICH.

ST. MATTHEW'S & ST. JOSEPH'S
8850 Woodward Ave. at King
The Ven. Orris G. Walker, Jr., r; the Rev. James A. Trippensee, assoc
Sun 8 H Eu, 11 Sol Eu. Wed 10 Low Mass & Healing Ser; 5:45 Low Mass & Sta of the Cross. HD Masses 5:45, Sat 1. Serving Detroit since 1846

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Selzer, the Rev. Frank Hegedus, interim
rectors
Sun 8 Low Mass, 10 High Mass. Wkdys as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W.
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.
Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

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

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves.
The Rev. Adam Joseph Walters, p-i-c
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BERNARDSVILLE, N.J.

ST. BERNARD'S Claremont Rd. (766-0602)
The Rev. Frederick Baldwin, r; the Rev. Mary Johnson,
assoc
Sun 8 HC, 10 HC (1S & 3S), MP (2S, 4S, 5S). Thurs 10 HC &
Healing

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15 & 7:30. C by appt.

NEWARK, N.J.

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

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM 220 W. Penn St.
The Rev. Marlin Leonard Bowman, v Est. 1880
Sat 5, Sun 9 & 11 (Gregorian High Mass)

MAMARONECK, N.Y.

ST. THOMAS' Cor. Boston Post Rd. & Mt. Pleasant Ave.
The Rev. Wm. A. Kolb, r
Sun Eu 8, 10:30 (1S & 3S), Ch S 9:30, Nursery 10:30. Wed EP
5:30. Thurs Eu 12:10

MATTITUCK, N.Y.

CHURCH OF THE REDEEMER
The Rev. James Dennison Edwards, p-i-c
Sun H Eu 8 & 10; Thurs H Eu 9. HD H Eu 9

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15
Mat & HC; 12:15 HC; 4 EP

EPIPHANY

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

NEW YORK, N.Y. (Cont.)

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(212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the
Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the
Rev. Howard Stringfellow, c; the Rev. Leslie Lang; the Rev.
Gordon-Hurst Barrow
Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP
& Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed
12:10. Eu Sat 10

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The Rev. Richard L. May, Vicar

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Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct
The Rev. John J.T. Schnabel, r; Br. Jon Bankert, SSF
Sun HC 8 & 10:30; Wed HC 7 & 10 (Healing & Bible Study)

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass



St. Luke's Church, Germantown, Philadelphia

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave.
Fr. John H. Shumaker, r
Sun 7:45 Mat, 8 Low Mass, 10 High Mass, 7 Sol Ev. Novena &
B (1S). Sat: 4 C (1st Sat), 4:45 V, 5 Vigil Mass of Sun. Tues:
9:45 Mat, 10 Low Mass Wed: 6:45 V 7 Low Mass Fri in Lent:
6:30 Rosary, 6:45 V, 7 Sta & B

PHILADELPHIA, PA.

ST. LUKE'S, Germantown 5421 Germantown Ave.
The Rev. Charles L. L. Poindexter, r; the Rev. Kenneth L.
Schmidt, c; the Rev. William J. Shepherd, asst
Sun 7:30 H Eu, 10 H Eu & Sermon (Sol). Daily Eu Mon-Fri 7,
Thurs & Sat 9:30, Fri in Lent 7:30

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu Wed 7:30 H Eu

WESTERLY, R.I.

CHRIST CHURCH 7 Elm Street, 02891
The Rev. Lawrence C. Provenzano, p-i-c
Sun H Eu 8, 9, 11 (MP 2S & 4S at 11). Sat H Eu 5

KNOXVILLE, TENN.

ST. JOHN'S CATHEDRAL Cumberland & Walnut
The Very Rev. James L. Sanders, dean
HC: Sun 7:30 & 10:30; Mon, Wed, Fri 7, Tues & Thurs 12

AMARILLO, TEXAS

ST. ANDREW'S 1601 S. Georgia 79102
The Rev. Stuart H. Hoke, r
Sun Eu 8 & 10:45. Ch S 9:30. MP daily 8:30, EP daily 5. Wed
Eu 9:30 & 5:30

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8 (Low), 10 (Sol High). C 1st Sat 12 noon and by
appt. Mat & Eu daily (328-3883 for times). All Masses Rite I

INCARNATION

3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),
EP daily 5:30. H Eu Wed & HD 10

LUBBOCK, TEXAS

ST. PAUL'S ON THE PLAINS 16th and Ave. X
The Rev. H. O. Clinehens, Jr., r; the Rev. David Price, the
Rev. Tim Kazan
Sun: 8, 10:30. MP daily 8:30. Wed Eu 11 & 5:30

MANASSAS, VA.

TRINITY 9325 West St. (703) 368-4231
The Rev. Edmund D. Campbell, r; the Rev. Robert
Lundquist
Sun Eu 7:30, 8:30, 11. Wed Eu 10, Community Ser noon

MADISON, WIS.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean
Sun: H Eu 9 & 11, CH S 11. Wkdys: H Eu 12 (Tues with HU)

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