

THE LIVING CHURCH

Christian Grief

• page 8

Strangers in the Churchyard

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© Martin Broffman

Dedication of the Pilgrim Gallery at Washington Cathedral: (from left) verger, John Kraus; the Rev. Canon Charles Martin; Bishop Walker of Washington; and Provost Charles A. Perry (in foreground) [see p. 6].

The First Article



In the Sure and Certain Hope. . .

By PETER C. ROBINSON

Bending over the stern of a small boat, I was holding a small polyethylene bag. The skipper slashed the bag with a knife, and ashes tumbled into the sea. In the background, the sea buoy tolled irregularly. Someone dropped daisies on the calm blue water.

While I have had many funerals through the years, I had never before had the committal of ashes to the sea. This was a very special experience for many reasons. The day was glorious, and the sea was beautiful and calm. Far more important was my feeling for the deceased and his family. His wife had died earlier, and her ashes were now being joined with those of her husband in this service.

This is one of the special privileges of the priesthood — to share such intimate

This week's guest columnist is the Rev. Peter Chase Robinson, rector of St. Stephen's Church, Goldsboro, N.C.

moments with others. Baptisms, marriages, and funerals are so personal and carry the deepest longings, the highest expectations — the greatest joy and the greatest sorrow.

The expectations don't always match the event. Baptisms often fail to have quite the excitement that was felt at the time of physical birth. The expectations at marriages are often unreal and too great. The expectations at funerals are equally unreal and too small!

"In the sure and certain hope of the resurrection. . ."

This committal was special (each *is* in its own way) because this man and woman had lived on and with the sea — it was their love. Their ashes were now joined physically, but far more important, these two people were rejoined in a new and glorious way.

Because of the man's life at sea, it seemed particularly appropriate to have the committal to the sea. In a special

way he was in his element. It occurred to me that in burial in the earth on previous occasions, I had never had quite the same feeling as I said, "Earth to earth." Now I realized that there can be a special appropriateness in those occasions. Many have loved the soil and derived great sustenance from working in the soil and making things grow. I knew that any committal would be a little different for me in the future.

In the past I had found many funeral practices offensive, as we perhaps tried to deny even the fact of death, that I had been inclined to minimize the mechanics of the burial service. I had not appreciated the idea that some things that we do at that time can have significant meaning.

Often there are negative feelings about graves. A plot in a cemetery lacks the mystery and beauty of the sea — but the mystery and beauty of what is happening is still there. Both in the colloquial sense of being at home and in the classic sense of returning to basic elements, committal is an appropriate gesture. It is an incarnational affirmation that this person, in a much more significant way, is in his true element — in the kingdom of heaven with the heavenly host.

"In the sure and certain hope of the resurrection. . ."

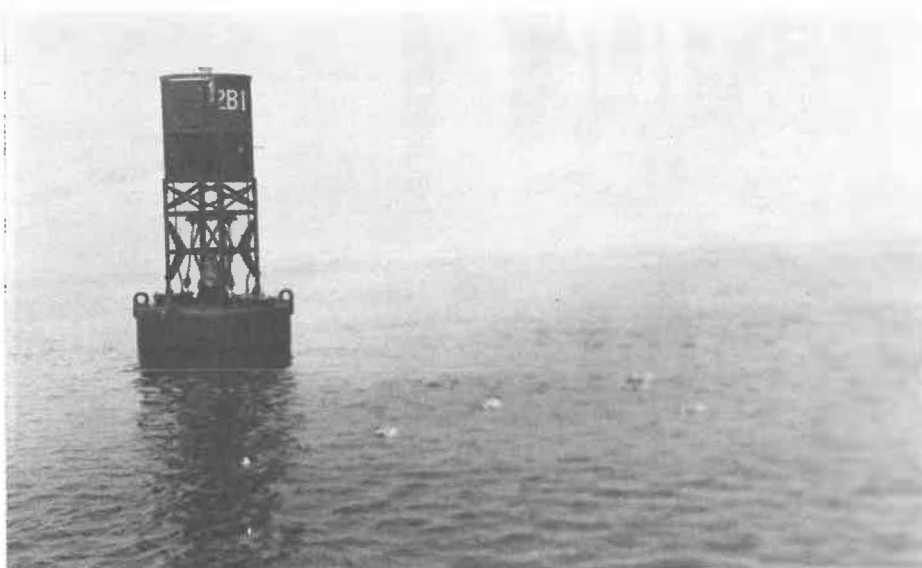
How can we raise our expectations? There is a loss, the end of a kind of relationship, and, for the person who has died, there certainly is the end of one kind of life. But on this day, for John and Veronica, there was the obvious expression of a different relationship that had been there all along — with angels and archangels and the whole company of heaven — a different and wonderful relationship with each other that transcends limitations of time and space.

I had recently been reading about Aquinas and his idea that we move from potential to acts and finally to fruition. This is the excitement of a committal. It is an outward sign of a whole new kind of life, truly finding the fullness of life, the life our maker had in mind for us in the beginning.

On this particular day, with these persons, the sea was right for the service. As we grow in the faith, we can have the same feeling at any committal. Things are as they should be — a person's physical remains are in his element — a reminder that he, in a far greater and more mysterious way, is in his element. It is an end, a goodbye. But it is also a beginning — like a birth or a marriage.

We dwell on the words, "The strife is o'er," but the next words are much more important: "The victory of life is won." Death is more than relief from struggle and pain. It is an exciting new life in the most exciting company. The song of triumph has begun!

"In the sure and certain hope of the resurrection. . ."



Daisies float on the calm waters of the Atlantic: An end and also a beginning.

THE LIVING CHURCH

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November 7, 1982

LETTERS

Walton

Your comments about Izaak Walton and *The Compleat Angler* have inspired me to sit down and read it. Now that I have retired and have the time, I am working on the landlocked salmon and lake trout we have here in Lake Winnepesaukee. In the spring we will take them with streamers trolled on the surface.

(The Rev.) WILLIAM S. COOPER (ret.)
Meredith, N.H.

Delayed Date

The significant change in Title I, Canon 16, made at New Orleans [TLC, Oct. 10] is the elimination of confirmation or reception as a prerequisite to obtaining the status of a communicant in good standing. Where diocesan canons have used "communicant in good standing" as a requirement for service on the vestry and diocesan offices, the list of eligible persons could increase dramatically.

However, there is reason to question whether the dramatic change will ever take place. The copy of the resolution distributed by our bishop indicates that the effective date of the change is January 1, 1986. That means that the next General Convention could repeal or amend the canon before the 1982 amendment takes effect.

Use of a delayed effective date is often used by secular legislative bodies, where

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"politics as usual" is an accepted rule. But should the main legislative body of the Episcopal Church be playing games of this sort?

One can foresee some interesting pas-
toral problems for the parish priest who
must explain to an otherwise fully eligi-
ble, prospective vestry candidate that
reports of his full membership were pre-
mature.

MARK B. THOMPSON, III
Albuquerque, N.M.

The Wrong Deputy

In reporting General Convention news
[TLC, Sept. 26, page eight, column one]
you stated: "Edwin Neville of Western
New York spoke against the [tithing]
resolution because it 'does not define
what is a tithe . . . we need to determine
the length of the yardstick before using
it as the measure of giving'."

The person you quoted as Edwin
Neville was actually Richard Attenho-
fer, who is also from Western New York.
I did speak five times from the floor on
a variety of subjects, and I was opposed
to a number of resolutions which came
to the floor, but tithing was not one of
them.

I am very much in favor of the tithing
resolution that passed, and I feel that
the booklet *Ten Who Tithe* is an excel-
lent approach to the subject. I am not a
legalist. It's clear to me what tithing is,
and I don't need anyone to define it for
me. I also believe that everyone has to
find out the meaning of tithing in his or
her own way.

My wife Joyce and I have developed a
weekend program as a result of her
book, *How to Share Your Faith Without
Being Offensive*. This has proved to be
beneficial to the churches in which we
have presented the program across the
country. That's why I don't want to be
misquoted on as important a discipline
as tithing, which we stress in our week-
end program.

EDWIN L. NEVILLE
Associate Professor of History
Canisius College

Buffalo, N.Y.

Walton and Donne

Your First Article pieces on Walton
and *The Compleat Angler* have been
such a pleasure that it was a particular
jolt to find "Come Live With Me and Be
My Love" taken away from Marlowe
and presented to Donne [TLC, Oct. 10].

Surely the doctor has enough trea-
sures of his own so that poor raffish,
atheistic Marlowe can keep the poem of
invitation that Raleigh so happily an-
swered.

ANNE ROBB TAYLOR
Superior, Wis.

{ *Donne's poem, "Invitation," begins
with the same words as Marlowe's.* Ed.

BOOKS

Republication of Classic

THE SHAPE OF THE LITURGY. By
Dom Gregory Dix. Additional notes by
Paul V. Marshall. Seabury. Pp. xxi and
777. \$19.95 paper.

The publication of *The Shape of the
Liturgy* in 1945 was a sensation. Here
was a massive work of liturgical scholar-
ship, combined with copious theological
analysis, that was engagingly readable.
To those of us who knew Dix personally,
the book recalls the man: learned,
charming, witty (often haughtily so),
opinionated, and — to the unwary —
very persuasive.

Fortunately, the great values and in-
sights of the book became available at
an opportune time, when, following
World War II, most of the liturgical
churches were on the threshold of an
overall review of their rites. It is his
monument that all the revised eucharis-
tic rites in churches of the Western tra-
dition, since his book appeared, have been
directly influenced by it, beginning with
the first edition in 1950 of *The Lord's
Supper or Holy Eucharist* of the Church
of South India.

Dix's influence has not been confined
to his masterful tracing of the basic
four-action "shape" of the Eucharist
proper — offertory, prayer of thanks,
fraction, and communion — that was
universal in the ancient church since the
mid-second century (though Dix be-
lieved it went back to the apostles). It is
also embraced in his insistence that the
Eucharist is an act of the whole church,
however few the communicants, as the
one Body of Christ; and his emphasis on
the eschatological character of the rite.
One of his greatest chapters (IX) is on
"The Meaning of the Eucharist."

The most controversial chapter (XVI)
in Dix's book was the one on "The Ref-
ormation and the Anglican Liturgy." It
was a virulent attack on what he be-
lieved to be the Reformers' individualis-
tic, subjective, "strictly *personal* mental
recollection" of Christ's passion at the
Eucharist, which made it "no longer a
corporate act" but "designed only to
prepare each communicant subjectively
to perform it for himself" (p. 624).

By ignoring the Reformers' eccle-
siology, Dix distorted their eucharistic
theology as resulting from their insis-
tence on justification by faith alone. In
particular, he excoriated Cranmer's
"Zwinglian" liturgy and even blamed
him for its imposition by the state down
to his own time.

To those coming to Dix's book for the
first time, the notes of Dr. Marshall will
be most helpful. Most of them are biblio-
graphical, showing how later research,
much of it stimulated by Dix, has both

confirmed and corrected many of his positions.

For example, his lengthier notes exhibit how Dix's description of the setting of the primitive Eucharist in the homes of wealthy Christians has no textual or archaeological support. Dix's insight into the origin of the eucharistic thanksgiving from the Jewish *berakah*, or table grace, has been refined by more recent studies. Marshall also points out aspects of Luther's and Zwingli's eucharistic teaching that Dix either overlooked or did not know.

This paperback edition is very tightly bound and its margins, except at the top, are smaller than the original edition. Hence it does not lie open easily. Marshall's 34 notes are lightly numbered in the margins of the text; but reference to them is difficult because the page numbers are not given when they are printed in the back of the book.

(The Rev.) MASSEY H. SHEPHERD, JR.
Professor of Liturgics Emeritus
Church Divinity School of the Pacific
Berkeley, Calif.

The Dean on Deacons

THE SERVANT CHURCH: Diaconal Ministry and the Episcopal Church. By John E. Booty. Morehouse-Barlow. Pp. vi and 108. \$5.95 paper.

This slim but important volume is part of a study of diaconal ministry, lay and ordained, being conducted by the Council for the Development of Ministry for presentation to the 1985 General Convention. The book joins a growing body of literature on deacons and on our new appreciation of the church as servant. The author is the newly chosen dean of the School of Theology of the University of the South at Sewanee.

The *diakonia* of the church, Booty argues, witnesses to the sacrificial service of Christ, suffering death on the cross, and expresses itself symbolically through the deacon's functions in the eucharistic liturgy, especially proclaiming the Gospel and leading the prayers of the people. By this witness and this liturgical symbol, the cross is preached and service cultivated.

Dean Booty is at his very best when he locates the nature of the church's *diakonia* in the heart of Jesus' preaching. The imperatives in Matthew 25:31-46: feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, visit the sick and those in prison — all lead to a profound meditation with significant implications for the church's service to the world.

As shown by Booty's profiles of eight contemporary deacons in various pastoral and charitable ministries, Matthew 25 comes to life in the modern church.

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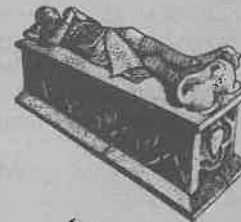
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Trinity Institute Announces Speakers

The Rev. Edward Schillebeeckx, a Roman Catholic priest and one of the world's best known theologians, will be the opening speaker for the national east/west conferences of Trinity Institute in January. It will be his first public appearance before a national audience in the U.S., according to conference organizers.

Dr. Schillebeeckx's studies in christology have illuminated the contemporary understanding of the person of Jesus. Since 1958, he has been professor of dogmatic theology, history of theology, and professor of Christian anthropology at the Catholic University of Nijmegen, the Netherlands. He served as theological advisor for the Dutch bishops at the Second Vatican Council.

The first of Dr. Schillebeeckx's three presentations will deal with the nature of religious discourse, examining how one speaks of God; the second will develop an understanding of Jesus the Christ; and in the third, the Dutch theologian will explore the dialectic between the understanding of Jesus Christ that comes to the individual through revelation and tradition and thus shapes experience, and, on the other hand, how the individual's experience shapes an understanding of revelation and tradition.

Trinity Institute is sponsored by Trinity Parish in New York City.

Washington Cathedral Dedicates West Portal

Seventy-five years ago on the Feast of St. Michael and All Angels, the foundation stone was set in place on Mt. St. Alban for the Cathedral Church of SS Peter and Paul, with the Rt. Rev. Henry Yates Satterlee, first Bishop of Washington, presiding, and President Theodore Roosevelt delivering the address.

At Michaelmas 1982 the cathedral closed its anniversary year, designated the Year of Reconciliation, with three great services dedicating the tympanum and statue of the center west portal, the Pilgrim Observation Gallery above it, and the Psalmist's Window in the nave clerestory.

The Pilgrim Gallery

In 1974, the National Cathedral Association undertook raising the funds for

the gallery; the total amount represented over 7,000 individual gifts and exceeded the \$1 million goal. The work began in 1976 and today the gallery's 70 windows afford a spectacular panorama of Washington and its environs and a close view of the cathedral's flying buttresses, pinnacles, gargoyles, and stone tracery.

The richly carved gallery crowns the massive west facade and from it the two west towers soon will begin to rise. The central portion or court is surrounded on three sides by the cloister walk into which the windows are set.

The Mayor of Washington declared September 29 to be "Washington Cathedral Day," and called on all residents to join in honoring the cathedral for its "outstanding contributions to the life of this city," and tribute was paid also by the U.S. Senate.

Along with diocesan clergy and officials, 12 visiting bishops were in the procession at the dedication service, joining with members of the local interfaith council and other Christian bodies; representatives of some 900 volunteers in various aspects of the cathedral's life; the 1,300 students of its three schools; and over 500 faculty and staff members.



©Morton Boffman

Dedication of the tympanum and the Adam statue in the center west portal of Washington Cathedral. Bishop Walker of Washington is in right foreground.

The processional cross, lent by St. Paul's, K Street, was the same one used at the 1907 service, and four people who had been present at that occasion were in the congregation. One of them, Charles Sidney Forbes, a choirboy of 15 at the time, has been a cathedral usher for the past 50 years and is to be found every Sunday at his post at the north door. The rites included excerpts and music from that first service and the 50th anniversary service, which was held in 1957.

The Rt. Rev. John T. Walker, Bishop of Washington, preached and celebrated at the Eucharist which followed. The bishop took as his text the words of Isaiah, "Behold I lay in Sion a chief cornerstone, elect and precious . . . and my house shall be called a house of prayer for all people." Serving as lectors and petitioners were the heads of the three schools; Mrs. Charles Carroll Glover III, president of the NCA; and the Very Rev. Herbert O'Driscoll, newly elected warden of the College of Preachers. Mozart and Tallis, Dirksen and Sowerby were sung during the communion and "Now thank we all our God" at the end. The clergy moved to the high altar for a litany of thanksgiving and then joined the long procession down the nave with the great west rose window blazing like a million jewels.

Tympanum and Statue, West Portal

At the cathedral's annual open house, on October 2, a large crowd gathered outside the west front for the dedication of the tympanum over the central portal. The stone carving, 18 feet high and 24 feet wide, is one of three that eventually will adorn the west facade. It depicts the Creation, with human figures emerging from the void, and is the work of Washington sculptor Frederick Hart, whose statue of Adam is in the niche just below.

Cathedral master carver Vincent Palumbo and his assistants spent three years translating the sculptor's model into stone. While it is not the typical Gothic figure work, its turbulence and movement are adequately contained by the massive architecture that frames it. The tympanum and statue are part of a larger gift in memory of the Rt. Rev. Thomas John Claggett, first Bishop of Maryland, given by a descendant, C. Thomas Claggett of Washington.

Led by pipers and drummers of the St. Andrew's Society in their colorful kilts,

the cathedral choir, augmented by the 200-voice Cathedral Choral Society, walked in procession from the north door around the cathedral to the west front.

The choristers led off jubilantly with "A spacious firmament on high," accompanied by the portative organ and the brass ensemble of the National Symphony, directed by cathedral organist Richard Dirkesen.

"The earth is the Lord's and all that therein is," prayed Bishop Walker. "The compass of the world and they that dwell therein," boomed the crowd. "We dedicate this tympanum," he continued, "to the glory of God and in thanksgiving for all that is serviceable to thee in our lives and labors. . . ." The sun shone, balloons drifted skyward, and Beethoven's "Ode to Joy" expressed the happiness of the day.

Psalmist's Window

The week's festivities ended with the dedication, at the Sunday Eucharist, of the Psalmist's Window, given by Hugh Trumbell Adams of New York in honor of the Very Rev. Francis B. Sayre, dean emeritus of the cathedral. During Dean Sayre's tenure, a major part of the cathedral's fabric was brought to completion.

The large clerestory window, 15 by 30 feet, is the work of artist Rowan Le Compte, who designed and executed the west rose window and much of the cathedral's stained glass. It depicts the poetry of the psalms: in its four lancets the psalms of lamentation are represented by a sorrowful man with chains in his hands; those of supplication by a man rapt in prayer; the psalms of praise by a woman joyously singing as she dances; and of thanksgiving by a countryman carrying the fruits of the earth. In the lower portion is a procession of temple musicians with cymbals, harps and trumpets.

With a fanfare and the chanting of Psalm 24, the procession moved to the midpoint of the nave, with the window high above. "O sing unto the Lord a new song," read the provost. "Let the congregation of saints praise him," responded the people. A shofar call was sounded on the great *trompette-en-chamade*.

"The message of the window," said Dean Sayre in his address, "was the message of the psalmist to his contemporaries of the Old Testament, who like us were seeking God. What does it say to this fragmented, shattered age, when we must seek anew the roots of meaning and survival? Its message to us is that unless there be penitence such as is hardly seen in our day, there can be no survival. But be of good cheer, says the psalmist, for if we are humble before God, there is forgiveness."

The week's events reflect a stupendous achievement. Those of us who have

loved and served the cathedral these many years have long looked to the day when we could walk down the completed nave and through the great west portal. Now, through the vision, zeal and devotion of countless dedicated people, this is finally a reality.

DOROTHY MILLS PARKER

Not "Hand in Hand"

Ecumenism in Britain may have received a setback when Roman Catholic authorities failed recently to agree to the publication, with the British Council of Churches, of a jointly produced open letter to British Christians, according to the *Church Times*.

Plans to publish the letter, which was to have been entitled "Hand in Hand," were dropped after a meeting of the Ecumenical Commission of the Roman Catholic Bishops' Conference of England and Wales decided they could not agree to its joint publication. A spokesman for the BCC refused to say what had gone amiss.

In an editorial comment, the *Church Times* said that the commission's failure to agree with the letter's publication "is probably more eloquent than any official and therefore rather vague manifesto could have been . . . its suppression speaks volumes about the chaotic state of ecumenical relations in this country at this time. Psychologically, the situation in Britain suggests thanksgiving, for as Lord Ramsey observed last week, aggressive denominational self-consciousness is largely an emotion of the past, but organizationally the ecumenical scene is a shambles and unless the vacuum is filled, the psychology also is likely to deteriorate."

BRIEFLY...

In July, the Rev. Margaret Phillimore of Wheeling, W. Va., became the first woman priest to preach at Canterbury Cathedral. The event took place at a service of Evensong at the invitation of the cathedral's dean and chapter. During her trip to England, Mrs. Phillimore also preached at Rochester Cathedral and nine parish churches.

The Diocese of Dacca in the Church of Bangladesh, the Diocese of Kita Kanto in the Nippon Sei Ko Kai (Holy Catholic Church in Japan), and the Diocese of Central Pennsylvania have entered a three-way companion relationship for mutual mission and understanding. Two clerics from Japan spent a month in Dacca in the spring; the Bishop of Dacca

visited the Japanese diocese in August; and in September, he and the Rt. Rev. Paul S. Saito, Bishop of Kita Kanto, traveled together to the U.S., at the invitation of the Rt. Rev. Charlie F. McNutt, Bishop of Central Pennsylvania.

A team from the British Council of Churches returned from the Middle East recently and said that Christian support for Israel based on biblical grounds is "theologically unsound and politically unwise." At the heart of the conflict "are two wronged peoples," according to the team, and that in building the state of Israel to correct the wrongs against the Jews, a wrong was done to the inhabitants of Palestine.

Members of the Women's Guild of the Church of Scotland (Presbyterian) have decided to boycott South African goods to protest that country's system of apartheid. In a leaflet sent to all guild branches, apartheid is blamed for such evils as detention without trial, forced removals, poverty, and violence. Anglican Bishop Desmond Tutu is quoted as saying that "Boycotts are one of the few ways to bring change peacefully."

At the 52nd annual meeting of the Church Army Society, Capt. Rodger G. Larson was elected president of the board of trustees. He also serves as the society's national director due to the resignation of Capt. Charles Mitzenius. Capt. Larson, 69, was commissioned in the Church Army in 1964. He subsequently served for four years in Africa. He is married to the former Catherine Marjorie Rorer, who also is a commissioned officer in the Church Army. The national headquarters of the organization has been established at the Larsons' home in Lenoir, N.C. The Church Army is an Anglican agency for mission and ministry, with independent branches operating in different parts of the Anglican Communion.

On October 12, the University of the South announced plans for a new capital funds campaign with a goal of \$50 million. The "Century II Fund" hopes to double the University of the South's present endowment of about \$30 million which, officials say, no longer guarantees financial stability or academic excellence to the institution, which was founded in 1857 by Episcopal bishops, other clergy, and laymen.

Christian Grief

*The more we understand grief,
the more we recognize its symptoms
in the "little deaths" of our lives.*

By DONALD NEAL KREYMER

Grief is like a journey. We take one step after another. Whatever we feel today, we can be certain that tomorrow will be different. Grief might be viewed as a process. It has a beginning, and it has an end. Grief should also be seen as Christian work. Either we work through each step of our journey, or we will be compelled to repeat the step. Constructive, healing grief involves effort, as opposed to our just allowing it to happen.

One might think of grief in three stages: shock, reaction, and recovery. Every individual is different, and everyone will experience grief in his or her own way. I can only summarize what many people describe as the common elements of their experience.

How should we do the work of grief as Christians? First, it helps to know what to expect. That way we can welcome each new feeling and experience it deeply. Sharing our feelings with someone else is also a part of the work of grief. And each feeling as it happens to us should be offered to God by name. Certainly our sharing should be with him first.

Feelings are all right to have, and they do not have any moral value. They happen to us, we do not invite them. What actions we choose to take as a response to our feelings certainly have moral value, but the feelings themselves are morally neutral.

The more we understand grief, the more we recognize its symptoms in the "little deaths" of our lives — the serious illness of someone we love, the loss of a job or a promotion, flunking a test, and above all, facing death or divorce.

One of the first feelings is probably that of shock. This is typified by confusion of mind and the inability to think clearly. It may be accompanied by

numbness and by paralysis of the will, typically shown by indecisiveness and the inability to make choices.

Another feeling early in the stages of grief is that of bereavement, a feeling of loss, deprivation, and separation. It is often accompanied by a certain bewilderment and vulnerability. We feel defeated and unable to cope with life.

Yet another feeling early in the stages of grief is that of pain. Often our eating and sleeping patterns are changed. As with all pain, we are unable to continue our daily work in a normal pattern because of the constant preoccupation with the painful experience we are enduring.

A fourth strong feeling involved in grief is that of frustration. We are unable to control the events that are happening to us. Typical of this feeling is the rhetorical question, "Why did this happen to me?" We are making a statement rather than asking a question. This loaded question really says, "God caused this to happen to me. Why did he do it?" We are really making the statement, "I did not deserve this."

There is usually a deep feeling of guilt that comes with grief. We go over in our minds the ancient game: "If I had only. . ." We remember with shame all the possibilities we had of doing things differently in the past. We wonder quite secretly what we should have done to cause this disaster. We look for ways in which we can shoulder the blame.

Anger is another of the feelings of grief. It is nearly always directed outward in order to conceal our inner anger at ourselves. We feel angry most easily at those immediately around us: the doctor, the hospital, our relatives, the church, the insurance company, or the state. It is nearly universal to feel angry at a person who has died — for leaving us.

Very often it is anger at God for causing our grief or at least for permitting it to happen. People reputed to be religious will usually hide this feeling completely and then feel very guilty about having it. Our anger springs from a

hyper-sensitivity, a certain rawness of nerves which causes us to be hurt by actions which would not normally have any effect upon us at all.

From guilt may come despair. This is a black dread of the future, a gloomy fear, and a brooding anxiety. It usually is accompanied by feelings of inertia and self-pity. It occasionally goes deep enough to be called depression. Classic symptoms of this feeling are insomnia, loss of appetite, and an irrational dread of the future. Accompanying our feelings of despair may come a distrust of our own mental stability.

As a response to these feelings, there are two forms of action which are typical of grief. The first is denial. We may exercise a rigid outward control of our appearance so that no one will guess at our shock, our sense of bereavement, and our pain. We conceal our feelings from everyone in an attempt to conceal them from ourselves. We may repress these feelings because we are ashamed of having them or do not want others to see our weakness.

In this connection, we should notice that the function of a funeral service and of a wake or watch of prayer is to deal with the temptation to deny the facts. These ceremonials are intended to mark the end of earthly life. Our participation helps us to face our feelings with honesty.

One form of denial is bargaining. We have all heard stories of parents who were unwilling to change anything in a dead child's room. Some ancient pre-Christian religions inverted this type of bargaining by placing the most loved possessions of a dead person in the grave with them.

A possible action in response to our feelings of grief is that of flight. This is shown in our decision to seclude ourselves in withdrawal from the world. Those who are in deep grief find they are tempted to sleep abnormally long hours or to remain in bed in an effort to avoid meeting other people.

One way in which we can express our flight is to travel. Symbolically we leave our grief behind and go into a different world where there is only happiness. It does not happen, of course, but we are tempted to try. And, finally, many people are tempted to run away from their problems by the use of drugs, alcohol, sedatives, and mood altering drugs. Mental flight does not face problems any better than physical flight does, but the temptation is always present.

We know that we are in the recovery stage when we have accepted thoroughly the event which caused our grief. When we have experienced all the feelings of grief and offered them on the altar of God, we are on our way to healing. We know that we are on the way to recovery when we are excited about making plans for the future, when we are able to recognize within ourselves enthu-

The Rev. David Neal Kreymer is vicar of the Church of the Good Samaritan, Dallas, Texas.

siasm for life and the talents we are exercising. We recognize that we are in the recovery stage when we feel a certain wholeness and a completeness in ourselves.

Then we realize that God has plans for us as a person and that his plans will not be overruled for anything that can happen to us. We know that we are well into the recovery stage when we can laugh at ourselves and at the funny things of life around us. When the long night of grief is over we can realize what the Psalmist says, "Tears may flow in the night, but joy comes in the morning" (Psalm 30:5).

Strangers in the Churchyard

By R. EMMET GRIBBIN, JR.

Long years ago when I was a college senior at Sewanee, I was one of three students invited to meet for an evening each week with several professors, poets, and novelists. Over coffee and sandwiches in General Jervey's home, we discussed many literary subjects and often listened while the authors read their varied writings.

Allen Tate, even then one of America's leading poets, was a member of the group. On several occasions we asked him to read or recite what is still perhaps his best known poem, "Ode to the Confederate Dead."

As Mr. Tate began, his face took on a great sadness, and his voice became somber in tone. The poem has many complexities and what modern critics refer to as density, but the gist of it is that the graves of Confederate soldiers bring the speaker in the poem to profound meditations on the meaning of his own life.

In July of last year, I began serving as interim priest at St. Wilfrid's Church in Marion, Ala. This is an ancient parish with a graveyard of nearly 13 acres behind the church, parish house, and rectory. As I walked through one section of this graveyard, I seemed to hear the melancholy solemnities of Mr. Tate's voice again. For there in this quiet place are row after row of headstones marking graves of the Confederate dead.

A historian of St. Wilfrid's has written: "After the Battle of Selma in 1865,

The Rev. R. Emmet Gribbin, Jr. is historiographer of the Diocese of Alabama and editor of The Alabama Churchman, from which this article was condensed and reprinted with permission.

the south barracks of Marion Institute (then Howard College) were used as a hospital for the wounded. Soldiers on both sides who died there were buried nearby.

"In 1872, the Ladies' Memorial Association of Marion . . . moved 77 of the dead, both Confederate and Union, to the Episcopal cemetery and marked the graves with identical marble headstones, bearing names of the identified and marking as unknown the unidentified."

Who were the unknown? Did those who loved them even know where they had died or if they had died? Did mother, father, sister, brother, wife, or child wait endlessly for some news, any news?

The Battle of Selma was a meaningless engagement, fought when the Confederate cause was utterly hopeless, fought only a week before Lee surrendered to Grant at Appomattox. What did it achieve except to bring death, and misery and sadness?

We believe that God has welcomed all who have died into a new life with him. We believe that those who loved these soldiers and those whom they loved have long since been reunited. Any cemetery brings solemn thoughts to mind, solemn, but not grim. "I am the Resurrection and the Life," says the Lord. And so we entrust all who have died to God, to whom no one is unknown, no one ever forgotten, no one unloved.

Life After Death

By SHERMAN S. NEWTON

In regard to life after death, I look for more than some presently popular profession of belief in "immortality." Vague, impersonal, and immaterial, immortality is not freighted with the meaning for which I search. Possibly it is better than not being at all.

Yet the Christian faith is not "I believe in immortality." As such, it would belittle more than one in a parade of religions. The creedal statement stands strong with its challenging comfort: "I believe in the resurrection of the body." Surely I do not forget that flesh and blood cannot inherit the kingdom. . . . But I take the wan hand of my beloved and know that while this is she, yet this is not the glorified body of her resurrection, for God has some better thing prepared.

Her features are drawn, but her smile yet winsome and winning. Are there tears in her eyes, tears of parting? I do not know for sure — but she asks me to

The Rev. Canon Sherman S. Newton is a retired priest of the Diocese of Chicago. He and his late wife, the former Ellen Costenbader, were married for 45 years.

Providence

A Voice still cries in the Wilderness
For Man's desolate guilt-swept soul,
Lost in the lonely place-less-ness
In the shadowy Valley of Sheol.

But the blind still grope in the Wilderness
Grasping at stones for bread,
Where none but conflicting echoes
Lament for the souls that are dead.

A Prophet still walks in the Wilderness
Where a gaunt cross marks the Way;
By the Light that shineth in darkness
Is the stark night held away!

But a Way is prepared in the Wilderness
Where the thirsting, searching soul
Finds abundant life in the Wilderness
And safe passage through the Sheol.

Lois Mitchell Detering

read the psalm beginning, "I will lift up mine eyes. . . ."

I cannot now trust my memory. I find the place in the Prayer Book, and as I respond, I am not able to refrain the choke. For the moment, however, I gather the fruits of Easter Day in the morning. I sense the "quiet rising of the sun, which has already vanquished night." Briefly I taste "the sweet freshness of dawn on a spring day."

Then earthly reality descends with all its weight. Soon the hand I hold will not respond, and the little smile will no longer be there for me. Search as I will all over our home, in every room, and listen as I may, no longer will I hear the beloved voice . . . never again in this life.

The years sweep back and once more, in the little rectory in Clay Center, Kan.,

sits my old friend, the Rt. Rev. Shirley Hall Nichols, who was once Bishop of Kyoto. As World War II was reaching toward Hiroshima, the Episcopal bishop had been firmly, and perhaps not too gently, ushered out of Japan.

On his return to America, the bishop found his native land immersed in a cauldron of hatred and war. He loved his Japanese Christian friends, many of whom were now suffering for the faith. He was grief stricken over their plight. As he spoke of this to me, he shook his head and then rested his elbows on his knees, with his face cupped in his hands. Then he spoke.

As I remember his words of conviction, they now become mine: "If I did not believe in the Resurrection, I don't think I could stand this."

A Good Grief

By DAVID B. WAYNE

As far as the Bible is concerned, death is not a good thing. Together with evil, death is an intrusion into the world that God created good in the beginning.

The Bible is not given to speculation about how or why death and evil are in the world. We may speculate about freedom, choice, and consequences, but the Bible picture is that evil and death are evidence of a fall, an alienation from the original goodness of creation. As St. Paul summed it up, "sin came into the world through one man and death through sin" (Romans 5:12).

Grief is that process by which we accept this tragedy, the reality and finality of death. And grief also knows the fact of my own mortality, the fact that the time shall come that I will lose all of life. I too must enter the tragedy. This is also the mourning, the sad part of grief.

But what does grief finally come to — when the various feelings of denial, anger, guilt, fear — when all these have been cast aside as inadequate, what is left? The final, basic sense of a "good grief" is the sense of love, how *much* I loved that person! And we turn to those around us with the sense that this love that we share is what is important, and all the other things that we might get so uptight about really don't hold a candle to this fact of love.

This is simply a statement of Christian faith. The experience of love is our experience, but it is nothing we can prove by logic and scientific demonstration. It is our personal knowledge. By our grief we are led to label this fact of love the most important reality in our lives.

It is the Christian faith that this private and personal experience is not merely subjective, but it is a moment of insight in which we can see that the whole universe (through all the tragedies and errors and disasters) is based on love. And that for us to decide to live out that love is to give our lives to God. It is to be a disciple of Jesus Christ, because in him more than in any other, love is lived.

As Christians, we do mourn, we do grieve — but not as those who have no hope. We grieve as persons who have hope, who have faith. And we have learned to trust our fragile lives day by day, more and more, to love, so at the last we trust that it is love that has the final eternal word of affirmation of us as unique persons, for an eternity of growing in love.

The Rev. David B. Wayne is the rector of St. Augustine's Church, Croton-on-Hudson, N.Y.

A Loving God

By STEPHEN M. HALL

Yesterday the coffin was set atop the grave, the prayers had been said, the wind with the promise of the next season blew into our faces. My parishioner, holding her four-year-old son in her arms turned to me and said, "Nathan wants to know how God can take care of Grandma *way out here!*"

The question was honest and at the same time devastating to my young priestly heart. We did the best we could to assure Nathan. We told him that his great-grandmother had gone to be with God, that only her body was in the casket and that we were putting it into the ground so that we could come back and remember all the fun we had with Grandma.

I suggested that Grandma was baking bread for Jesus like she used to do for him. Someone suggested that Grandma was with Smokey, the family dog that was killed a few weeks ago. Nathan cried. Who cares if all three of us, in our rush to help him, had used one of the earliest forms of heresy to do it?

The wind blew as we wandered away, but the question came along. And it was a poor answer that we gave. The right answer is that we don't know how God will take care of Grandma way out here.

We only believe that he will. For a brief time we had a chance to increase Nathan's faith. We *should* have told him to ask God.

For the truth is that we robbed Nathan of the very source of his faith. We took away his pain — we didn't let God do it. Nathan is going to grow up, and his problem is going to come back. And the answers we gave won't help him then.

"I believe in God, the Father Almighty, Maker of heaven and earth." Now that's the God I should have given Nathan. The God who formed the tiniest speck of sand and the largest mountain . . . the loving, gracious God who created this woman, who gave her life and meaning and purpose, who strengthened her and comforted her. And even when she sinned against this loving God, he sent his only begotten Son to die on the cross for her.

He is the very God who looked after her every second of her life and saw to it that as her days were, so should her strength be. And having loved her so much and watched over her so long, how, Nathan, could this God ever forget where we put her body when she died?

Nathan, all that we know, really know, about life after death is that it is lived in the province of this same loving God. And I give this truth to you: Grandma will be safe.

The Rev. Stephen M. Hall is the rector of St. Paul's Church, Brookings, S.D.

EDITORIALS

Communion of Saints

At this time of year, the observance of All Saints' makes us newly aware of the joy, the courage, and the strength given to us by the victory of Jesus Christ over death. We rejoice with "prophets, apostles, and martyrs, and with all those in every generation who have looked to [God] in hope." We do not simply look at the saints as sources of satisfaction, or as lessons in church history. Rather we do so because through them and with them we are renewed and brought closer to our Lord. Through them, his power enters our lives.

What We Are Like

The committee on the state of the church is one of many agencies which prepares a report for the General Convention, but the conclusion of the convention does not by any means conclude the value of the report. This committee sponsored a detailed survey, taken last year, to gain information about both the demographic and the religious characteristics of practicing Episcopalians.

The results of the survey were summarized in pp. 316-325 of *The Blue Book* given to bishops and convention deputies, and will be reprinted in due course in the *Journal* of the convention. The detailed report itself involves 455 pages, mostly devoted to technical statistical analyses, and may be purchased from the office of the secretary of the General Convention.

The results of the survey are extremely interesting for anyone concerned with the long-term policy and strategy of the church — the more so because the Episcopal Church seems to foreshadow certain developments in the American population as a whole. This is notably the case with *age*. America is growing older . . . but within the Episcopal Church *almost a quarter* of those surveyed were age 65 and over.

New interest in the ministry to, for, with, and by the aging has arrived none too soon! Plainly pastoral care for the aging will be a major commitment of the church for the remainder of this century. Are seminaries and training programs for ordination giving this field major emphasis?

On the other hand, only eight percent in the survey are under 25. It would seem that evangelists and teachers in the field of youth are urgently needed. What is our church doing to find them? Meanwhile some dioceses close their summer camps and former church affiliated schools become progressively secularized and few voices are raised in protest.

America is becoming more educated (if not necessarily better educated), but the Episcopal Church has a whopping 57 percent who have finished college or even graduate school. Will the less educated feel comfortable in some of our parishes?

Americans, unlike Europeans, would rather switch

churches than fight. It is reported that 57 percent of us used to belong to another church: the vast majority of those who changed did so before they were 40. Again, there is need for evangelism to the younger crowd.

Why did the typical Episcopalian join his or her present parish church? Respondents were given ten answers or asked to state "other reasons" and were allowed to check as many as were applicable in their case. There were five "winning answers" which outdistanced all others, in this order: liking for the type of liturgical worship, liking the rector, liking "the way in which the faith is presented," geographic closeness to home, and liking the sacramental emphasis. Obviously, the quality of worship and the person who leads it are of massive importance.

We have heard that the population is swinging back from the big cities to smaller communities, and now over 55 percent of our people appear to live in communities of less than 50,000. This contrasts with less than seven percent in cities of one million or more. Obviously the neglect of small city and town congregations, so evident during the past 50 years, has not been a wise strategy. We need missionaries in the big cities and pastors in the small places — often the opposite of what we have had.

Finally, what about Jesus Christ? The answers were surprisingly orthodox. Almost three quarters correctly described him as "God and man." Almost nine percent said simply "God," and almost 14 percent "a divinely inspired man." Three-quarters stated they prayed at least once a day, and over 60 percent classed religion as "very important" in their lives. For all its faults, the church does have something to build on.

Grief

The communion of saints puts before us the Christian triumph over death. Yet death still exists. It is still painful, both for those who die and for the surviving mourners. As All Souls' Day follows All Saints', so we cannot face the joy while ignoring the pain of those who sorrow. Articles in this week's issue discuss grief and our Christian response to it.

Our Bullets?

At the time of this writing, the full story behind the deplorable recent massacres in Beirut has yet to be disclosed. If we ever find out the whole truth, it is not likely to be nice. Nor is it comforting to think that many of those hundreds of men, women, and children may have been slaughtered with bullets made in the U.S.

Meanwhile we believe that President Reagan's peace-making efforts deserve the fullest support. If successful, such efforts may prove the outstanding achievement of his presidency.

NEW THIS FALL:

CHRISTIAN UNCERTAINTIES

by

Monica Furlong

In *Christian Uncertainties* the popular biographer of Thomas Merton describes how the ambiguities and difficulties of prayer, sex, and death reveal to her a church for real people, not for plaster saints. She has written about the fuzzy, haunting problems of divorce, homosexuality, sin, love, and the place of prayer in ways which certainly display her own views, but which also help us come to our own decisions about her subject. This book is a way for us to think again about some aspects of the Church which long acquaintance has rendered too familiar or too distant.

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FEASTS, FASTS AND FERIAS

Planning Music

for the Church Year

By J. A. KUCHARSKI

Long range programs must have established guidelines to be truly successful. Structure is an important element in devising a church school curriculum, choosing major topics for discussion in Bible studies, and defining goals by parish organizations. The people responsible for such activities all recognize the importance of planning to facilitate the learning and communication process. Those of us who plan the liturgy and music for our parishes would do well to follow their example.

The number of options contained in the Book of Common Prayer and the vast amount of music available present us with a variety of choices for our worship services. Congregational participation has extended far beyond the usual four-hymns-a-Sunday routine. It is no longer feasible to look over the Hymnal a few days before Sunday and choose a few hymns everyone knows. Musical settings of the Eucharist, Psalms and canticles have found their rightful place in the liturgy. These additional choices can be effective and educational only when carefully considered for use over an extended period of time.

The average congregation cannot be expected to grasp a new eucharistic setting or canticle if exposed to it for only a Sunday or two. Furthermore, the congregation cannot possibly retain service music which has been sung a year or two ago and is brought forth for one occasion. Repetition is still by far the best method for learning and, equally important, retaining knowledge. I strongly advocate planning the music for the entire church year as a means of assisting the congregation in its worship and learning experiences. This method will help underline the seasonal themes present in our lectionary and offer those planning the music ways of incorporating new music into the liturgy over a designated period of time.

Effective public worship will be realized only through careful planning and preparation; this is not always accomplished when produced on a weekly basis. Before any planning takes place, it would be a good idea to consider real-

istically the resources available for use in worship. Once you have a clear picture of what you have to work with, begin to plan the major liturgies within the coming year. These services most often utilize your fullest resources and require the most preparation especially by the musicians.

Next, divide the church year into its liturgical seasons. Decide on the order of service to be used; some parishes alternate according to seasons. You will notice that most major festivals are preceded by a series of Sundays foreshadowing the celebration. This will give you insight into your selection of hymns and canticles for that particular season. The eucharistic setting or service music should remain the same for each season. As mentioned earlier, this will enable the congregation to learn the music well. It also gives you an opportunity to introduce new hymns into the parish repertoire, especially with the advent of the new Hymnal. When choosing any piece of music for the congregation, consider it for its use as an act of worship, a means of participation and its educational value. Sometimes one of these merits may be more important than another and that will depend upon its function in the service.

When planning the music for a service, start with the music which is to be sung for the longest period of time, usually the eucharistic setting or service music. Eucharistic settings have a number of texts set to music, therefore more time is necessary to learn them than a new hymn or canticle. Likewise, in parishes that use Morning Prayer, the major canticles will require more than one sing-through to become familiar.

Another concern in selecting service music is whether or not the choices will hold up over an extended period. Review as many settings as you can before making the final choice. The music should exhibit composition which is sound, inspired and challenging. Trite and overly simplified works most often will not catch the imagination, the result being a lack of interest and enthusiasm on the part of the performers, in this case, the congregation.

Do not make a selection based on the attitude "finding something easy that everyone can sing." To do this is to underrate your congregation's ability and reduce music to being merely a vehicle for carrying words. Music surpasses this purely functional concept; it is a companion to the text adding drama and contour.

After the service music has been chosen, tentatively decide on how long it will be used — perhaps one season, retiring it for the next and then returning to it. Many parishes have found the use of canticles to be extremely rewarding. Their primary place is after the readings but they are not restricted to that position.

Here is another opportunity to provide a seasonal selection. By using an appropriate canticle for the season you will enable the congregation to learn and grasp a new text and easily learn a new piece of music over the seasonal period. Parishes that sing the Psalms are faced with a number of problems. Should Anglican chant or plainsong be used? Should the Psalms be sung responsorially or should the congregation sing the entire text?

Anglican chant is at its best when sung by a rehearsed choir. These chants can be sung well, however, by congregations who have been exposed to them over a period of time. This is apparent especially in parishes that use Anglican chant for familiar canticles. Using this method for the appointed Psalm on a weekly basis is another thing. To expect a congregation to sing an unfamiliar text to an Anglican chant at sight seems to be expecting a little too much. If this style is desired, leave it to the choir to provide that portion of the service.

Plainsong seems to be the answer for the congregation. The tones are unison and often diatonic in construction, and ideal for quick memorization. For the increasing number of parishes that like to sing the entire Psalm, I would suggest finding a tone suitable and sticking to it, again for the entire season. This allows the people to sing the tune automatically while concentrating on the words. When a responsorial approach is chosen, the Psalm tones need not remain static since the congregation is concerned with a one line response easily memorized.

Now that the major portions of the actual service music have been selected, turn your attention to the hymns. This is a much easier task as most congregations have a large repertoire of hymns. The selection of appropriate hymns is also made easier by the many publications available devoted to this process. The number of hymns used each week does not need to remain constant. The Prayer Book suggests hymns, Psalms or anthems, so make full use of this option. Use the liturgical seasons as a guide for alternating your hymn spots. When in-

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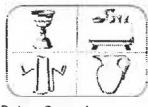
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BOOKS

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"THE DEACON IN LITURGY." A manual, with commentary for the deacon's ministry of servanthood in the liturgy. By Deacon Ormonde Plater. \$6.75 from National Center for the Diaconate, 14 Deacon St., Boston, Mass. 02108.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga, Springs, N. Y. 12866. (518) 587-7470.

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roducing a new hymn, use it for more than one Sunday. There is nothing to be ashamed of in repeating a good hymn. As mentioned earlier, this will help the congregation greatly.

Now that the music which involved the people vocally has been established, direct your attention to the anthem and motets of the choir. Keeping a realistic concept of the choir's abilities, select works which will reinforce the lectionary's themes and provide a worshipful atmosphere for the congregation's aural participation. Just because the people do not have their mouths open do not assume that their ears are not. The choir's offering is just as much a part of worship as all of the other music. Preludes, interludes and postludes also fall into this category.

This brief article has been written primarily for the average parish, but I feel that many of these points can be of value to those situations in which fully choral services are rendered. Using this approach to select music for an entire church year may at first seem an awesome task, but unity of thought and conscious emphasis on the liturgical seasons will make a positive impact on your congregation's participation. If the task seems to be a bit much, start with planning one season and check the results. I'm sure that you will notice a marked improvement.

The following is a list of helpful publications for planning the church year:

The Episcopal Choirmaster's Handbook, 524 - 4th St., Sauk Centre, Minn. 56378 (A most worthwhile tool for selecting hymns and planning liturgies);

The American Organist, 815 Second Ave., Suite 318, New York, N.Y. 10017 (A monthly periodical of interest to organist and choirmaster alike);

The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017 (Offers much in the way of music and books for liturgical planning and use);

G.I.A. Publications, Inc., 7404 S. Mason Ave., Chicago, Ill. 60638 (Publishes the supplement hymnal *Cantate Domino* which contains the Hymn Board, another fine aid in selecting hymns);

Hinshaw Music, Inc., P.O. Box 470, Chapel Hill, N.C. 27514 (Publishes "Canticles for This New Day," a collection of canticles for choir and congregation);

The Royal School of Church Music, Addington Palace, Croydon, England CR9 5AD (Publishes valuable material for training choirs and a great deal of liturgical music which is available at a 50 percent discount to RSCM members).

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RELIGIOUS COMMUNITIES

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WANTED

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ALTAR edition of American Missal (in good condition). Will pay shipping charges. Write: St. Paul's Church, 225 St. Paul's Ave., Staten Island, N.Y. 10304.

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

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Calendar of Things to Come

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

November

- 8-11 Conference of Diocesan Liturgical and Music Commissions (Techy, Ill.)
 11-13 Convention, Diocese of Southern Ohio (Columbus)
 12-13 Convention, Diocese of Northwest Texas
 12-13 Convention, Diocese of Maine (Portland)
 12-14 Convention, Diocese of West Missouri (St. Joseph)
 13 Convention, Diocese of Maryland
 13 Convention, Diocese of Pittsburgh
 15-19 West Coast Chaplains' Conference, sponsored by the Office of the Bishop for the Armed Forces (Santa Barbara, Calif.)
 17-19 Executive Council Meeting
 18-20 Convention, Diocese of Missouri (St. Louis)
 18-21 Convention, Diocese of Rio Grande
 19-20 Convention, Diocese of Los Angeles
 19-20 Convention, Diocese of Northwestern Diocese of Pennsylvania (DuBois)
 25 Thanksgiving Day
 28 Advent I
 30- Church Deployment Board (Chicago)
 Dec. 1

December

- 3-4 Convention, Diocese of Bethlehem
 8-12 Clergy and Layreader Conference, sponsored by the Office of the Bishop for the Armed Forces (Eberburg, Germany)
 25 Christmas Day
 January
 3-6 North American Academy of Liturgy (St. John's University, Douglastown, N.Y.)
 10-14 Clergy and Layreader Conference, sponsored by the Office of the Bishop for the Armed Forces (Tokyo)
 21-22 Convention, Diocese of Florida (Jacksonville)
 27-29 Convention, Diocese of Atlanta (Columbus, Ga.)
 28-29 Convention, Diocese of Washington (Washington, D.C.)
 28-30 Convention, Diocese of Southern Virginia (Williamsburg)
 29 Convention, Diocese of San Diego (San Diego)

February

- 10-12 Convention, Diocese of West Texas (Victoria)
 11-13 Convention, Diocese of Arkansas (Little Rock)
 16 Ash Wednesday

April

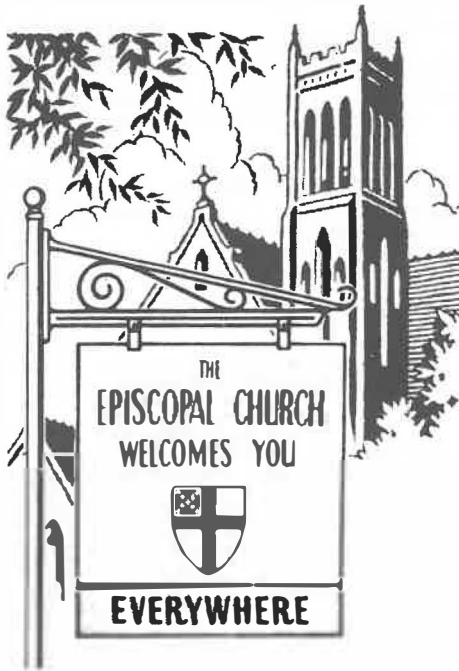
- 11-14 Associated Church Press (Boston)
 11-15 Episcopal Military Family Conference, sponsored by the Office of the Bishop for the Armed Forces (Berchtesgaden, Germany)

Disunity

Since Jesus is indeed the head of the church, we don't have to worry about which direction we should take, or which matter should come first. This will come from the direction of the Holy Spirit, as we allow ourselves to discern it. It is most important, however, that we are in agreement with one another as to our mission as ministers for Christ. For where there is disunity, the presence and will of God are only scantily known — *The Rev. Terry Russell, Church of Our Saviour, Dubois, Pa.*

CHURCH DIRECTORY

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



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.

BOLINAS, CALIF.

ST. AIDAN'S 30 & Brighton Ave.
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 Sun HC 8 & 10; Wed HC & Healing 10.

BOULDER, COLO.

ST. AIDAN'S 2425 Colorado Ave. Univ. of Colo.
 Sun 11 Sung MP & Sol Mass; daily MP, Mass, EP

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
 The Order of the Holy Family 623-7002
 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

ST. RICHARD'S—Evans Chapel Univ. of Denver

Sun Sung MP & Sol Mass 8:45
 9. C Sat 11-12

COCONUT GROVE, MIAMI, FLA.

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

WASHINGTON, D.C.

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

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

(Continued on next page)

CHURCH DIRECTORY

(Continued from previous page)

BOSTON, MASS.

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

NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the Rev. Henry M. Palmer, the Rev. Fulton B. Smith
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LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
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Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

OMAHA, NEB.

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Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

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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 8:10 & 6; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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

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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 Gili, assoc; the Rev. John L. Miller, and the Rev. Susan C. Harris, 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, Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral Eu. Church open daily to 6

TRINITY PARISH TRINITY CHURCH Broadway at Wall
The Rev. Robert Ray Parks, D.D., Rector
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

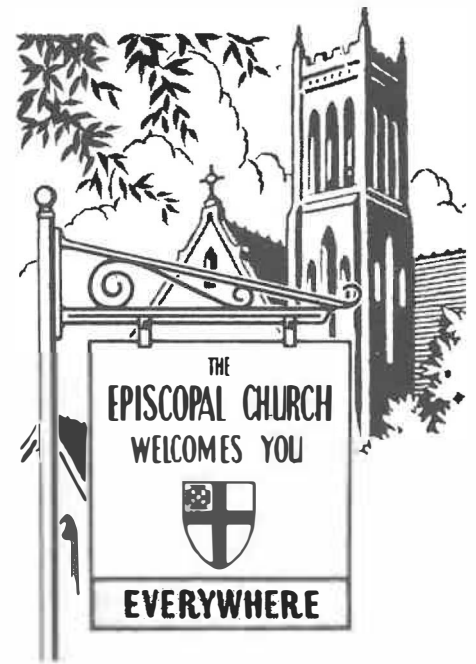
ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
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Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev, Novena & B, 5:30. Daily: Matins 6:40; Masses 7 & 8:12:10 (Sat 10), Ev & Novena 5:30. C Sat 5-6, at any time on request



NEWPORT, R.I.

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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

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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,
Sun Eu 8, 9:30 & 11:45. Daily MP & Eu 6:45 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. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter
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 (4S MP & HE), 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

MILWAUKEE, WIS.

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)