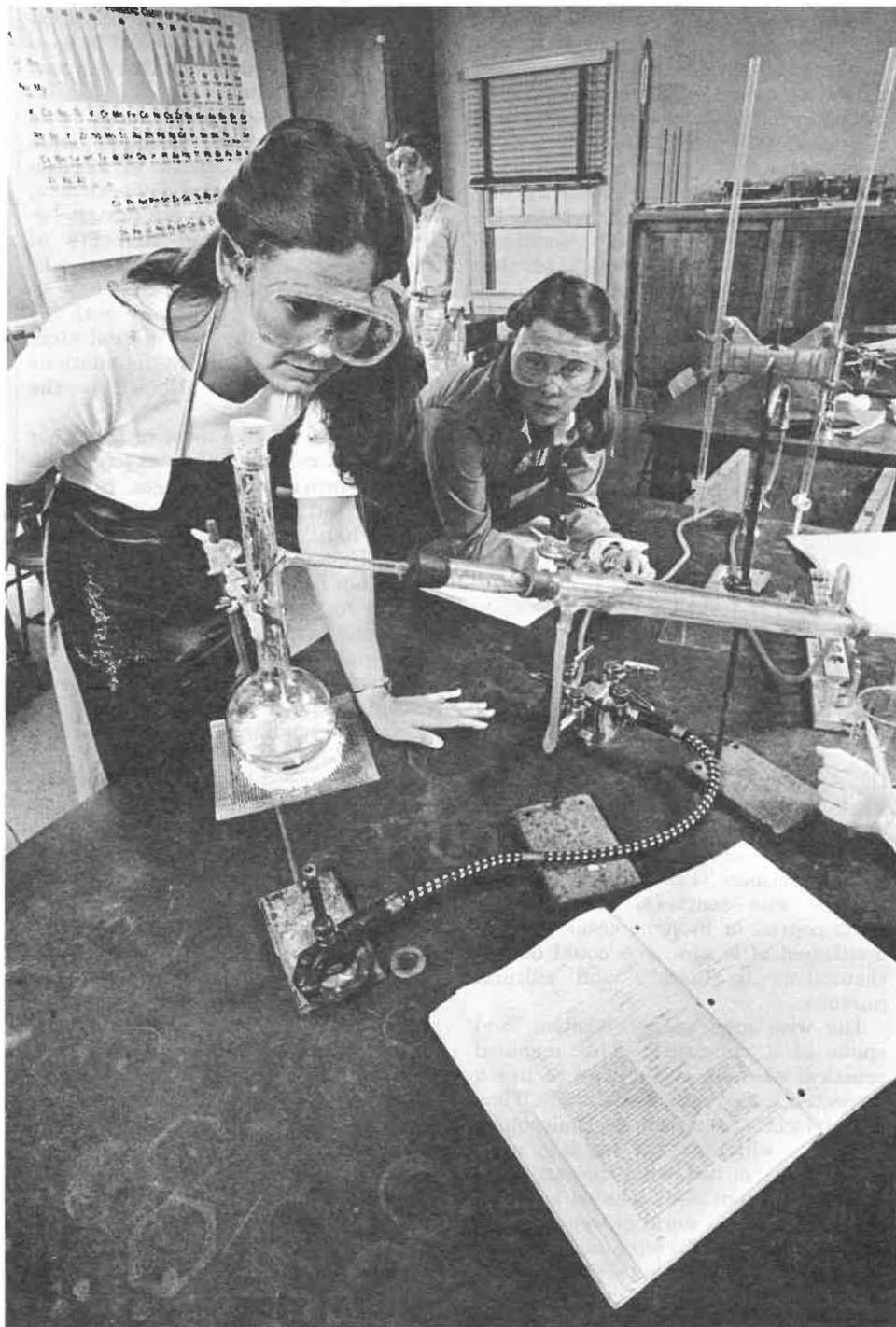


THE LIVING CHURCH

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THE LIVING CHURCH

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Were any books of the Bible deliberately written to serve as educational literature? The answer is yes.

Last week in this column we spoke of one such book, the ancient Jewish book called Ecclesiasticus (not to be confused with Ecclesiastes) which has an interesting approach to the doctrine of creation, expressed with great beauty. Ecclesiasticus, or the Wisdom of Jesus the son of Sirach, is part of the Apocrypha, a group of significant Jewish books written between the Old and the New Testaments.

Ecclesiasticus also belongs to that family of biblical books known as the "wisdom literature." This includes Job, Proverbs, Ecclesiastes, and some of the Psalms in the Old Testament, and Ecclesiasticus and the Wisdom of Solomon in



the Apocrypha. These were not written by fiery prophets, or dramatic chroniclers of the Hebrew past, or the devout priests of the temple, but rather by "wise men" or scribes. These educated Jewish writers were teachers, councilors in royal courts, or in some cases perhaps gentlemen of leisure who could devote themselves to literary and cultural pursuits.

The wise men taught wisdom, and spoke of it constantly. This included practical wisdom, or the way to live a respected, happy, and peaceful life. They also taught theoretical or philosophic wisdom — why life is the way it is, what is truly good or bad, what the end of life is. Their wisdom also included an interest in the natural world of weather, animals, and plants. The wise men were not narrow in their outlook; they also recognized the wisdom and learning of the neighboring Gentile nations. The son of

Sirach says, "I have seen many things in my travels" (chap. 34:11) and a wise man "will travel through the lands of foreign nations, for he tests the good and the evil among men" (39:4). The wise men promoted education both in its narrower and its wider sense.

Inevitably, these learned Jews came into contact with Greek thought. Some wise men, like the author of Ecclesiastes, were not orthodox Jews. Others, like the son of Sirach, were devout believers who assimilated elements of Greek thought into their Jewish outlook. By combining what he knew of Greek science and philosophy with his belief in creation by one eternal God, this author helped lay the foundations for our Christian outlook on the universe.

Ecclesiasticus, like most of the other wisdom books, puts before us pages and pages of proverbs and adages, rules for courtesy and good manners, injunctions to work hard, to respect one's elders, and so on. Underlying all of this, however, the author believes there is a God-given pattern for human conduct which was implanted at our creation, and which is in harmony with other created things. This basic idea, of such great intellectual and spiritual importance, appears in a passage extending from chap. 16:24 through 17:14.

... He arranged his works in an eternal order, and their dominion for all generations ... the Lord looked upon the earth, and filled it with his good things ... He gave to men few days, a limited time, but granted them authority over the things of the earth ... and made them in his own image ... He filled them with knowledge and understanding and showed them good and evil ... And they will praise his holy name, and proclaim the grandeur of his works. ...

Here we see the order of God's work. In an orderly world, man is to be the ruler of created things and is to understand them. The result of all this is to issue in the praise of God. This faith in God's purpose still challenges us to live a life of orderly obedience to him, so that through our mouths the entire creation can praise its Maker.

THE EDITOR

LETTERS

(Most letters are abridged by the editors.)

Unemployment

Plaudits for your timely editorial, "Work and No Work" [TLC, Sept. 7], up to, but not necessarily including the final sentence: "To help people find a way to develop and use their talents can certainly be a most important act of Christian ministry."

What is needed is not occupational therapy, the development and application of material alternatives, talents, and skills to further glut the job market. What is needed is a reevaluation of the meaning of idleness as something other than mere negative laziness; as rather, the positive and constructive recognition, acceptance, and appreciation of inactivity and unoccupied time on our hands as *God's* time.

Thus we also need a reevaluation of the meaning of work; for what God means by work may differ vastly from contemporary American society's customary connotation of that word as salable skill, know-how, time and labor, the means of economic livelihood.

Ministry to the unemployed would not assist such people to adjust themselves and refocus their efforts, for "we have no power of ourselves to help ourselves," as the old collect correctly states. A truly Christian ministry would help unemployed persons to focus beyond themselves to awareness of and trust in God's efforts, works, deeds, and wonders throughout all the ages.

JEAN HENNIG BAARSON

Canaan, N.H.

We appreciate our correspondent's points, but unfortunately some unemployed people have grocery bills to pay. Is a collect in the Prayer Book to annul the injunction of the Bible (Gal. 6:2, 1 Thess. 5:14, James 2:14-17, etc.) that we help one another?

Ed.

Degrees of Reverence

One of your correspondents pointed out [TLC, Aug. 17] that the Latin *Reverendissimus* translates as "Very Rev.," "Rt. Rev.," or "Most Rev."

He is basically correct except that it was the style in 18th century England, when these forms crystallized, to use *Perreverendus* for cathedral deans and "deans of peculiars," and this was always translated as "Very Rev."

The fashion in these matters was established by the Church of England and followed by the Roman Catholics in the English-speaking world until about 1926, when a *motu proprio* of the then

Roman pontiff made all Roman Catholic bishops in the English-speaking world "Most. Rev." He also allowed domestic prelates, who already could wear the episcopal purple, to use "Rt. Rev."

Actually, it took about a decade for the Roman Catholic Church in the British Empire to catch up with this new-fangled usage, and many of the Roman Catholic bishops in Canada and Australia were described as "Rt. Rev.," especially in the secular press, until after World War II.

Interestingly enough, Roman Catholic bishops are usually ceremoniously described as "fathers in Christ," whereas ours are said to be "fathers in God."

(The Rev.) LAWRENCE R. PRAST
San Francisco, Calif.

Poverty Level Pensions

The average layman has little or no knowledge of how the Church Pension Fund operates and, what is more important, any knowledge of the disgracefully inadequate pensions of retired clergy and their widows. These are the "voiceless ones," living quietly in near poverty after having served the church "in the burden and heat of the day" in small missions and struggling parishes over the past 40 to 50 years, and whose stipends were such that now their pensions cannot provide even the bare essentials.

The clergy do not put the blame on the Church Pension Fund officials; indeed these officials do a great job of investing pension premiums in excellent and profitable investments to assure an on-going income for years to come. The Fund's policies, however, are controlled and dictated by General Convention, and the burden of guilt is therefore on the shoulders of General Convention, made up of what the man in the street would call the "fat cats" of the church's administration.

I have recently explored the retirement situation in my own diocese and, to prevent any embarrassment for those involved, I am asking the editor to withhold my name. The situation may very likely be reflected in many other dioceses, where anyone interested could do a similar survey.

Since the establishment of the Church Pension Fund 67 years ago in 1913, there has been only *one* increase in clergy pensions to meet the constantly increasing cost of living. This was an eight percent increase granted in 1978. I should remind my readers that the government's so-called "poverty level" in 1979 was \$4,400; this year it has increased to \$4,900; the level increases year by year, reflecting the level of the national economy. Keep these figures in mind as you read on.

In this diocese there are 28 retired

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priests and 29 widows. From the total list of pensions I have deleted the two highest and the two smallest clergy pensions because all four are quite out of proportion to all the others. The clergy average is \$3,612 per year. Sixty-eight percent, over two-thirds of the clergy, are below this average. (It is interesting to note that the lowest pension is the munificent sum of \$528 per year.) The average widow's pension is \$2,059, the lowest of which is \$620 per year. Again be reminded of the government's "poverty level."

Obviously, the financial condition of clergy and widows makes them less endowed than people in the ghetto, who have the advantage of welfare payments and food stamps.

An interesting (and alarming) addition to these figures is the fact that in the diocese I surveyed, the bishop has had annual increases (in salary alone) of six percent, 18 percent, 10 percent and 10 percent, plus additional fringe benefits, over the past four years. The archdeacon has had 18 percent, 15 percent and 12 percent increases over the past three years, plus increased fringe benefits. (The figures mentioned were printed in diocesan journals.) I have been in the business world, and never found any responsible corporation that offered increases such as these.

Instead of fattening the already fatted calves, the administrators, would it be too much to ask each diocese to use those funds to supplement the deplorable pensions of retired clergy or widows?

NAME WITHHELD

Red or Green?

In response to the Rev. Dr. Carl R. Sayers' letter [TLC, Aug. 24], requesting clarification of the use of colors for the Sundays after Pentecost: there is technical justification for using white through all the Sundays following Easter, as these Sundays give emphasis to the Resurrection theme, and are therefore called the Sundays "of" Easter. Also, Christ's presence in the world after His birth makes use of white the logical color for the Sundays after Christmas.

But the Sundays after Pentecost are somewhat different. To many, the church year runs from Advent to Pentecost. And when we talk about Sundays after Pentecost, the word "after" does imply that something has been completed or finished. Therefore, in similarity with the old designation of Sundays after Trinity, using a different color than red would seem reasonable enough.

But I personally believe, as Dr. Sayers does, that red is more appropriate for at least some of the first few Sundays after Pentecost. Pentecost is not so much the completion of anything as it is the beginning!

Use of green for the Sundays after Pentecost is not incorrect, but neither is its use mandatory. Therefore, Dr. Sayers' use of red to emphasize the Spirit of God at work in our lives, and his use of green to reflect our hope and growth in God's grace seem to me to be both proper and very imaginative.

(The Rev.) NEIL F. INNES
 All Saints' Church

Corpus Christi, Texas

• • •

Sundays after Epiphany and Sundays after Pentecost do not constitute a season, but are Sundays in ordinary time. The day of Pentecost is the culmination and climax of the Paschal season or Easter. The Sundays which follow are ordinary Sundays, and the color is traditionally green, a kind of neutral and natural color. The lessons tend to emphasize the teaching of Jesus and his parables, and the application of the Gospel to daily life and witness. The Holy Spirit is not slighted, for every Lord's day is the Spirit's day.

It takes little imagination to use one color, be it red or green. Perhaps we need to be more imaginative in the colors and symbols we use with the basic color sequence of the church year.

(The Rev.) RICHARD CORNISH MARTIN
 St. George's Church

Washington, D.C.

{ We agree. Ed.

• • •

The attachment of particular colors to particular days and seasons did not emerge until the late Middle Ages and, as far as I know, has never to this day been characterized by specific allotments among the Persons of the Trinity.

Marion J. Hatchett has pointed out that when various uses did begin to appear in the late Middle Ages, "rather typically, light colors (white) were associated with the most joyous occasions, dark (black, dark blue, dark red) with occasions of penitence and sorrow, and bright (red) with occasions which evoked mixed or ambivalent reactions."

Could it be that the use of white on Pentecost is more in keeping with our new Prayer Book, and that red is more appropriately used during the Holy Week Season, including Maundy Thursday and Good Friday, and on Feasts of Martyrs?

(The Rev.) ROBERT A. SMITH
 Grace Church

Menominee, Mich.

• • •

Dr. Sayers' quandary about liturgical colors [TLC, Aug. 24] is understandable, but since he refers to the Sarum use (the most authentically "English" use that

we are able to document) perhaps it can most effectively be used as a guideline.

It would appear that green was pretty generally thought of as a ferial color and not used at all on Sundays; red was thought of as the Sunday color for all Sundays after Pentecost and after Epiphany (and, in some places, even for Sundays in Advent, blue being the weekday color for that season).

It would also appear, incidentally, that the rule of using the church's best vestments on highest feasts, regardless of color, applied to Pentecost as well as to Christmas and Easter.

Of course, we have in Anglicanism a very eclectic tradition in these things, and various ways of thinking sometimes die hard. I imagine Dr. Sayers' compromise is as reasonable as any, and as valid.

(The Rev.) JOHN B. PAHLS, JR.
Colorado Springs, Colo.

Why Blame the Victims?

I am troubled by Fr. Robert M. Delgado's letter about the urban poor [TLC, Aug. 17]. Why blame the victims? Our government and our private corporations have so little imagination that better than 50 percent of black teenagers out of school cannot find ways to invest their talents; yet Fr. Delgado is distressed at their graffiti.

Similarly, even in the middle classes, landlords are normally depended on to repair windows and mend crumbling buildings; yet Fr. Delgado's position holds responsible not the landlords, but the poor tenants who stuff the broken panes and sit out the dripping of the faucets, possibly while their white landlords are kneeling in fancy pews and being just as stingy with Fr. Delgado's collection plates.

As a black Christian, I agree with Fr. Delgado that we do not need patrons who hold us to lower standards; but as surely we do not need patrons who chastize us by standards that ignore the needs of our lives.

Thankfully many white Christians also know the meaning of co-passion, for our Christ is no respecter of persons.

ERNEST CLAY

Stevens Point, Wis.

Roman Catholics

Your review of Fr. Richard McBrien's *Catholicism* [TLC, Aug. 10] contains a very important sentence that begins: "This is not a source book for eternal or unchanging tenets. . ."

I have not read the book and thus cannot pronounce judgment on it. However, there are some Roman Catholics who find Fr. McBrien's views much too liberal and not in accord with the teaching of the Magisterium of the Roman Catholic Church.

Thus, for example, the review of this

particular book of his which appeared in the *National Catholic Register* on August 10 concludes with this bottom line: "If the doctrine were orthodox, it would serve admirably as a text for adult education classes and the like, but because it is a travesty of the [Roman] Catholic faith it purports to be expounding, it could do great harm" (G.H. Dugan, S.M.).

Naturally this particular review will be characterized by many Roman Catholics as ultra-conservative, pre-Vatican II, etc., but it does point out that there is a struggle still going on in the Roman Catholic Church between so-called progressives and conservatives.

Sensim sine sensu, the various pronouncements of Pope John Paul are being undermined by many of the Roman Catholic progressives who have found him guilty of reaffirming what has always been consistently taught and accepted as Roman Catholic doctrine. This policy of his they consider not merely indicative of lack of progress but reactionary retrogression, even though the Pope invariably cites the documents of Vatican II in practically all his official writings.

(The Rev.) CHARLES J. GRADY, C.S.S.
Holy Family Roman Catholic Church
Lynn, Mass.

The Role of a Bishop

In 1953 I read a paper to our Central Iowa clericus about the episcopate and the structure of the church. In those days some said that my ideas could qualify for one of Major Hoople's cartoons.

My main thoughts in that paper: A bishop should have the average number of his clergy fixed around 12. Thus he could be a real pastor and not all the other things a bishop is forced to be. After all, the non-stipendiary Carpenter Rabbi of Nazareth did a fairly good job with only 12 assistants! Secondly, divide the church into two completely independent provinces, at least, with the

Father-of-Waters as the divider (provinces within the Anglican meaning as different from the American).

And then, why not become a biblical church and call the Presiding Bishop *servus servorum* (Mark 9:35) and forget about pompous names? It could remind his brother bishops of the character of such holy order.

Congratulations to my father in God, Bishop Righter, for catching my 1953 thought processes.

(The Rev.) JOSEPH GREGORI (ret.)
Boone, Iowa

The Single Clergy

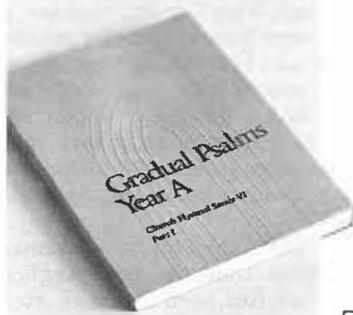
Recently I received a response to my resume which appears to be typical of the mentality of many committees in search of a priest. I quote:

"Our parish profile indicates that the majority of our members want a married priest with children. Your blissfully unmarried state has caused our committee to put your questionnaire and related papers in with a very large group of applicants whom we are not seriously considering for the job."

I am particularly disturbed on several points. First, I am concerned about the open and blatant discrimination against single clergy in the church. Somehow there appears to be an underlying assumption that all single clergy are social oddballs. Perhaps calling committees would do better to consider characteristics such as the priest's background, training, experience, style of ministry, and personality, than to speculate about why he remains unmarried.

Furthermore, I am very disturbed at the callous attitude that being single is the same as being "blissfully unmarried." Unless the search committee personally knows a candidate, any such statements are presumptions. I would humbly remind such people that no less a person than our Blessed Lord was single, and I doubt if his life was blissful.

NAME WITHHELD



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The Presiding Bishop's Fund for World Relief recently added four priests and three lay people to its staff.

The Rev. Gene T. White, a former bank officer and priest of the Diocese of Pittsburgh, has been named information and communication officer for migration concerns at the fund's offices. The Ven. Courtland Moore, archdeacon of Dallas, will also be regional coordinator for 30 dioceses in the southeastern and south central parts of the country, involved in refugee work. The Rev. M. Fletcher Davis, rector of St. Anselm's, Garden Grove, Calif., will add to his duties the same oversight for the Province of the Pacific. The Rev. John McD. Corn, a priest-attorney, will direct the legal work of the fund.

Lloyd I. Jones, as sponsor development officer, will work directly with congregations and organizations to recruit sponsors for more than 6,000 refugees. John C. Goodbody and his wife, Hattie Goodbody, will work to develop the network of relief people. They hope to have trained people ready in each diocese to coordinate local programs, help with drives, and keep the fund headquarters appraised of changing conditions.

Four grants in the amount of \$5,000 each were earmarked for the victims of natural disasters and displacement.

The fund responded to a request from the Rt. Rev. A. Donald Davies, Bishop of Dallas, for emergency funds to support the work of their diocesan resettlement officer until funding can be arranged.

The Rt. Rev. Robert P. Atkinson, Bishop of West Virginia, requested aid to support relief efforts by that state's council of churches on behalf of some 2,000 families whose homes were destroyed in a recent flood.

Emergency grants also went to two Caribbean islands, St. Lucia, and St. Vincent, hard-hit by Hurricane Allen, at the request of the Bishop of Rhode Island, the Rt. Rev. George N. Hunt. The money will be used for the reconstruction of damaged churches.

Bishop Spong Speaks Out

Due to what he called an "unprecedented involvement by a sister communion in the internal affairs of the Episcopal Church," the Bishop of Newark has suspended his diocese's talks with two Roman Catholic dioceses

"until the ecumenical climate is more conducive to significant progress and real results."

In a scathing attack on the recent Vatican decision to admit some married Episcopal clergymen, the Rt. Rev. John S. Spong said from the pulpit of Newark's Trinity Cathedral that continuing such conversations at this time "might be interpreted as a violation of the integrity of the Episcopal Church or as an insult to, or compromise of, our women priests."

Citing the Roman Catholic exclusion of women from the priesthood, the priestly vow of celibacy, and the ban on artificial birth control methods, Bishop Spong declared, "Sexism in the Roman Catholic Church is a painfully obvious and present phenomenon." In the area of human sexuality, he said, the Roman Catholic Church appeared "to be marching firmly into the 19th century."

The absorption of women into the priesthood was "well under way when this clumsy intervention into the Episcopal tension was introduced by the Roman Catholic action," Bishop Spong said. "If the Episcopal Church must fight our sister Roman Catholic communion in order to affirm the full role of women, then sadly we will do so."

In response, Roman Catholic Archbishop Peter Gerety of Newark said he regretted Bishop Spong's decision and hoped that friendly relations would soon be reestablished.

"Malicious Lies"

The public affairs office of the Revolutionary Guard in Isfahan, Iran, charged late in August that the Anglican Church in Iran was an assembly of international spies which received millions of dollars of CIA money for its nefarious activities.

The Rt. Rev. Hassan Dehqani-Tafti, Bishop of Iran, now in voluntary exile in England, said from London that the accusations were "baseless, malicious lies," and predicted that any documents produced in support of the allegations would be "crude forgeries, similar to a number which have already been made public." He also denied that the church had plans to assassinate the Ayatollah Khomeini.

Bishop Dehqani-Tafti's statement followed news that the last Anglican priest in Iran had been arrested. He is the Rev. Nusratullah Sharifian, priest in charge of St. Andrew's in Kerman.

Braille Prayer Book

Forward Movement Publications of Cincinnati, Ohio, has announced that a braille edition of the Book of Common Prayer is in production and will be available later this fall.

Gifts and subsidies have enabled the publisher to set the price at \$50 for the 13 volume set. In addition, single volumes will be available. These will cost \$5 each and will include the Offices, Collects, and the Eucharist (one volume each), and the Lectionary (two volumes).

"We'd like to be able to give it away, of course," said the Rev. Charles H. Long, director of Forward Movement, "but we are happy that, through subsidy, we have been able to underwrite most of the cost."

The book is being produced at the Clovernook Home and School for the Blind in Cincinnati, and will be proofread by the Rev. William Johnson, a blind priest in Ohio. Orders and inquiries should be addressed to Forward Movement Publications, 412 Sycamore St., Cincinnati, 45202.

SODEPAX Closes Doors

From Geneva, Switzerland, comes news that SODEPAX, the only joint, permanent agency established by the Roman Catholic Church and the World Council of Churches, will close its doors at the end of the year. The action has been taken with the full concurrence of the organization's executive staff. SODEPAX, an acronym for society, development, and peace, was established in 1968.

"The enemies of ecumenism and social action in the churches will try to use the closing down of SODEPAX to further their cause," said Fr. John Lucal, S.J., the agency's general secretary. "But SODEPAX has to die so that something better can grow up in its place. There's no sense in perpetuating outdated structures for which there's no longer an ecumenical will. . . . The enthusiasm of 1968 doesn't exist in 1980."

Fr. Lucal said that since 1972, the WCC and the Vatican had in effect clipped the wings of SODEPAX as their own structures evolved ways of dealing with the joint agency's areas of concern. The pontifical commission on justice and peace in Rome has moved toward a study commission approach, while the WCC has become more action-oriented.

During its history, SODEPAX was

host to a number of important international conferences, including a World Development Conference in Beirut in 1968, another the following year in Montreal, a peace conference in Austria in 1970, and a conference on the church, communication and development in Holland in 1970. Among its projects were a peace conference in Ireland in 1973, and the establishment of the Asian Cultural Forum on Development in 1972-74.

Its most recent program, "In search of a new society - Christian participation in the building of new relations among peoples," was launched in 1976, but was curtailed later by increasing restrictions placed on it by its parent bodies.

Dr. Konrad Raiser, acting general secretary of the WCC while Philip Potter is on leave, said, "We are grateful for 13 years of SODEPAX and acknowledge its important contribution to ecumenical cooperation . . . but we recognize that changes on both sides now make it necessary to rethink structured relationships."

Dr. Raiser and Fr. Lucal agreed that the death of SODEPAX is by no means the end of cooperation between the Roman Catholic Church and the WCC.

Art on the Mountain

For several years, St. Andrew's School on Monteagle Mountain near Sewanee, Tenn., has been the center of artistic experience for hundreds of students in nearby high schools and grade schools. This year a grant from the Tennessee Arts Commission and a gift from a private donor will expand the program in the elementary schools and reach out to senior citizens.

The students come to the campus gallery to view the changing art exhibits throughout the year and take part in one hour sessions. Follow-up projects are done later in their own classrooms. Topics have included photography, African sculpture, international posters, and print making, all directed to children of different ages.

St. Andrew's art education director is Barbara Hughes, who is a sculptor. Last year a special grant enabled the school to send her into three high schools for intensive workshops.

The schedule of shows at the gallery will include among other things the works of Picasso and the photographs of the Rev. James Harold Flye, teacher at St. Andrew's School, 1918-1954, as well as sculpture, prints, and drawings of artists of Tennessee and neighboring states.

The mountain school was founded in 1905 by the Order of the Holy Cross to serve local boys who would otherwise have little opportunity for education. Today the school, governed by a lay board, admits both day and boarding students and is coeducational.

The Christian Vote

Rigid dictates from the fundamentalist right about how "a Christian" must vote this election season have led the National Council of Churches to address a statement to the American people maintaining that no one can claim a monopoly on Christian interpretation of controversial issues.

In an indirect reference to the political judgments made by some television evangelists, the statement, issued by the NCC's executive committee, said, "Christians may not agree on all political decisions, but they are enjoined not to hold one another in contempt, for all stand before God's throne."

Although the NCC frequently has taken forceful stands on issues, it has never claimed a corner on the market of Christian interpretation, according to the Rev. M. William Howard, NCC president.

The National Council, he said, has "not for a moment been under the illusion that what we say is the only Christian position." But, within the resurgent evangelical movement, there is a "much more vindictive and non-reconciling attitude among some Christians who say you either support this or that or you don't belong, or you can't call yourself a Christian."

. . . And Ten Loans

In addition to grants, the Episcopal Church Foundation has, since February 1, approved 10 loans, totaling \$192,000, to aid building projects in nine dioceses. They are as follows:

- \$20,000 to the Diocese of Alabama

to help construct a church building for the mission of St. Simon Peter's, Pell City. The congregation has been worshipping for five years in the local Seventh Day Adventist building;

- \$25,000 to the Diocese of Chicago to make possible the purchase of a three-story building so that St. Augustine's Center for American Indians can expand its social services for abused children;

- \$20,000 to the Diocese of Colorado to aid the Church of the Good Shepherd in Englewood to construct the first half of a combined church and parish hall;

- \$22,000 to the Diocese of Colorado to complete the financing for a multi-purpose building for the mission of St. Francis of Assisi in northeast Colorado Springs. The congregation now meets in a school cafeteria;

- \$15,000 to the new Diocese of El Camino Real to double the seating space at the Church of St. John the Divine in Morgan Hills, Calif. The town is changing from a farm community to a suburb, and the church's growth is expected to parallel that of the town;

- \$10,000 to the Diocese of El Camino Real to purchase a portable classroom for St. Stephen's-in-the-Fields, San Jose, Calif.;

- \$15,000 to the Diocese of Louisiana to renovate and enlarge the building of St. Matthew's Church, Bogalusa, where the community has experienced considerable growth since the present edifice was dedicated in 1922;

- \$15,000 to the Diocese of Missouri to help Trinity parish, St. Louis, erect a new building to house offices, counseling services, and classroom space. Trinity operates neighborhood programs seven days a week, and the space currently



Ms. Barbara Hughes and students at St. Andrew's School near Sewanee, Tenn.

rented for these activities is to be demolished for urban renewal;

- \$25,000 to the Diocese of Newark to purchase a stone residence and barn for the Church of the Messiah in Long Valley, N.J., the first new mission in the diocese in 16 years;

- \$25,000 to the Diocese of Tennessee to help St. John's, Johnson City, to enlarge its classrooms, offices, and worship areas.

The Episcopal Church Foundation is a national, independent organization of lay men and women who support significant projects not included in regular church budgets, projects which otherwise might go undone.

Integrity in Boston

The sixth international convention of Integrity, an association of gay and lesbian Episcopalians and Anglicans, was held in Boston in August. Emmanuel Church was the center for convention activities, which included worship services, workshops, and general meetings.

The 200 delegates from the U.S. and Canada were welcomed by the Rt. Rev. Morris F. Arnold, Suffragan Bishop of Massachusetts, who celebrated the Eucharist at the opening service. He described Integrity as "a group of real Christians who are reminding the whole church of some basic Christianity."

Joan Clark, coordinator of the Ecumenical Women's Center in Chicago, was one of the principal speakers. She declared that gays "are very solidly entrenched" in the church.

"We are there as pastors, priests, lay members, bishops, religious school teachers, seminary professors, and other church workers," she said. "But when we affirm our identity, we know we risk our rights of employment, of parenting, housing, income, and power status."

Ms. Clark was discharged by the Women's Division of the United Methodist Church last year after disclosing that she is a lesbian.

The Rev. Carter Heyward, an Episcopal priest and professor at Episcopal Divinity School in Cambridge, Mass., told the delegates that "There can be no greater priority for the church than the re-creation of a church, a society, and a world in which white, black, brown, yellow and red women and men stand on common ground, holding all things in common as a family . . . a world in which color, class, gender, sexual preference, nationality and age are simply not at issue in terms of human worth and value."

The annual Integrity awards, given in recognition of exceptional service to the Christian gay community, were presented this year to the Rt. Rev. Otis Charles, Bishop of Utah, and Dr. Evelyn Hooker, a behavioral scientist and psychologist from California.

BRIEFLY . . .

The Diocese of Pennsylvania has committed \$250,000 to a revolving loan fund, making it available to non-profit community groups that have entered into housing rehabilitation contracts with the city of Philadelphia. According to the *Philadelphia Inquirer*, money is borrowed from the fund to pay small contractors who cannot wait the eight weeks or so it takes the city to come up with the money. Then, when the city makes its payment, the diocese is repaid. "One of the most pressing problems in the city is substandard housing," said John Rettew, diocesan controller. "There is an increasing concern in the Episcopal Church [about] urban ministry and the life of our cities. We wanted to do something tangible. . . ."

The Rt. Rev. Dunstan Nsubuga, Bishop of Namirembe, Uganda, visited the Episcopal Church Center in New York recently, and took the opportunity of thanking the people of the U.S. for the generous help being given to the Church of Uganda. He said the blood of martyrs, from St. Charles Lwanga in the last century to the late Archbishop Janani Luwum, has enriched the foundations of the church, and has equipped it to face the present and future with hope and faith. "No matter what happens, we are confident that the Lord Jesus will guide and sustain us as he has done in the past," he said.

A statement that "God Almighty does not hear the prayer of a Jew," made by Dr. Bailey Smith, president of the Southern Baptist Convention, to 10,000 evangelical Christians at a national affairs briefing in Dallas, has enraged many Jews and not a few Southern Baptists. "For how in the world can God hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy," Dr. Smith went on. "It was invincible ignorance," said Rabbi Marc Tannenbaum of New York, director of interreligious affairs for the American Jewish Committee. "The kindest thing I can say is that he knows nothing about Judaism, and he is insensitive to his position as a spokesman for the largest Protestant denomination."

Roman Catholic Bishop Francis F. Reh of Saginaw, Mich., has directed all parochial schools in his diocese not to participate in a statewide art contest sponsored by the U.S. Navy to promote its newest Trident submarine, the *USS Michigan*, according to *Cathedral Notes*,

the newsletter of Christ Church Cathedral, Louisville, Ky. Bishop Reh called the Trident contest, in which school children are asked to design an emblem for the nuclear submarine, "a subtle indoctrination of children to a world of self-destructive weaponry" and said he was offended that the Trident - "a horrifying instrument of unbelievably destructive power to life and earth" was to be named after the state of Michigan. A single Trident sub reportedly can destroy 408 cities or military emplacements with a nuclear blast five times that which leveled Hiroshima and Nagasaki.

The Rev. Douglas S. MacDonald, chairman of the National Episcopal School Association poster contest, has announced that this year's winner is Christian Barber, a fourth grade student from Trinity Cathedral, Trenton, N.J. Christian's poster depicts a number of smiling children with Jesus, who carries one of them on his shoulder. Second prize winner is Jennifer Bacon, an eighth grader at St. John's School, Agana, Guam, and Betsy Hilton, in the sixth grade at Trinity Cathedral School, is the third prize winner.

Despite the romantic view that some people take of family life, marriage and family living generate more anger in most people than any other situations, according to one marriage counselor. Dr. David Mace told a recent Southern Baptist Christian Life Conference that "the overwhelming majority of family members know of only two ways of dealing with anger - to vent it or suppress it. Both of these methods are destructive of love and intimacy." The counselor stressed that anger must be faced, understood, and removed. "In order to do this," he said, "couples have to accept the fact that the state of anger in one partner, evoked by the other, is an integral part of the couple's total relationship. Both have an equal responsibility to clear it up."

The U.S. Justice Department, according to the Rev. Joe Morris Doss, was responsible for the cancellation of a scheduled appearance he had planned to make September 3 on ABC-TV's "Good Morning, America." Fr. Doss, rector of Grace Church, New Orleans, and his curate, the Rev. Leo Frade, face criminal charges and stiff civil fines on charges of transporting illegal immigrants to the U.S. after the Cuban "Freedom Flotilla" was banned by President Carter [TLC, Sept. 14].



The Very Rev. W. Brown Patterson

What Lies Ahead for the Church College?

*We will all have to work hard to develop
and maintain the kind of college
that students will want to attend, and will
profit from attending.*

No one quite knows how the 1980s will affect higher education. Who could have predicted the student revolution of the late 1960s? Or the student apathy of the late 1970s? Yet attempts to think ahead are not misdirected. We might be able to avoid some mistakes and even find ways to improve the educational experience we provide.

Most studies suggest that college students will be in somewhat shorter supply in the 1980s than in the recent past because the pool of those who are of college age will be smaller. Admission to college will probably be easier at most institutions in the 80s than it was in the 70s. Not only will all the college's constituencies — administration, faculty, students, alumni, friends, churchmen — have to work hard to attract able students, we will all have to work hard to develop and maintain the kind of college that students will want to attend and will profit from attending.

Most students will undoubtedly feel a need to prepare for a satisfying and reasonably remunerative career. At a time when the economic future for much of the industrialized world is filled with dangers and uncertainties, many students will be hoping to enter secure professions, others to obtain jobs in well-established businesses and institutions. But some of the professions are becom-

ing overcrowded, especially the ministry and teaching. Others, such as law, medicine, and government service, are in danger of becoming so. It will be more difficult in the 1980s to get started in many traditional careers than it was in the 70s. Student demands for vocational training are likely to be more strident than they are now.

A liberal arts college like Sewanee, Kenyon, Hobart, or others affiliated with the Episcopal Church would be ill-advised, however, to alter the curriculum drastically to provide more career-oriented courses. For one thing it is difficult to compete in this way with larger and more urban institutions.

But a more important reason is that the world of the 1980s is likely to offer career possibilities of a rapidly evolving kind, for which specific preparation would be difficult to provide. What the liberal arts college needs to do is what it has always tried to do: to provide an education which develops critical and analytical minds and a variety of skills likely to be of use in many different vocations.

In an increasingly technological society we need to develop in our students the ability to think in mathematical and

scientific terms. In a world in which travel is easier than ever, and business and governmental enterprises are likely to be international in scope, we need to teach them to read and speak foreign languages. In a world in which communications are increasingly important we need to teach students to think and write clearly. They need to know how to solve problems, to use books, to raise critical questions.

The liberal arts college should also strive to make its students more sensitive, creative, and morally concerned human beings by the way all the arts and sciences are taught there.

Students will also feel a need for guidance of a more personal kind. The 80s will probably be a time in which personal development is difficult — perhaps as much so as in the traumatic years of the late 60s. In this area the church college has significant resources to draw upon. The chaplain and other members of the clergy, the deans, faculty members, and concerned students all have an important part to play. So do professional counsellors. Of central importance is the Christian faith itself, which challenges and sustains those who seek guidance in our Savior's name.

The Very Rev. W. Brown Patterson became dean of the College of Arts and Sciences at the University of the South, Sewanee, Tenn., on August 1. This article is adapted from one which appeared in the student newspaper there.

Education and Relevance

*How will today's college student,
in years to come, answer the question,
"Would you do the same thing again?"*

By DAVID L. HOLMES

In 1973, a national pollster asked people in all vocational fields whether they would select their particular job again. What fields came out on top? Precisely those composed of people who had to concentrate on their studies in college: to wit, professors (87 per cent said they would do it again) and physicians (about 82 per cent said they would do it again).

In other areas, as few as 26 per cent said they would enter their field again. Being of a studious nature in college is far more relevant to life than some student sages know.

But all too often a young person either has studious habits, or he or she has strong social inclinations, seldom both. And if one must make the choice as to which is more relevant to life, then it is the self-discipline, the seriousness of purpose that wins hands down. After all, style and sociability can be added to the studious disposition later on, and often are. Far less frequently can the inward self-discipline and studiousness be added to the outward social graces.

It is relevant, for example, to learn promptness in college. Because if we don't learn in college that the paper has to be in Tuesday and the test has to be taken Friday, then, I assure you, we will pay the consequences in later life. Anyone in business or in the professions, where deadlines have to be met daily, will tell you that a college is really doing a disservice if it allows us to think that late work is rewarded.

It is relevant to learn self-discipline in college. No job or profession is without

its boring aspects. The best definition of a professional, after all, is that a professional does his job even when he or she doesn't feel like it. So to be truly relevant in college, we will have to study, even when we would prefer not to.

It is relevant to learn attention to detail in college. We often think irrelevant the professor who penalizes us when we place wrong dates in a paper, ascribe some wrong opinions to persons, or use wrong spelling and punctuation. We prefer instead the professor who applauds creativity and declares that details are but trivia.

But I question the relevance of such an approach. None of us wants medical schools to produce physicians who think that hosts of errors can be forgiven as long as intentions have been good. None of us wants dental or business schools producing graduates who believe that shabby workmanship is adequate. And few of us, I would hope, desire undergraduate colleges to encourage the notion that shoddy thinking, shoddy research, and shoddy writing are perfectly acceptable behavior for educated people.

It is also relevant that we may sometimes spend many hours in college preparing a paper or studying for a test and then fail to receive the expected high grade. It is relevant to life because, after all, a surgeon can work for hours and still fail in an operation and lose a patient. It is relevant because an untalented painter can spend months and still paint a bad portrait. The world inevitably judges work not by the time that goes into it but by its final result. It is also relevant for us to know that time spent in preparation will, in the long run, richly pay off.

Topeka, Kan., has been the home of a noted family of psychiatrists, the Menningers. Not too many years ago, a reporter asked one of the Menningers if he could sum up in a few words the lessons he had learned about personal fulfillment in 50 years of psychiatric practice.

Menninger's reply was: "Find what you want to do in life, do it, and work hard at it."

Over the years I have become convinced that these words are relevant, not just to the years after college, but also to the years in college. As I see it, we are relevant to our own needs and interests and abilities if during college we find the academic field in which we are most interested, and major in it, and work hard at it. It won't necessarily be the field we end up in at the age of 50 — for surveys show that adults now change career fields, or make major changes, three times during their working life. But it will be the field that is right for us at this time.

But how, you ask, do we discover such a field? As the semesters and courses go on, some relevant signs will emerge. We should ask ourselves honestly: what courses do I really like? What can I do or read that causes me to work through the dinner hour without noticing it? In what field am I propelled to work so hard that other people think I am overworking?

And in the last analysis, I don't believe it matters whether this field is relevant to the current marketplace in America. Because, you see, what is relevant at one time may be irrelevant later. In my day, everyone was majoring in aeronautical engineering and going into the space industry. And then space exploration collapsed, and these highly specialized, narrowly trained technicians had terrible times finding other satisfactory jobs. Many had to go back to college and retrain.

Or in the late 1950s we were told that teachers were in short supply in America. So everyone took Ph.D.s (that seemed relevant), and you all know what happened.

And now today, millions of college students are selecting majors and locking themselves, perhaps for life, into vocational choices they really don't like, but that they think are relevant to getting a job in the 1980s. One wonders with sinking heart how in later years they are going to answer that grim question of the national pollster: "Would you do the same thing again?"

Many will tell you to major in college in relevant fields. But I would advise you to major, at least in part, in relevant professors. You see, outside of the clergy, professors are unique in your lives. They are perhaps the last adults you will run into who as a body wish to do the right thing by you regardless of its effect on their own self interest.

When you run into professors at William and Mary who seem clearly to be good, then listen carefully to them and get to know them. For the words and the critiques of a good professor will ring down the years after you have graduated, and many of their words will turn out to be prophetic.

This article was abridged from an address given by David L. Holmes, associate professor of religion at the College of William and Mary, to new students during last fall's orientation program. The address appeared in full in the Alumni Gazette of the college, and is reprinted by permission.

EDITORIALS

The Independent School

During the course of American history, church-related schools of various sorts have often been pioneers. They were the first institutions of higher education in this country. They were the first, and often only, schools in isolated areas and frontiers. Churches led the way with schools for ethnic minorities, and with various specialized forms of education.

In the two decades after World War II, it was sometimes said that some private schools were educational shelters from racial integration. In the years that followed, however, we have seen many such schools become pioneers in high quality racially integrated education. This is the case with many Episcopal schools.

Yet there is another less cheerful side to the history of independent education in this country. Public education has not only benefited from private initiatives, but



it has tended to supplant, and ultimately to wipe out independent schools in many localities. This is in contrast to developments in other civilized nations in which the governments cooperate in supporting independent schools.

During the present century, there has been wide antipathy in America to any public support of independent schools. Undeniably, a major factor in this has been Protestant alarm at the large and rapidly growing network of Roman Catholic institutions. Today, we are told, schools affiliated with that church are only a minority of the independent schools in our nation. Their faculty and students, furthermore, are no longer confined to that one church.

We believe it is time to reexamine the question of public support, in some form, for church related institutions. In view of the crisis faced by public schools in some areas, it is not a question of whether the taxpayers can afford to give assistance to independent institutions, but whether they can afford not to.

Convention Journal

The *Journal of the General Convention* is a unique publication appearing once every three years. The journal of the 1979 Convention is now out — a massive bright yellow paperback volume, the different sections of which have a total of 1,360 pages.

In addition to the separate minutes and the concurrent decisions of the two houses, there are also the

minutes of the two separate meetings of the House of Bishops during the triennium (Port St. Lucie, 1977, and Kansas City, 1978). Reports of committees, commissions, agencies and so forth, rosters of ordinations, transfers, and related matters, and statistics fill out this important reference work.

The *Constitution and Canons*, containing also the rules of order, has already been published in a much thinner but matching yellow volume. We express gratitude to the secretary of the General Convention and others whose careful labors are embodied in this authoritative publication.

The Need for Quality

In many current discussions of the Prayer Book and related matters, one misses an emphasis on the quality of worship. Over the years we have attended beautiful, stately, and truly devout services utilizing the former Prayer Book (and its predecessor), the missal, and other Anglican Prayer Books in Canada and elsewhere. More recently, we have attended such services with our new Prayer Book.

On the other hand, with all of these books, we have also attended ill-planned, ill-conducted, and ill-enacted services. There have been preachers who extracted little or nothing from the scriptures for the day. There have been hymns chosen without any apparent relation to season, sermon, or the proper of the week. We have seen priests, facing the congregation over the altar, using mannerisms and ceremonies which might have been appropriate if they had been facing in the other direction. There have been congregations which did not seem to understand the nature or spirit of corporate praise and prayer.

Any parish can have beautiful, thoughtful, and genuinely edifying services in ways appropriate to its particular circumstances and resources. A well-planned and well-carried out service is never a one-man show. It flows from beginning to middle to end. Persons participating in it will usually have little thought as to which Prayer Book is in use, or whether it is Rite One or Rite Two. The praise of God, rather than support for partisan positions, will be uppermost in the heart of worshippers.

Will such a service be liked? Not always. The Bible and the preacher may tell us things we do not wish to hear. The congregation may be learning a new hymn. Penitence for ourselves, and earnest intercession for others, may involve real pain. We may have to kneel at the altar rail beside the neighbor we like least.

Yet these are all steps toward more serious prayer, toward spiritual authenticity, toward quality in worship. When we are more concerned about quality, and less concerned about making worship a political football, a wider public will take the Episcopal Church more seriously.

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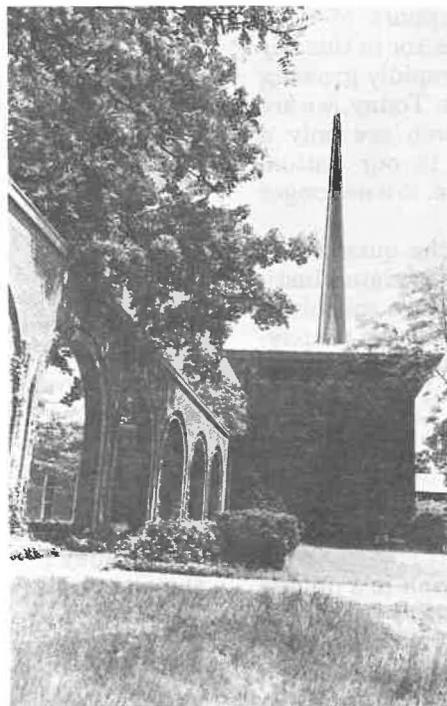
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SCHOOL NEWS

Twenty-eight new full-time students entered Trinity Episcopal School for the Ministry, Ambridge, Pa., this fall. The new group outnumbered the total of students returning for the remainder of their three-year course. Six of the new people are in a one-year lay studies program. Courses at the relatively new seminary emphasize biblical theology and an evangelical faith.

Consistent with its aim to control tuition costs, St. John Baptist School, Mendham, N.J., has asked for donations of furniture and equipment. Needed as the 101st year of operations began were washing machines, dryers, steam irons, tools, television sets, tractors, business machines, station wagons, and vans. The 60 girls at the school this year will include several students from Hong Kong, Liberia, Venezuela, and Hawaii.

Last month St. Andrew's Priory School for Girls in Honolulu dedicated a newly-renovated building. It will be known as Kennedy Hall, in honor of the retired Bishop of Hawaii and his wife. The original building was erected in 1909 and was the first building in Hawaii to use reinforced poured concrete walls.



Good Shepherd Chapel at the George Mercer Jr. Memorial School of Theology, Garden City, N.Y.

The Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana, and *ex officio* president of the Howe Military School board of trustees, has announced the appointment of Brig. Gen. Eugene D. Scott, USAF (ret'd), as superintendent of the school. He will succeed Col. Raymond R. Kelly, Jr., in July of next year. The wooden building which housed the school in 1884 is now a historic landmark, and Howe has a campus of 135 acres of land with 22 buildings.

A bequest of \$2,600,000 has been received by the coordinated Episcopal boarding schools in Faribault, Minn., known as Shattuck/St. Mary's/St. James. The gift came from the late Mr. and Mrs. Homer Hirst of San Francisco. Mr. Hirst, a Shattuck graduate, was formerly a vice president of Xerox Corporation.

Foundation grants to St. Augustine's College, Raleigh, N.C., in the last several months have included \$1,150,000 from the Z. Smith Reynolds Foundation, \$10,000 from the Hillsdale Fund, \$18,000 from the Hanes Memorial Trust, and \$5,000 from the Smith Richardson Foundation. The Reynolds grant earmarked \$200,000 for the college's office of development to increase fund-raising efforts.

In September the students and faculty of the Episcopal Theological Seminary in Kentucky participated in a day-long workshop dealing with the problems and opportunities of small churches. The meeting was sponsored by its neighbor, the Lexington Theological Seminary (Christian Church, Disciples of Christ). It was under the direction of Prof. Carl Dudley of the McCormick Theological Seminary in Chicago.

"Through the Eyes of a Teacher," an exhibit of 75 photographs taken during the 1930s and 1940s on the campus of St. Andrew's School, Saint Andrews, Tenn., as well as in New York City's Harlem district, opened in the gallery of St. Andrew's School on Oct. 10. The photographs are from the works of the Rev. James Harold Flye, a teacher at St. Andrew's from 1918 to 1954 and life-long friend of Pulitzer Prize winning author James Agee, who was a student



Students at Seabury Hall, Makawao, Hawaii, take time to enjoy a horseback ride.

at St. Andrew's. In his photographs, Fr. Flye captured the essence of two cultures now lost: the isolated mountain community in and around St. Andrew's and the children of Harlem in a gentler time.

• • •

More than \$200,000 was realized from the sale of the home of a former headmistress of The Bishop's Schools in La Jolla, Calif. Miss Caroline S. Cummins' will also left money for the school's endowment fund. Some of this fund will be used for a faculty chair for the teaching of the Bible.

• • •

When Seabury Hall, Makawao, Hawaii, opened for its 17th year of operation, a day-long orientation program included rope work, climbing over barriers, and "unbounding laughter," as well

as evaluations and group decisions on methods of accomplishing tasks. The day culminated with a dance, after dinner had restored energy to exhausted teenagers and a limp faculty. "The end results," reported the Rev. Roger M. Melrose, headmaster, "was a more cohesive community of 200 scholars, students, and teachers. All bruises and stiff muscles have healed!"

• • •

Some of the happiest moments in the life of the late Gen. Douglas MacArthur were spent in San Antonio, Texas, during his days at Texas Military Academy. In his memoirs he tells of his growing interest then in truth and facts. Although he had many academic and athletic accomplishments, he was excellent in mathematics, but pursued an Army career because of family associations with the military.



The Frank C. Bishop library is on the campus of York School, Monterey, Calif. This year the school has the largest enrollment in its 21 years of operation, close to 140 students.

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Where Dryads dance
and Naiads sing
and Centaurs gaze
and Aslan-King.

A distant lamp-post
Jadis' winter
We stand —
and shiver forebodingly
in the enchanted white of Narnia.

Narnia —
Where Dryads dance
and Naiads sing
and Centaurs gaze
and Aslan-King.

The melting snow
Spring's gift
We whisper —
and joyfully sing
of Aslan's resurrection.

Narnia —
Where Dryads dance
and Naiads sing
and Centaurs gaze
and Aslan-King.

The golden sacrifice
Aslan's kiss
He comes —
and breathes his spirit
into the once silenced life of Narnia.

The Voyage of the Dawn Treader

The dragon's ship sails
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The poetry on these pages (14 and 15) is by Alicia Lester.

The Silver Chair

Bondage,
dark, wicked
fearing, crushing, dying
underground, captive-beauty, light
kissing, rejoicing, living
new, fresh
Freedom.

The Last Battle

To die and feel nothing . . .
but loneliness
is far from the glory
meant to be.
Yet I still
wander hopelessly
searching for a reason
but never trying to find it.
And when I do . . .
I lose it.
Oh, but to have it
and to die before
it slips away again!

What a peaceful place
my Narnia must be.
I need, I struggle
to feel the love
of my Aslan, of my God.
His eyes, tenderly
yet haunting and undefined,
comfort me and his touch
heals the open wound of life.
His kiss gives me strength
and his breath, hope.

To die and feel everything
but sorrow
is my dream of Heaven.
And I shall have that dream
as I begin to live
the story no one has yet lived
which goes on forever.
And my dreams of Narnia
become reality,
real,
and is love,
God,
And Aslan.

Prince Caspian

A year passes,
or else a thousand,
four children vanish
with the sound of a horn,
as before,
kings and queens return
to defend Cair Paravel.

A year passes,
or else a thousand,
Prince Caspian finds bravery
as a medal in tall grasses
beaming golden in the sunlight,
golden, as the mane for which
he fights.

A year passes,
or else a thousand,
High King Peter
lays down his sword
and kisses the hand
of Caspian,
and Cair Paravel stands
perfected
in the eastern sunrise.

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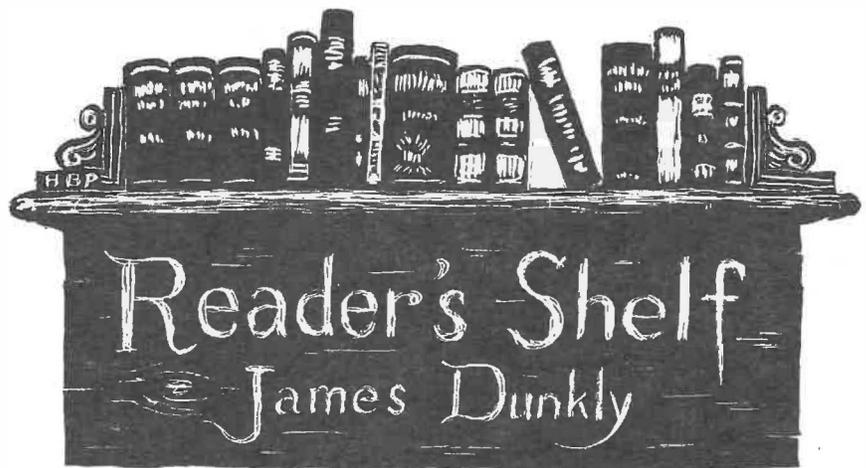
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THE GIFT OF GRACE: An Introduction for Individual Study and Discussion Groups. By Arthur A. Vogel. Revised edition. Forward Movement. Pp. 71. Paper (no price indicated).

First published in 1958, this small book provides guidance for discussing five topics: power, gifts, grace and the cross, the presence of God, and the operation of grace. Bishop Vogel of West Missouri is a widely-respected theologian who has represented the Episcopal Church and the Anglican Communion on a number of ecumenical bodies, including the Anglican-Roman Catholic International Commission.

RECONCILIATION AND LIBERATION: Challenging a One-Dimensional View of Salvation. By Jan Milic Lochman. Translated by David Lewis. Fortress. Pp. 159. \$6.95 paper.

An attempt by a well-known Czech theologian to bring liberation theology into dialogue with the classical tradition.

THE STRUGGLE OF PRAYER. By Donald G. Bloesch. Harper & Row. Pp. xii and 180. \$9.95.

An attempt at delineating "the outlines of evangelical spirituality," with particular indebtedness to Martin Luther, Richard Sibbes, and Peter Taylor Forsyth. Bloesch, who teaches at Duquesne Theological Seminary, is a leading writer of theology in the evangelical tradition.

REVIVALS, AWAKENINGS, AND REFORM: An Essay on Religion and Social Change in America, 1607-1977. By William G. McLoughlin. University of Chicago Press. Pp. xv and 239. \$5.95 paper.

An analysis of the five great periods of cultural and religious ferment in American history: the initial Puritan awakening, 1730-60, 1800-30, 1890-1920, and 1960-90(?). McLoughlin teaches history at Brown University; his book is part of

the Chicago History of American Religion, edited by Martin Marty. McLoughlin says in his preface, "In this essay I endeavor to explain the sources of our recurrent ideological crises and the process of reorientation and redefinition of the core of beliefs and values that has enabled us to emerge from each crisis with renewed self-confidence as a people."

THE BEATITUDES: Soundings in Christian Traditions. By Simon Tugwell. Templegate. Pp. x and 180. \$8.95.

Scholarly meditations on the Beatitudes by an English Dominican much in demand as preacher, retreat leader, and broadcaster. Both biblical scholarship and the riches of Christian tradition are brought to bear on the Beatitudes with often striking results.

THE CHURCH MAINTAINED IN TRUTH: A Theological Meditation. By Hans Küng. Translated by Edward Quinn. Seabury. Pp. 87. \$6.95 cloth.

How has the church managed to persist, not just as an institution but as a vehicle for God's truth? Because of God. Particularly because of God's work in individuals whose basic faith is in him rather than in the institution or its representatives or its stated dogmas. For this edition Küng has added a postscript called, "Why I Remain a Catholic."

THE EASTER MOMENT: By John Shelby Spong. Seabury. Pp. xvi and 240. \$9.95.

This is the Bishop of Newark's sixth book, and in it we find him more than ever putting his scholarship together with his pastoral experience, where coming to know "resurrection life" — that way of living out of God's future for us rather than out of our own concoction of the present — opens a window onto Easter. The resurrection life of one particular dying man is woven through this re-examining of the New Testament. Don't wait till Easter; read it now.

BOOKS

A Spiritual Catalogue

THE SPIRITUAL NATURE OF MAN.
By Alister Hardy. Clarendon Press. Oxford, 1979. Pp. 162. \$19.95.

Sir Alister Hardy is a zoologist who founded the Religious Experience Research Unit in Oxford in 1969. The purpose of this organization is to study man's spiritual feelings in general and to determine what effect these feelings have upon human behavior.

Sir Alister has collected a vast array of anecdotal examples of spiritual experiences, and perhaps the main contribution of this little book is a list of 92 categories into which all of these experiences may be placed. After having put them into their proper categories, he is then able to determine the average occurrence per thousand of that particular element in the 3,000 records he has used in this study so far.

Many of the descriptions of spiritual experiences are fascinating in themselves, but, unfortunately, when so many are brought together into one place, the effect can be a little cloying. Furthermore, the categories into which each has been placed seem logical enough, but at the same time one wonders if the reality is not too complex to be so neatly divided into such compartments.

Unfortunately, the conclusions which Sir Alister is able to draw from eight years of study are quite meager indeed. He concludes that "the main characteristics of man's religious and spiritual experiences are shown in his feelings for a transcendental reality which frequently manifest themselves in early childhood; a feeling that something other than self can actually be sensed; a desire to personalize this presence into a deity and to have a private I-Thou relationship with it, communicating through prayer." One wonders if this conclusion would come as a surprise to many people, whether they are theist or non-theist.

(The Rev.) **BOYCE M. BENNETT, JR.**
Professor of Old Testament
General Theological Seminary
New York, N.Y.

Major Theological Work

DISCERNING THE WAY: A Theology of the Jewish-Christian Reality. By Paul Van Buren. Seabury. Pp. 207. \$12.95.

The author has invested a great deal of himself in this book; even more, I suspect, than in his earlier and widely read and criticized *The Secular Meaning of the Gospel* (1963). Of the two works, the one under review is the more significant. It is so for two reasons: It sets

forth a greatly matured and sobered theological stance and it is a systematic work that deals searchingly with a subject of almost incomparable importance in the church's life today.

Although its central concern is with the inextricable rootage of Christianity in the experience of ancient Israel, it deals with the historical development of Judaism in the Christian era, showing the immense significance of that development for contemporary Christian thought.

There are a good many philosophical problems with the book, such as the virtual divorce between event and idea or theory that it everywhere evinces, but theologically it is on target in almost all

instances. Torah, the "way" for the Jews, is not, Van Buren rightly insists, superseded by the Gospel. It remains the covenanted way for the people of God. The Gospel of Christ is an additional covenantal relationship God established in order to effect the salvation of the Gentiles. The two ways are divergent in many cases, but they are fundamentally united in allegiance to the Creator and Redeemer, the one God of Israel.

In this brief review, I have only touched on the main lines of Van Buren's argument. The book is highly suggestive throughout, learned in Jewish lore and perspective; deeply Christian in orientation and written with a straightforward simplicity. Its style, however,

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(The Rev.) JAMES A. CARPENTER
Sub-dean, General Theological Seminary
New York, N.Y.

Books Received

THE CHRIST COMMISSION. By Og Mandino. Lippincott & Crowell. Pp. 258. \$9.95.

GEORGE BERKELEY IN AMERICA. By Edwin S. Gaustad. Yale University Press. Pp. 225. \$15.

SING PILGRIMAGE AND EXILE. By Murray Bodo. St. Anthony Messenger Press. Pp. 136. \$2.75 paper.

THE MIND OF MATTHEW. By R.E.O. White. Westminster. Pp. 164. \$6.95 paper.

SEX IN THE WORLD'S RELIGIONS. By Geoffrey Parrinder. Oxford. Pp. vi and 263. \$7.95 paper.

A TIME TO GRIEVE: Loss as a Universal Human Experience. By Bertha G. Simos. Family Service Association of America. Pp. xi and 261. \$14.95 cloth, \$9.95 paper.

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Luke 18:1-8

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the wronged widow's
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the heart's unwearied
flame;

the sanity and poise
of silence;

the unceasing call
for aid;

the ikon of
Jesus' name.

Ralph Slotten

PEOPLE and places

Appointments

The Rev. Edwin Pearson Bailey is rector, St. Paul's Church, Smithfield, N.C.

The Rev. Canon Edward G. Barrow, retired priest of the Diocese of Minnesota, is an honorary canon of Gethsemane Cathedral in Fargo, N.D. Add: 1546 South St., Fargo, 58103.

The Rev. John Barrow is rector, St. Martin's Church, Chattanooga, Tenn. Add: P.O. Box 21252, 37421.

The Rev. Peter G. Berdahl is priest-in-charge, Pottawatomie/Marshall Counties Area Ministry, and vicar, St. Luke's Church, Wamego, and St. Mark's Church, Blue Rapids, Kan. Add: 700 Lincoln, Wamego, Kan. 66547.

The Rev. Peder N. Bloom is acting headmaster, St. Mary's Hall-Doane Academy, Diocese of New Jersey, for the year 1980-81.

The Ven. Robert N. Davis is rector, St. Peter's Church, Cazenovia, N.Y. Add: 12 Mill St., 13035.

The Rev. Walter N. Dawson is assistant to the rector, St. John's Church, Johnson City, and Episcopal chaplain to East Tennessee State University. Add: 500 North Roan St., Johnson City, Tenn. 37601.

The Rev. W. Larch Fidler IV is rector, Christ Church, Paris and Green Sts., Norway, Maine 04268.

The Rev. Jack Flintom is bishop's vicar, St. Andrew's Church, Bessemer City and Trinity Church, King's Mountain, N.C. Add: 122 E. Washington Ave., Bessemer City, N.C. 28016.

The Rev. Jack E. Furman is rector, Church of SS. Peter and Paul, El Centro, Calif. Add: P.O. Box 1609, 92244.

The Rev. Thomas R. Hughes, Jr., is rector, Church of the Nativity, Ft. Oglethorpe, Ga. Add: P.O. Box 2356, Ft. Oglethorpe 30742.

The Rev. Charles Scott James is rector, St. Philip's Church, Donelson, Tenn. Add: 85 Fairway Dr., Nashville, Tenn. 37214.

The Rev. Robert Keirse is deacon-in-charge, Trinity Church, Emmetsburg, and Grace Church, Estherville, Iowa. Add: 803 State St., Emmetsburg, Iowa 50536.

The Rev. Howard F. Kempell, Jr., is curate, St. Paul's Church, 212 N. Jefferson St., Albany, Ga. 31707.

The Rev. Edward Lowrey is rector, Trinity Church, 30205 Jefferson Avenue, St. Clair Shores, Mich. 48082.

The Rev. Hugh McGlashon, Jr., is rector of the Church of the Holy Spirit, Lebanon, N.J. Add: R.D. #2, 08833.

The Rev. Livingston Merchant is interim priest, Grace Memorial Church, East Providence, R.I. He continues his studies at Brown University.

The Rev. William Moorhead is rector, St. James' Church, Oskaloosa, Iowa. Add: P.O. Box 677, 52577.

The Rev. Benjamin H. Nelson, Jr., is vicar, Grace Church, Cullman, Ala. Add: 305 Arnold, N.E., Cullman 35055.

The Rev. H. King Oehmig is canon for Bible study, renewal, and adult development for the Diocese of Mississippi. Add: 4028 Council Circle, Jackson, Miss. 39206.

The Rev. Robert Page is interim priest-in-charge, Grace Church, Lyons, N.Y.

The Rev. Robert G. Smith is chaplain resident in the clinical pastoral program at the Texas Medical Center, Houston. Add: 14814 Perthshire Road, #224, Houston, Tex. 77070.

The Rev. Robert E. Stiefel is vicar, the Church of Christ the King, Arvada, Colo. and acting director of the Bishop's School of Theology in Denver. Add: 6445 Balsam St., Arvada, Colo. 80004.

The Rev. Hollis R. Williams, Jr., is chaplain and headmaster of Bishop Iveson Noland Day School at the Church of the Good Shepherd, Lake Charles, La. Add: 715 Kirkman, 70601.

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Deacons

Central Florida - Mary Rice, completing studies in pastoral counseling at New York Theological Seminary.

Kentucky - Samuel Gordon Miller, Jr.

Louisiana - George Allen Kimball, Jr., to work on advanced degree at Marquette University, Milwaukee, Wis., and teach at Nashotah House. Hal Hutchinson, chaplain, St. Paul's School, and assistant to the rector, St. Paul's Church, New Orleans, La.

Ohio - Peter F.M. Strimer, assistant to the rector, Trinity Church, 125 East Broad St., Columbus, Ohio 43215.

South Carolina - Ladson F. Mills, III, deacon-in-charge, Chapel of the Palms, Seabrook Island, S.C. Add: P.O. Box 396, John's Island, S.C. 29455. John D. Burley, deacon-in-charge, St. Barnabas Church, Dillon, S.C. Add: P.O. Box 330, 29536. Frank P. Seignious, associate, Church of the Resurrection, Surfside Beach, S.C. Add: 623 Second Ave. N., 29577.

Spokane - Faith Wilson, deacon, Grace Church, Ellensburg, Wash. David Rietmann, deacon, St. Paul's Church, Kennewick, Wash. Steven Rogers, assistant, Church of the Heavenly Rest, New York, N.Y.

Retirements

The Rev. John Raymond Leatherbury, rector of St. John's Church, Fort Worth, Texas, after 32 years, effective August 31. Add: 1900 Patton Court, Fort Worth, Texas 76110.

Other Changes

The Rev. Robert B. McNaul, rector, Church of Our Savior, Pasco, Wash., to do graduate study at Seattle University.

Deaths

Ann Elizabeth Knolle Dinegar, wife of the Rev. Robert H. Dinegar, died after a three-year illness in Los Alamos, N.M. She was 59.

Mrs. Dinegar was a 1941 graduate of Cornell University and a 30-year communicant of Trinity-on-the-Hill Church, Los Alamos, where her husband served as curate and associate rector for 21 years, and where she served as a church school teacher. In addition to a 16 year career in Los Alamos County government, Mrs. Dinegar was the former president of the Los Alamos Churchwomen United. She is survived by her husband, two daughters, one son, and a grandson.

Bonnie Taylor Reed, mother of the Rt. Rev. David B. Reed, Bishop of the Diocese of Kentucky, and sister-in-law of the Rt. Rev. Joseph M. Harte, retired Bishop of the Diocese of Arizona, died August 14, in Tulsa, Okla. She was 83.

Mrs. Reed was born in Brockway, Pa., and was educated at Smith and Radcliffe Colleges. She moved to Tulsa with her husband, Paul Spencer Reed, in 1922. Mrs. Reed was active in Trinity Church, Tulsa, and the American Association of University Women, was the first president of the Tulsa Business and Professional Women's Club, co-founder of the Tulsa Junior League, and of the Tulsa Little Theatre. She is survived by her husband, Bishop Reed; a daughter, Mrs. William Todd, Oakville, Ont.; her sister, Mrs. Joseph (Alice) Harte; and seven grandchildren. Her nephew, the Rev. Joseph Harte, Jr., is rector of St. James' Parish, Riverton, Wyo.

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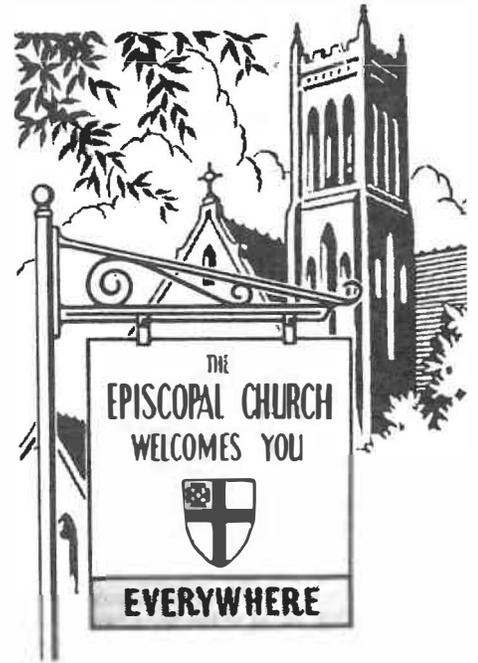
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CHURCH DIRECTORY

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



SANTA CLARA, CALIF. (and West San Jose)
ST. MARK'S 1957 Pruneridge, Santa Clara
 The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie, the Rev. Frederic W. Meagher
 Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. H. Stuart Irvin, D.Min.
 Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

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

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

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

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

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

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

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

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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers, v, vicar; YPF, Young People's Fellowship.

ATLANTIC CITY, N.J. 08401
ST. JAMES Pacific & No. Carolina Aves.
 The Rev. Russell Gale
 Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

HACKENSACK, N.J.
ST. ANTHONY OF PADUA 72 Lodi St.
 The Rev. Marshall J. Vang, r; the Rev. William J. F. Lydecker, ass't
 Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.
GRACE CHURCH 950 Broad St., at Federal Sq.
 The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c
 Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat 10; Organ Recital Thurs 12:30; C Sat 11-12

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC 7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

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

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

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

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

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

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

ST. THOMAS 5th Avenue & 53rd Street
 The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev. Stanley Gross, honorary assistants
 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 Cho Eu 12:10. Church open daily to 6.

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

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

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

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

BROWNWOOD, TEXAS
ST. JOHN'S (EVANGELIST) 700 Main St., 76801
 The Rev. Thomas G. Keltly, r
 Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS
INCARNATION 3968 McKinney Ave.
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
 Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

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

SAN ANTONIO, TEXAS
ST. PAUL'S East Grayson at Willow
 Fr. George H. Dettman
 Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

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

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

MILWAUKEE, WIS.
ST. JAMES 833 W. Wisconsin Ave.
 The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, assoc; William Nebwy, Dir. of Deaf Congregation
 Sun Masses 8 & 10:30, MP 9(9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 10.