

November 9, 1980

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# THE LIVING CHURCH



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# THE LIVING CHURCH

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An independent weekly record of the news of the Church and the views of Episcopalians

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The Book of Ecclesiasticus, as we have considered it during the past four weeks, puts before us a great number of things. The author of it, Jesus, the son of Sirach, does not hesitate to pronounce on a wide variety of topics. Yet the wise man is always ignorant before the face of God — a point given detailed and dramatic expression in the Book of Job. In Ecclesiasticus, as also in Job, it is precisely the wonder, vastness, and multiplicity of nature which makes the wise man vividly aware of how much he does not know.

Ecclesiasticus opens (after the Prologue by the author's grandson) on this very theme.

The sand of the sea, the drops of rain, and the days of eternity — who can count them?

The height of heaven, the breadth of the earth, the abyss, and wisdom — who can search them out?

Here and there, the greatness of God's power is alluded to again. So, to the man who thinks God will not see him sin, the son of Sirach proclaims God's power to know all, and goes on, "who will ponder his ways? Like a tempest which no man can see, so most of his works are concealed" (chap. 16:20-1). In chapter 42, as he approaches his extended praise of creation, he immediately recalls the same theme. "The Lord has not enabled his holy ones to recount all his marvelous words" (verse 17).

The author returns to this again in a more systematic way, at the end of chapter 43, after completing his glorious meditation on the sun, moon, stars, and forces of nature.

Though we speak much, we cannot reach the end, and the sum of our words is: "He is the all."

Where shall we find strength to praise him? For he is greater than all his works.

The sheer multitude of God's works

Coming . . .  
November 30  
**MUSIC ISSUE**

makes it impossible for men to innumerate them, but even if we knew all of his works, God would still exceed our knowledge; for he, as Creator, by his nature exceeds the things he has made. This kind of reflection carries us from the scientific field of numbers and measures over into the wonder, awe, and worship of the field of faith, as the son of Sirach perceives.

When you praise the Lord, exalt him as much as you can; for he will surpass even that.

When you exalt him, put forth all your strength, and do not grow weary, for you cannot praise him enough.

God, by his very nature as God, goes beyond our knowledge. He transcends all that we can perceive. Jewish worship, and subsequently Christian worship, is never simply a matter of giving God some few expressions of praise which we owe to him. Rather it is the recognition of the God to whom we can never do justice, for whom our worship is never adequate, for whom our praise is never sufficient. The author asks:

Who has seen him and can describe him? Who can extol him as he is?

Many things greater than these lie hidden, for we have seen but few of his works.

The thought here is clear. We have not seen God, but we know of him through his created works. This form of knowledge (though important for us) is gravely inadequate, for we have seen only a fraction of his creation.

So we come to the conclusion that our knowledge of God involves both what we do know and also our awareness that we do not know very much. Before the mystery of his being, we can only offer him praise and worship. This sense of the mysteriousness of God does not need to be cultivated by adding artificial barriers to our knowledge. On the contrary, we should try to know and understand all we can. For however much we know about the created world, and however much we can learn about God from this world, he always remains greater and more glorious than the sum of all he has made. "Exalt him as much as you can."

THE EDITOR

## DEPARTMENTS

Books	7
Calendar	21
Editorials	12
The First Article	2
Letters	4
News	8
People and Places	22
Reader's Shelf	18

## ARTICLE

George MacDonald	Arthur Livingston	10
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# LETTERS

## Uninformed Concurrence

As a member of the standing committee of the Diocese of East Carolina, I would like to protest the signing for or against the election of bishops as it now stands. Up to this time I have signed for names totally unknown to me to be elected to different dioceses. It occurs to me that I have been irresponsible in signing for persons about whom I know nothing.

I would suggest that when each name is submitted to the standing committees all over this country, that it should be accompanied by a resume which at best would tell us where the person stands on the issues of the day. Then I could be responsible in concurring or not concurring in that person's election.

(The Rev.) WENDY S. RAYNOR  
Edenton, N.C.

## "The First Article"

Your "First Article" [TLC, Sept. 14] was beautiful; there are areas of agreement between science and faith.

A case in point are two very interesting books by the renowned Dr. Robert Jastrow, founder and director of

NASA's Goddard Institute of Space Studies. His book, *Until the Sun Dies*, deals with the "big bang" explanation of the creation of the Universe 20 billion years ago in a shattering holocaust which destroyed all scientific evidence which might have been used to determine the cause of the explosion.

It is his later book, however, which makes some revealing statements. The book is entitled *God and the Astronomers*. (It seems that Einstein made critical errors in his calculations regarding an expanding universe. He divided by zero at one point in his calculations! A no-no!) Scientists slowly began to find evidence of a "beginning"; among others, Einstein wrote that that possibility seemed senseless.

With the space age, computers, giant telescopes, advances in mathematics, and sophisticated astronomy, many of today's scientists reluctantly agree that there is a phenomenon of nature which cannot be explained without God.

A prize quotation from Dr. Jastrow's last book:

"At this moment it seems as though science will never be able to raise the curtain on the mystery of creation. For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over

the final rock, he is greeted by a band of theologians who have been sitting there for centuries."

(The Rev.) ROSS G. ALLEN  
St. Paul's Church

New Orleans, La.

Many, many thanks for such a fine The First Article [TLC, Sept. 21]. As I read it over, I could not help but think how much it echoed the beauty of our holy Father Francis' "Canticle of the Sun." It was a beautiful article, and it moved me to tears. May God continue to bless us with such awe of all his creation.

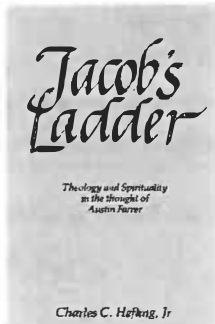
BROTHER CHAD, SSF  
Society of St. Francis  
Healdsburg, Calif.

How pleased I am with your new series on the "churchly book" *Ecclesiasticus* [TLC, Oct. 12], and your reference to its use on St. Luke's Day.

Many of our members at St. Luke's, Kearney, are part of a healing community of doctors, nurses, pharmacists, technicians, aides, and staff, so we doubly appreciate Sirach's words of commendation which challenged a prevailing Hebrew tendency to attribute sickness to God. Even now his words challenge a prevailing American tendency to blame God for sickness.

Most of our medical people realize

# COWLEY



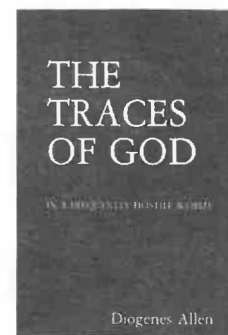
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Diogenes Allen

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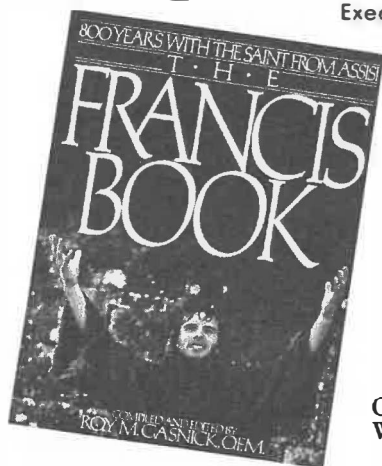
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MUCH ADO HERE AT HILLSPEAK: The Father Founder's retirement has been followed by appointment of a new Director, new policies for *The Anglican Digest*, and really interesting seasonal selections for the Book Club. The first, coming in early December, is a gorgeous, lavishly illustrated 210-page anthology — FRANCIS: 800 YEARS WITH THE SAINT FROM ASSISI. It will retail for 12.95, but EBC members will receive it for only five. All you have to do is send your check for \$20., prepaying FRANCIS and the books for spring, summer and autumn of 1981. Your participation is vital to us at this time; we offer you a good bargain; we hope you will offer us your support.

Faithfully,  
*James P. Simpson*  
Executive Director



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what the whole church must come to see: we are all, regardless of our particular work, part of a healing community called the church. Indeed, in scripture, the words for "salvation" and for "healing" are so closely related as to be difficult to translate.

Christians need the reassurance that God intends wholeness which includes health. The medical community needs the assurance of the church's ministry that they are part of God's plan of salvation.

(The Rev.) CHARLES A. PEEK  
St. Luke's Church

Kearney, Neb.

### Thought and Prayer

I appreciated the editorial, "Utah Decision" [TLC, Sept. 21]. You said what needed to be said and said it well. As a member of the Pennsylvania Chapter of the Evangelical and Catholic Mission, I find myself wondering if anyone is observing the "conscience clause," which the bishops voted upon at Port St. Lucie. Your editorial was excellent.

Second, I liked the article, "Bishops Reply to Rome." You waited to comment and report on the situation until there was something substantial to report. I appreciated your asking the comments of bishops who had obviously given the subject some careful thought and prayer. Good reporting.

SISTER JULIA MARY  
All Saints' Church

Wynnewood, Pa.

### Nicholas Ferrar

In her interesting and exhaustive study of Nicholas Ferrar of Little Gidding, Professor Amy Charles omits to mention a book published about 1880 by Joseph Shorthouse, *John Inglesant*.

This fictional study of Nicholas Ferrar and his family has been a classic ever since publication, but I do not know if it can be found in print today.

(Mrs.) JESSICA M. KERR  
Clearwater, Fla.

### Bite the Bullet

I am on the board of diocesan missions of my diocese, and each year we find ourselves struggling with the subject of clergy salaries. Each year the story is the same: bite the bullet. We simply can't afford to keep up with the cost of living (and haven't for some time). In years when the cost of living increases 12 percent, a ten percent pay increase means, in effect, a two percent cut. It's an old story.

Now comes a report from the Church Pension Fund. Total revenue is up (20 percent by my reckoning). Assessment income is up (8.2 percent, which is not

nearly enough, since this item reflects increases in clergy support which are clearly not keeping up with inflation). But the Pension Fund reserves its proudest trumpet for the increase in benefits: \$15.1 million, a 42 percent increase from 1975 (an 11.9 increase from 1979).

What is not said nearly so loudly is that \$15.1 million in benefits for the various groups entitled to receive benefits break down something like this: for the 2,037 retired clergy, it means an average of \$4,500 annually; for the 1,762 widows, it means about \$2,400 annually; for disabled clergy, it means an average \$4,200 annually; and for eligible clergy children, it means \$885 annually.

The more clergy are told to bite the bullet and to keep taking income cuts masquerading as cost of living raises, the more dismal the pension picture becomes. I'm not skilled in matters of this sort, so I have to take what the Pension Fund says about these things: better pensions will come about only if clergymen are paid more, thereby raising their pension assessments.

Incidentally, the Church's pensioners have also been told, in effect, to bite the bullet. The last raise in benefits amounted to only seven percent.

(The Rev.) RONALD E. GEORGE  
St. Mary's Church

Hamilton, Texas



### Is There a Lesson Here?

Its branches thinned  
No longer green or gold,  
Does the tree know  
a gentle wind  
will breathe life  
into it again;  
that beauty waits  
beyond the winter cold?  
When snow-flakes fly  
is it aware  
(its roots hid deep down  
in the waiting earth)  
that it will have rebirth,  
And wave its tender boughs  
at a warm summer sky?

Kay Wissinger

# BOOKS

## Faith in Summary

**THE SEARCH FOR AMERICA'S FAITH.** By George Gallup, Jr., and David Poling. Abingdon. Pp. 152 with tables. \$8.95 paper.

One hesitates to recommend books for parish libraries, since parish library budgets are notoriously low. But it would be difficult to find a better status report on American Christendom today than this small volume. From the cults to the unchurched, from Roman Catholicism to the charismatic movement, here is a nation's faith in summary.

The Gallup science, of course, is the science of the poll, but this is more than dry, statistical reporting.

From careful research comes an analysis, for example, of the yearnings of youth: "This generation is seeking to translate faith into fulfillment, and to bring religion into the harsh realities of the hour."

Of the cults: "When we consider the rise and advance of cults in Western civilization, we should be aware of the multiple forces at work, e.g., the weakening of family life, the rapid rise in the

divorce rate, the mobility and unpredictability of daily life, and the cumulative surge of rapid social change."

Of the unchurched: "...the unchurched are believers. They pray. They believe in Jesus Christ. They think seriously about life after death. They want their children to have religious instruction."

And, lest we forget ourselves and our failures, a significant conclusion for the church: "It may be that in our own time too much emphasis is placed on the 'day I found Christ' rather than the 'day after.'"

For laity and clergy alike, this is a book that may clarify thinking and mission for the 1980s. Certainly it presents a clear and sometimes disturbing picture of what we are doing — and not doing — with the message of Jesus Christ.

WILLIAM W. BAKER

## Spiritual Discipline

**FAITHFUL FRIENDSHIP.** By Dorothy Devers. Forward Movement. Pp. 90. \$2.00 paper.

Filled with meaty passages from old and modern Christian classics and helpful secular works, specific in its instructions about meditating on holy subjects, praying, daily journal keeping, and re-

coding dreams, this is a rich book on Christian spiritual discipline. Its distinctive feature is the partnership between two friends who serve each other as guide, "confessor," and companion in the Christian life.

Few people will have time to undertake the entire discipline, but most can find several helpful ways to become more open, faithful, to God.

SYLVIA FLEMING CROCKER

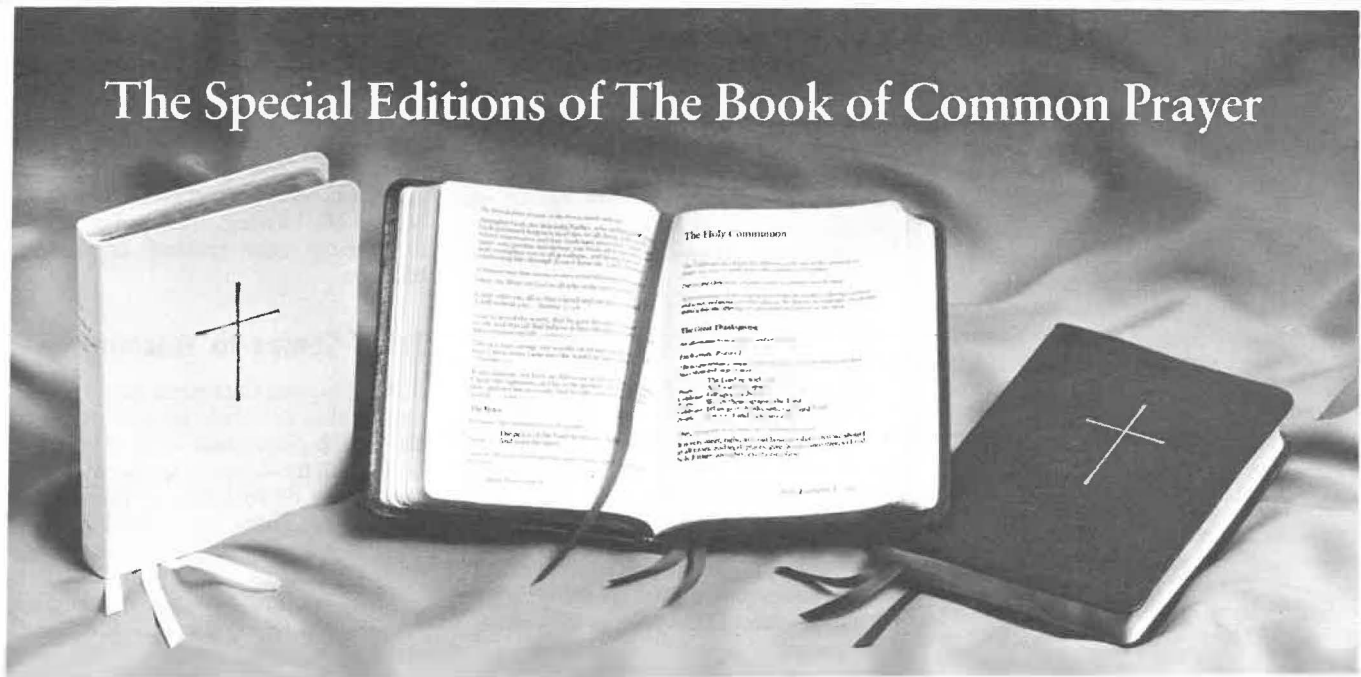
## Joy and Truth

**THE ACHIEVEMENT OF C.S. LEWIS.** By Thomas Howard. Harold Shaw Publishers, Wheaton, Ill. Pp. 193. \$5.95 paper.

Thomas Howard has written a book of literary criticism in the spirit of C.S. Lewis's *An Experiment in Criticism*, placing Lewis's fiction in its setting of English literature. Such a statement, though true, does not even hint at the value of this book! As Peter J. Kreeft writes in the Preface, "It offers the human spirit its two most essential foods: joy and truth."

In the first chapter, an overview of Lewis's life, times, and work, Howard writes that Lewis "wanted to lead his readers to a window, looking out from the dark and stuffy room of modernity,

*Continued on page 14*



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# THE LIVING CHURCH

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## Archbishop for Central Africa

For the first time in its 25 year history, the Church of the Province of Central Africa will be headed by a black African prelate.

The Rt. Rev. Walter Paul Makhulu, who was consecrated Bishop of Botswana in 1979, has been elected the fifth Archbishop of Central Africa. He will succeed the Most Rev. Donald S. Arden, who is retiring after 10 years in office.

Bishop Makhulu, 45, was born in Johannesburg, South Africa. He prepared for the priesthood at St. Peter's Theological College, Rosettenville, South Africa, and served several churches in the Diocese of Johannesburg for three years following his ordination in 1957.

In 1964, he went to England to study at Selly Oak College, Birmingham, and spent the next 11 years as curate and rector of three London parishes. In 1975, he was appointed Secretary for East Africa by the World Council of Churches' Commission on Interfaith Aid, Refugees, and World Service.

The new archbishop-elect and his English-born wife, Rosemary Makhulu, have two children.

## Betty Baker to Preside

Betty Thomas Baker of the Diocese of Kansas has been elected presiding officer of the 1982 Triennial Meeting of the Women of the Episcopal Church. The assistant presiding officer will be



Mrs. Baker: New presiding officer.

Martha Abbot Comstock of Northwood, N.H.

The election was held at the second meeting of the 1982 Triennial Program and Planning Committee at Seabury House, October 12-17.

Mrs. Baker, who lives at Lake Quivira, Kan., is the representative of the Province VII ECW to the Triennial Committee. She is a vice president of the Church Periodical Club, and a member of the board of the Province VII ECW. Mrs. Baker is a communicant of St. Michael and All Angels Church, Mission, Kan., and a member of the board of trustees of the Diocese of Kansas.

## Fr. Wipfler Honored

The Rev. William L. Wipfler, director of the National Council of Churches' Human Rights Office, was named a recipient of one of this year's Letelier-Moffitt Memorial Human Rights Award.

The awards, presented by the Institute for Policy Studies in Washington, D.C., were established in tribute to the late Orlando Letelier, former Chilean ambassador to the U.S., and his assistant, Ronni Karpen Moffitt. Both died four years ago when a bomb planted in the car in which they were riding exploded on Embassy Row in Washington. The bombing allegedly was ordered by the Chilean military junta.

Fr. Wipfler, who was once targeted for death in the Dominican Republic, has pursued what the *Washington Post* called a "ministry of risk." For 25 years, he has worked to uncover and protest human rights violations throughout Latin America and in some Asian and African countries. He has said that much of what he does is inspired by the late Roman Catholic Archbishop Oscar Romero, a beloved human rights activist in El Salvador. Archbishop Romero was slain in March of this year as he was saying mass.

"How do you alleviate — even for one hour — the suffering of one person, whether they're in jail or being tortured or whatever?" Fr. Wipfler asked. "I try to find the causes, and if it involves U.S. policy, I try to raise hell about it."

## Toronto Solution

The Anglican Diocese of Toronto has come up with a solution thought to be unique in North America to the common

problem of a too large diocese and an overburdened bishop.

In September, the diocese's synod voted to elect three new suffragan bishops to assist the archbishop, the Most Rev. Lewis S. Garnsworthy, and his present suffragan bishop, the Rt. Rev. Allan A. Read.

Under the plan, the diocese will be divided into five regions, with a bishop responsible for pastoral care living in each one. The diocese will be administered centrally, with the bishops forming a "college of bishops" for this work.

The alternative of dividing the diocese into several smaller dioceses was considered, but since it would have meant the duplication of costly administrative services, as well as the creation of several weaker and potentially economically troubled dioceses, the plan was not adopted. It was felt that the current balance between urban and rural areas in the present diocese would be upset if this was done.

The plan is the result of a two-year study by a special commission of the diocese, which looked at many alternatives before recommending this action. A full afternoon of discussion took place before the overwhelmingly favorable vote was taken.

An electoral synod is expected to be held in the late fall, followed by a winter or spring consecration of the new bishops.

## Taizé Comes to Washington

Washington Cathedral has seen some memorable services, none more so than the youth pilgrimage held there recently. Unlike most youth gatherings today, there were no rock music, no folk mass, no guitars. There were, instead, periods of profound silence, and the timelessness of Latin chant. "*Laudate omnes gentes, laudate Dominum,*" they sang; "*Adoremus te, Domine . . . Jubilate Deo, Alleluia!*"

Each summer thousands of young people from all over the world go on pilgrimage to Taizé, an ecumenical monastic community in France. On this weekend, they came from all over the United States to Washington on "A Pilgrimage of Suffering and Hope and of Reconciliation," organized by the cathedral's Canon Michael Hamilton and led by monks of the Taizé Community.

They gathered the evening before at some 70 host churches in the area, and

## Interview with the Prior

on Friday they walked to the cathedral, visiting hospitals, nursing homes, schools, and churches along the way.

At the service that evening, Brother Roger Schutz, Prior of Taizé and founder of the order, was the speaker. The darkened cathedral was lit only by candles, and the myriad votive lights around the large wooden ikon of the Crucifixion brought from Taizé and set up on a platform in the crossing. The service followed the Taizé liturgy, which incorporates the treasures of all traditions; and the music, sung by a congregation that filled the cathedral, was the beautiful Taizé chants, composed by Brother Jacques Berthier, and set to the traditional Latin texts to provide a common language for pilgrims.

The Gospel was read in several languages; likewise the litanies and intercessions, sung by a cantor, with the congregations responding with the Greek *Kyries*. Brother Roger led the prayers and spoke informally in English from the steps of the platform, with many of the young people sitting on the floor around him.

A high point of the service was the Prayer around the Cross, "in communion with all who suffer," when the ikon was laid on the floor, and hundreds of students stood in line to kneel and touch their foreheads to the wood of the cross, thus committing their burdens to Christ.

"*Misericordias Domini in aeternum cantabo*," they fervently chanted, over and over, while awaiting their turn. Brother Roger invited them to make the sign of the cross in his outstretched hands as a sign of forgiveness and love. "*Ubi caritas et amor, ibi Deus est*," they sang as he passed among them.

They slept that night in the gymnasiums of the three cathedral schools, and many took part in an all night vigil in Bethlehem Chapel.

The next morning a service of reaffirmation of baptismal vows was held in the Great Choir, where they were addressed by the Rt. Rev. John T. Walker, Bishop of Washington, with Roman Catholic Bishop Thomas W. Lyons reading the Lessons. In closing, Bishop Walker reminded the participants that "this pilgrimage will have an impact only if it is more than just a personal experience and our presence in a great cathedral; only if it brings an awareness of the homeless, the hungry, the sick, and the suffering; only if we seek to witness to Christ in the world through the words and acts of love."

As part of a worldwide pilgrimage, such events have been held this year in Belgium, Spain, England, and East Germany, and will terminate in Rome in late December.

DOROTHY MILLS PARKER

The Taizé Community had its beginnings during World War II, when Roger Schutz, a minister of the Swiss Reformed Church, settled with several others in the village of that name. Brothers from various Protestant bodies formed that first small community, which soon became a refuge for Jews fleeing the Nazis, and for other victims of the war. Today it numbers about 80, with members from 20 countries, and includes Anglicans and Roman Catholics, with Orthodox also in residence, though not yet members of the order.

The community welcomes all in need, currently many emigres from Asia. The brothers work in secular jobs in the area and also live outside the community in small groups, usually in the poorer sections of large cities in various countries.

After a recent service in Washington Cathedral, Brother Roger Schutz, Prior of Taizé, responded to questions from the floor, speaking in French. His answers were translated into English with the aid of an interpreter. He said that although the order had always worked for reconciliation among Christians, "this is not an end in itself, for our vocation is to enable the church to become a place of communion for all, and we have set out on these pilgrimages to find a concrete expression of forgiveness."

*What can we do to help bring about such reconciliation?*

"Reconciliation begins with oneself. It is open to every one of us. Seek first to bring about reconciliation in the situation in which you are placed, and Christ will come into your life and to those around you, for all true reconciliation leads to him."

*What if one forgives and is not forgiven?*

"We are not yet angels, and the refusal hurts, but remember that God never forces us, and we forgive others not to change them, but to follow Christ."

*Why is the reconciling of Christians so important?*

"Because as Christians we cannot approach the altar and not first be reconciled to one another, and because reconciliation between Christians will serve the cause of peace. Let us be a good sign for peace in the entire human family."

*What can you say about reconciliation to the people of this country?*

"You have people of so many different races and backgrounds, the church here could be a source and example of reconciliation to the world. But to bring about reconciliation, we must get over thinking that some person or group or nation is always right, and others always wrong. Seek a place of worship where you can pray together, and not just for people like yourself, but for others. God then enters in and transforms the reconciliation into an image of his life."

*What can individuals do to help bring about peace among nations?*

"There is no method or system. We are constantly challenged by the words of Christ, but like the disciples at Emmaus, we may not fully know or understand until later. The important thing is to have a visible sign of unity at the heart of the Christian community."

*What struck you most, in living among the poor? Don't you feel you are taking a great risk?*

"The tensions are increasing everywhere, and there is more and more discouragement, and under such conditions it is impossible for people to be creative. But at the heart of it all is the Paschal Mystery, which means waiting on God even when he seems to be silent. It means entrusting everything to Christ . . . with a spirit of love and forgiveness. Then, in his company, our anxieties vanish."

*How can the church enjoin Christians to reconcile, when there is still so much dissension among the churches?*

"Accepting one another in our differences is important, but it is only the first step. Christ knew there were divisions even among the disciples, yet he prayed that they might all be one, so the world could believe in the love of God. We want to express this love in concrete gestures. But what would this love mean if it only made us content among ourselves?"

*How can a church or a cathedral like this be called a sanctuary when its doors are closed, and homeless people are freezing outside?*

"The real sanctuary is within ourselves. It is up to us to open our own doors and our homes to the homeless and to offer hospitality, which doesn't require a large space."

*A question voiced by many, but not posed for lack of time: When higher clergy and other church leaders deny the divinity of Christ, the Resurrection, the Atonement, and other basic tenets of belief, and countenance every kind of permissiveness, what can we do, as lay people, and particularly as young people, to counteract this and help restore the church to the bulwark of faith it is called to be?*

More news on page 20



# George MacDonald:

## Ecumenical Victorian

By ARTHUR LIVINGSTON

**I**t must be more than 30 years ago that I bought the Everyman edition of *Phantastes*. A few hours later I knew that I had crossed a great frontier."

In these words, written in part of his introduction to *George MacDonald: An Anthology*, C.S. Lewis acknowledges his abiding debt to an otherwise all but forgotten Scottish clergyman of the Victorian era. Since Lewis is unquestionably one of the most widely read authors who professed the Anglican form of Christianity in this century, it may prove rewarding to look closely at the man he considered his mentor.

Speaking further of *Phantastes*, Lewis continues:

What it actually did to me was to convert, even to baptise my imagination. . . . I should have been shocked in my teens if anyone had told me that what I learned to love in *Phantastes* was goodness."

But thus it was. So deep was Lewis's appreciation for MacDonald that MacDonald became transformed into the identical image for Lewis that Dante reserved for Beatrice, his guide to a vision of heaven. In *The Great Divorce*, it may be recalled, souls arrive by bus to the foothills of heaven, where they are met by the most appropriate figures from their earthly lives. Some meet their husbands or wives; one meets the man who murdered him; another is greeted by an angel. Most decide to return to the grey town (hell) from whence they came. Lewis, in this dream-vision, wanders about aimlessly, observing everything in a great bewilderment, when suddenly a figure approaches him, asking:

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*Arthur Paul Livingston is a staff member of Christianity and Literature, the professional journal of English teachers, with a specialty in Christian literature. When he wrote the article about George MacDonald for TLC, he was at work on his dissertation on theological implications of the novels of Charles Williams. Mr. Livingston attends Loyola University in Chicago.*

"Where are ye going?"

"I—I don't quite know," said I.

"Ye can sit and talk to me, then," he said, making room for me on the stone.

"I don't know you, Sir," said I, taking my seat beside him.

"My name is George," he answered. "George MacDonald."

"Oh!" I cried. "Then you can tell me! You at least will not deceive me."

There are no stronger possible words that one man could employ to express his admiration and trust in another.

MacDonald's novels enjoyed a mild vogue in their day; there exists a group portrait from the 1860s which includes MacDonald in company with such other luminaries as Charles Dickens and W.M. Thackeray; later in life, when ill health and pecuniary difficulties had forced MacDonald's large family to move into comparatively modest quarters, his old house was purchased by his friend, William Morris, who converted it into one of the most complete expressions of pre-Raphaelite art.

Lewis Carroll was a close friend of the family; the spontaneous excitement of the MacDonald children for *Alice's Adventures in Wonderland* made the young don realize that his tale should be published; also, many of his most charming letters were written to the MacDonalds.

Nevertheless, those who still read MacDonald tend not to think of him primarily as a novelist, or a friend of the famous Victorians, or even as a man of letters; they think of him first as a man who was able to communicate the experience of holiness. Lewis says that he knew of hardly any other writer who "seems to be closer, or more continually close, to the Spirit of Christ himself."

The sheer goodness of the man is self-evident to anyone who reads even one page; but more important, he transmits the flame of holy living in innumerable passages that seem to leap from the page. This is perhaps an amazing feat because in some ways MacDonald is not

a good writer. As Lewis remarked: "The texture of his writing as a whole is undistinguished, at times fumbling. Bad pulpit traditions cling to it; there is sometimes a nonconformist verbosity, sometimes an old Scotch weakness for fluid ornament . . . sometimes an oversweetness. . . ."

Knowing all these faults, why would a modern reader care to turn to his books? Perhaps it is because, with enormous frequency, an idea will seize him, carrying his prose into heights of expression second to none. This ability, of course, makes him susceptible to anthology, and those readers who wish an introduction to his ideas are probably best served by *George MacDonald: An Anthology*, edited by Lewis in 1946 (again recently in print, but also not hard to find in libraries), or *The Works of George MacDonald*, quotable selections from the novels published in 1976 by Harold Shaw.

Since MacDonald was a separatist minister in the 1850s, one could easily see the material for trouble between this young firebrand and the *unco guid* of Arundel, the parish where he was situated. The charges against him were that he preached German mysticism, and that he believed in a state of probation after death for the heathen. These charges are true; the deacons continued to lower his salary during his three years at the church until, after many hardships, he was forced to withdraw. Because he spent the remaining 52 years of his life without a pulpit from which to preach, he called the collections of his religious essays *Unspoken Sermons*.

Dr. Rolland Hein of the Wheaton College English Department edited and reissued most of these sermons several years ago; some of them had not been reprinted in over a century. The book, under the name *Creation in Christ*, has recently gone into its second printing.

Dr. Hein claims that he has discovered a new wave of interest in MacDonald that is slowly building momentum. He owns that there are two possible sources for the increased readership: the enormous popularity of Lewis has brought some attention to MacDonald, perhaps setting off a small spark which has taken these 30 odd years to spread.

But the second reason is one that shows the universality of his teaching. He was almost the earliest of religious writers who addressed himself often to bridging sectarian gaps. Though it landed him in trouble in his own day, it makes him especially appealing to our own age. A long search would be needed to find a contemporary of MacDonald who would say:

The Lord cared neither for isolated truth nor for orphaned deed. It was truth in the inward parts, it was the good heart, the mother of good deeds, he cherished. . . . It was good men he



Used by permission of the Marion E. Wade Collection, Wheaton College Illinois. Photographer unknown.

**George MacDonald: Bridging sectarian gaps.**

cared about, not notions or good things, or even good actions, save as the outcome of life, save as the bodies in which the primary live actions of love and will in the soul took shape, and came forth.

Here was a man preaching across denominational lines, to the central doctrines of Christendom, when such practice was extremely rare.

Several more of MacDonald's works are now in the offing. Dr. Hein has completed his edition of *The Miracles of the Lord*, which examines what the miracles of Christ reveal about the Father; Jesus in a moment of time reflects what the Father is throughout eternity. The miracles were a way of demonstrating the nature of the Father and the Son in the temporal state.

Pauline Baynes (whom Lewis readers will recall as the artist who drew the delightful illustrations for the Narnian Chronicles) and Hein plan to collaborate on an edition of the fairy tales of MacDonald; also, Hein has recently completed a manuscript on themes in the imaginative literature, which will fill a longfelt need by scholars.

Mention of the fairy tales introduces another side of MacDonald. If some readers have thus far been wracking their brains trying to recall where they have heard of him before, it may have been as children, for three of his books have never been out of print: those classic tales, *The Princess and the Goblin*, *The Princess and Curdie*, and *At the Back of the North Wind*.

Like the Narnian stories, or Tolkien's *The Hobbit*, these are volumes of mythopoeic art specifically designed for children; but they can be read for pleasure and for non-conscious instruction by adults as well. It was precisely this teaching at a subliminal level that Lewis

was making mention of when he stated that MacDonald baptised his imagination. Lewis believed reading the myths of MacDonald planted the seeds from which his own conversion sprang:

I was only aware that if this new world was strange, it was also homely and humble; that if this was a dream, it was a dream in which one at least felt strangely vigilant; that the whole book had about it a sort of cool morning innocence, and also, quite unmistakably, a certain quality of death, good death.

*Phantastes*, the book to which Lewis refers, is one of two complete myths (the other is *Lilith*) that he wrote principally for adults. The world of Novalis and E.T.A. Hoffmann, the stories of the young poet who searches for the blue flower, or the tales of the soul-stealing *doppelganger* — this world enters English literature full-blown for the first time, intact. But with one enormous difference.

The German romanticists, almost to the man, are heavily tinged with the neo-Platonism that smacks of modern gnosticism: the young poet hunts the blue flower to escape the flesh; various spirits cause the quester to remain earthbound, and on and on. Notice how MacDonald Christianizes these mythic patterns. Anodos, the protagonist of *Phantastes*, is haunted by his shadow; his completeness is attained by seeking redress for his action so that he may be cleansed. We are in the presence of a decidedly Christian world, one that believes in the goodness of the material, as well as the immaterial sphere of existence.

Even in his myths, however, MacDonald was wont to preach, but though this practice defies the usual canons of good art, he consistently makes it work. He directly states the theme that holds the book together. Anodos, speaking in the first person, declares:

I learned that it is better . . . for a proud man to fall and be humbled than to hold up his head in pride and fancied innocence. I learned that he that will be a hero will barely be a man; that he that will be nothing but a doer of his work is sure of his manhood.

Myth, by its nature, exists as a pattern of events from which it is impossible to separate the threads without destroying the fabric of the whole. For example, any reference to an incident in a fairy tale is usually meaningless, unless it is related to the entire web of events. That web is the mythopoeic element. Lewis believed that MacDonald invented such mythopoeic patterns "better than any man." This from the author of *Perelandra* and *Narnia*.

For those who prefer theology without myth-making, by all means *Creation in Christ*, or one of the anthologies, is the best place to begin. On the other hand,

for those who already love *Narnia*, and for anyone who has children, *The Princess and the Goblin* will become in later years one of those books that tempts a person to envy, when he learns that somebody will be enjoying it for the first time.

He was the embodiment of what G.K. Chesterton — another man strongly indebted to MacDonald — called "the ethics of elfland," that sheer delight in God and his creation for their own sakes, which is the well-spring of the mystical tradition. MacDonald is sometimes accused of being a universalist; true, he was; but what then was the Lady Julian of Norwich, when she said that all shall be well, and all shall be well, and all manner of things shall be well?

We may regret that MacDonald never addressed himself to sacramentalism; but what he did address himself to was all that is meant by the anagram of his name, which he devised in the middle Scots dialect. He always used it as his motto: "Corage, God Mend Al."

#### Bibliographic Data

**GEORGE MACDONALD: An Anthology.** Edited by C.S. Lewis. Macmillan. \$4.95 paper.

**THE MIRACLES OF OUR LORD.** By George MacDonald. Edited by Rolland Hein. Harold Shaw Publishers, Wheaton, Ill. \$4.95 paper.

**CREATION IN CHRIST.** By George MacDonald. Edited by Rolland Hein. Harold Shaw Publishers, Wheaton, Ill. \$4.95 paper. (Reprints of the bulk of *Unspoken Sermons*.)

**THE WORKS OF GEORGE MACDONALD: Selections From His Works of Fiction.** Edited by Rolland Hein. Harold Shaw Publishers. \$4.95 paper.

**THE GREAT DIVORCE.** By C.S. Lewis. Macmillan. \$1.25 paper.

**AT THE BACK OF THE NORTH WIND, THE PRINCESS AND THE GOBLIN, THE PRINCESS AND CURDIE.** Complete in one volume. By George MacDonald. London, Octopus Books; available in hardback in the U.S.A. \$5.95.

**THE GIFTS OF THE CHILD CHRIST.** By George MacDonald. Edited by Glenn Edward Sadler. Eerdmans. \$9.95 paper.

**PHANTASTES and LILITH.** Complete in one volume. By George MacDonald. Edited by C.S. Lewis. Eerdmans. \$3.95 paper.

**SIR GIBBIE.** by George MacDonald. Edited by Elizabeth Yates. Schocken. \$4.95 paper.

# EDITORIALS

## Books Remain with Us

**T**elevision sets seems to be turned on everywhere these days. Many of us can't seem to escape from electronic communication, in religion or any other field. Yet books have not and will not cease to be read. Books are crucial to civilization because they communicate in special ways that other channels of expression cannot displace.

As Professor George Reedy recently explained to the House of Bishops [TLC, Nov. 2], TV, radio, and the printed word each offer a distinct type of experience, conveying distinct things to the human mind.

So we have no reticence in encouraging our readers to give books as Christmas presents. Good books will not go out of style! Books conveying the Christian message reviewed or advertised in this or other current issues of this magazine can provide gifts which will have meaning long after the Christmas season is past.

## Evaluating Human Life

**T**he contrasting stands of liberals and conservatives in the United States today do not offer the church an adequate Christian solution to the grave problems to be faced. This is notably the case with the serious moral problems relating to human life. It is instructive to compare the standard liberal and conservative "party lines" on issues relating to life.

It may be said, we realize, that the comparison of stereotyped partisan positions is not fair, because no individual necessarily conforms exactly to such stereotypes. That may be, yet the positions themselves need to be explored on their own merits, quite apart from the compromises individuals make.

Liberals typically are strongly adverse to war (unless it is waged by a highly favored nation), but generally sympathetic to revolutions. The build-up of nuclear weapons is deplored. Liberals oppose capital punishment since it involves the taking of a life, and desire the regulation or limitation of private arms, especially of the hand guns with which so many murders are committed. Abortion is viewed with acceptance, and euthanasia may be condoned.

Conservatives usually do not desire war either, but view it as a possible option. Revolutions are usually viewed unsympathetically, except of course our own revolution 200 or so years ago. Strong nuclear armament for our own nation is advocated. Conservatives uphold capital punishment as a deterrent to murder, and uphold the freedom of citizens to own weapons as safeguards against criminals, foreign enemies, or a tyrannical government. Abortion is deplored, together with other deliberate terminations of human life by medical means.

It is obvious that neither of these represents a consistent position. The one consistency is the methodical

opposition between the two sets of views. Much can be said about each topic and subtopic. Here we will only say briefly that we believe the church should be plainly and strongly on the side of life.

Yet unless the Lord returns soon, we all will die somehow, and some deaths are more worth dying than others. Our faith, and great causes of truth, justice, or service to others are worth giving one's life for. In a fallen and sinful world, moreover, we are constantly faced with choosing the lesser of two or more evils.

Tragic as war may be, few of us are prepared to deny the right of a people to defend their land against invaders, or the right of individuals to defend their families and homes against criminal attack. The death penalty may be penologically obsolete in America today; yet if murderers are instead to be given long prison sentences, they must be constrained by armed guards. The latter may, and on occasion probably will, use their weapons, so lives will still sometimes be taken. We acknowledge too that there still may be cases where abortion is necessary to save a mother's life.

There is no single simple answer for any of these problems, but however individual cases may have to be handled, we would hope that the basic stance of the Christian tradition in favor of life is clear.

## Dividing the Large Diocese

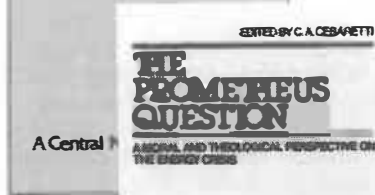
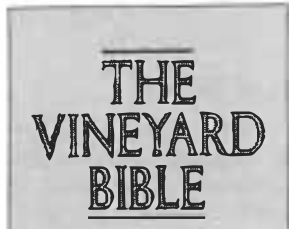
**S**everal writers have commented in our pages recently on the problem of dioceses which are too large for the bishop to be an effective pastoral leader within them. Yet the problems of cutting up a big diocese are notorious. In so many cases, the rural mission work is all at one end of the diocese, inner city work in another area, and the more affluent parishes which support the diocese financially are clustered somewhere else. Trying to cut cities in half with diocesan boundaries scarcely seems wise. To make "slices of pie" with each new diocese containing some inner city, some suburban, and some rural territory is ingenious, but seems to lack credibility.

The Diocese of Toronto in Canada is meeting this problem in another way, by seeking no less than three new suffragans to assist the present archbishop and suffragan [p. 8].

Something of this order had been envisaged over a century ago in the Episcopal Church of the Confederate States. Perhaps on a less comprehensive scale, some American dioceses have moved in this direction for periods of time.

This approach deserves serious consideration, especially with its consolidation of administration in one office. Modern business machines make it possible for one well equipped office to do a great deal of administrative work quickly, thus freeing bishops to carry out the pastoral work, the thought and reflection, and the spiritual leadership for which they were ordained and consecrated.

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## BOOKS

Continued from page 7

and to burst open the shutter and point us all to an enormous vista stretching away from the room in which we are shut." In subsequent chapters, Howard helps the reader look at this vista through the books about Narnia, the three space books, and *Till We Have Faces*.

As Kreeft wrote, Howard leads his readers to "look with Lewis . . . with the world," enhancing the enjoyment of Lewis's achievement. But Howard's book would be enjoyable on its own even if the reader had never heard of Lewis.

HELEN D. HOBBS

### Magisterial Study

**THE CHURCH AND THE ENGLISH CROWN 1305-1334.** By J. Robert Wright. Pontifical Institute of Mediaeval Studies, Toronto. Pp. 472. No price given.

This is a book which truly deserves the epithet "magisterial." Professor Wright, of the General Theological Seminary, has, through a detailed study of the archiepiscopate of Walter

Reynolds (Canterbury 1305-34), shed a vast amount of light on the English medieval church and the two chief "external" factors it had to cope with.

The first was the papacy, during this period somewhat discredited though its sojourn at Avignon and its incessant quarrels with the German emperors, and always in need of great sums of money. The second was the crown, overextended in Scottish and French wars, blamed for inflation not primarily its fault (the English weather seems to have hit an all-time low), and possessed for most of Reynolds's primacy by the frustrated and ultimately pathetic figure of Edward II.

Given such circumstances, a study of the relations between the English church and crown and between that church and the papacy may, if it is good, help to answer a question which must occur in various guises to all thoughtful Christians: how meaningful is it to talk about the church in structures larger than the parochial or diocesan — to think for instance of a national church (an idea originally so fundamental to Anglicanism) or of an international church (a persistent but probably weakening reality in the Roman communion).

This study is very good indeed. It is, however, an extremely technical piece of no-holds-barred scholarship. Scholars will treasure it, and its general readership will not be extensive; but the benefit from the reflection it provokes, as well as from the knowledge it makes available, should be widespread.

(The Rev.) RICHARD W. PFAFF

### Heritage of Beauty

**CHURCH FURNISHING & DECORATION in England & Wales.** By Gerald Randall. Holmes and Meier. Pp. 240. \$34.50 hard.

Anyone who loves the cultural, artistic, and liturgical heritage of Anglicanism will greatly enjoy this informative and richly illustrated volume. Section by section, the author takes us through the principal furnishings of a church — fonts, pews, pulpits, lecterns, chancel screens, and altars with their surroundings — giving us striking photos of distinguished examples and a brief commentary in the text. The many references to examples in different localities can be helpful to someone planning a trip through Great Britain. The author's critical evaluations are short but pithy.

When it comes to other miscellaneous or smaller items of church furniture, the coverage is admittedly uneven. Stained glass and paintings are dealt with, but the illustrations are not in color. There is but a meager explanation of the actual functions for which various furnishings were intended.

Unlike many books on "ecclesiology," this one does not confine its attention to medieval or renaissance examples. Victorian and 20th century masterpieces also appear. Some of these items, for which the most eminent artists and craftsmen of the nation were commissioned, represent a formidable contrast to our standardized "church goods."

This highly recommended book can open our eyes to the traditional conception of the church building as a place where the very finest talents can be offered to the glory of God.

H.B.P.

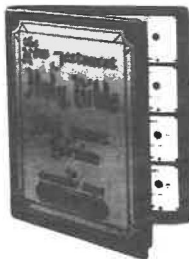
### Fun to Do

**BIBLE STITCHERY.** By Judith Schoner Kalina. Doubleday, Galilee. Pp. 100. \$8.95 paper.

Making your way through the Bible via stitchery is a possibility with this book. There are 40 designs, beginning with Old Testament themes and ending with Heaven's Gates, as described in the Book of Revelation. "How to" pages and illustrations give directions for stitches, blocking, enlarging, or decreasing designs. Attractive, fun.

(The Rev.) SUSAN M. CLARK

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## A More Serious Bridge

**ZEN AND THE BIBLE: A Priest's Experience.** By J.K. Kadowaki. Translated from the Japanese by Jean Rieck. Publisher: Rutledge & Kegan Paul. Pp. xii and 180. \$7.95 paper.

The book offers a more serious and helpful bridge between East and West than many recent books. Fr. Kadowaki, a Jesuit priest who teaches philosophy at the University of Tokyo and is himself from the Zen tradition, relates first hand experience and intellectual knowledge of both of the religious traditions he writes about.

The author's personal knowledge of Zen has led him to a creative and practical exegesis of Christian scripture. Kadowaki's "reading with the whole body" is a challenge to Westerners, but a delight in that the method offers opportunities for Christian scripture to speak in new and forceful ways to the reader.

While the author's "way" into Christian scripture may not be for everyone, it is a way which can enrich and revivify the traditional ways of relating to scripture. His distinctions between knowledge and learning, his attention to the mind of a child, and his closing reflections on the cross as resurrection illuminate this often misunderstood subject.

The book has a most helpful glossary of terms.

(The Rev.) TRAVIS DU PRIEST

## Muslims

**SHARING YOUR FAITH WITH A MUSLIM.** By Abdiyah Akbar Abdul-Haqq. Bethany Fellowship, Minneapolis. Pp. 189. \$4.95 paper.

The title of this book goes to the heart of the mission to the world — sharing your faith. The book contains 14 chapters, beginning with the "Christian Neighborhood of Early Islam." Other chapters are on the Bible; Jesus, the Son of Mary; the Messiah as Servant; and Emmanuel, the Saviour of the World.

The author points out the great influence on Islam by the Nestorian, Syrian Orthodox, and Ethiopian Coptic Churches. There are many quotations from the Bible, the Quran, and from missionary sources, including Dr. S.M. Zwemer, Dr. John Stewart, and the Rev. Thomas P. Hughes. All are knowledgeable scholars in the field of sharing their faith with the Muslims.

Sales' translation of the Quran is mostly used. This book is a comprehensive reference book for those living among Muslims, but would have been more valuable with an index and bibliography.

The author is the son of Abdul-Haqq, a convert from Islam, who was a saintly evangelist among the Muslims in Pakis-

tan. A visit with him in our home still lingers in my memory. His son, the writer of this book, is an evangelist with the Billy Graham Association, who travels a great deal around the world.

One wishes Abdiyah had his father's great gift for sharing of faith with the Muslims; it is so needed today. Dr. Zwemer often said that in fishing in Islamic waters one does not use a net, but a line.

(The Rev.) CLAUDE L. PICKENS, JR.

## Oldest Reformed Church

**THE WALDENSIANS: The First 800 Years.** By Giorgio Tourn. Claudiana, Turin, Italy. Pp. xvii and 244. No price given. Distributed in the USA by the American Waldensian Aid Society, 475 Riverside Dr., New York 10027.

Giorgio Tourn, author, scholar, vice president of the Society for Waldensian Studies and pastor of a Waldensian Church in Piedmont, Italy, is giving us in this attractive book an up to date history of the oldest reformed church, not only in Italy, but in Europe as well.

The Waldensians, adherents of a tiny church which today has about 45,000

members in Italy and South America, have completed in 1974 a long and tortuous pilgrimage of 800 years, walking across the landscape of European history, with many martyrs, heroes, and inspired leaders marking the stages of their progress.

The author is relying on the latest findings of historical scholarship; he has succeeded in presenting us with a cogent, clear, and readable history of a fragment of the people of God known as the Vaudois or Waldensians.

The book begins with the life of Peter Waldo (or Valdés or Valdesius), a rich cloth merchant of Lyons, France, whose life parallels in many ways that of another and better known contemporary, St. Francis of Assisi. However, when the "moment of truth" arrived, St. Francis and his friars submitted to the papal authority, whereas Waldo and his "Poor in Spirit" did not. Hence, the former became canonized as a saint, while the latter was denounced as a heretic.

The line that separates these two men intoxicated by Christ is very thin indeed. It seems to me that in this ecumenical age, we need a thorough study



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comparing the two movements ideologically and sociologically.

Tourn traces the vicissitudes of the Waldensians, including cruel crusades launched against them, their expansion through the south of France and the north of Italy where, to this day, they occupy several thriving Alpine valleys west of Turin and Pinerolo, in the province of Piedmont. (The book is fully illustrated.)

Of special interest to Anglicans is the mention of a significant role played in

Waldensian history by two men, the first being Canon Stephen Gilly, a High Churchman who set off one day for the continent to find traces of Waldensians in Lyons (the birthplace of the founder). But "in that city there wasn't even a shadow of a Waldensian," and the street where Waldo lived was called "Maudite," i.e. the Street of the Cursed. On someone's advice, Gilly therefore crossed the Alps in 1823. Having discovered his quarry in the "Waldensian Valleys," he wrote many accounts of them.

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As a High Churchman, he looked for evidences of apostolic succession, "so that the chronicle he set down (in *Narrative of an Excursion to the Mountains of Piedmont*, London, 1824, and *Waldensian Researches during a Second Visit*, London, 1831) was that of a little fragment of true, primitive Christianity . . . preserved in the valleys" (p.126).

He was also concerned for the practical needs of the church, and the Waldensians owe to him the initiative for the foundation of the College in Torre Pellice (where, incidentally, this reviewer's grandfather was professor in the 1870s).

Another Anglican, this time an Evangelical, General Charles Beckwith, a high officer in Wellington's army at Waterloo, inspired by Canon Gilly's writings, spent the rest of his retirement years, from 1827 on, in the Waldensian valleys and helped establish 169 schools in their villages.

Today the Waldensians have not only congregations in many parts of Italy, but also in Argentina and Uruguay, as well as a church in New York City. In 1979, the Waldensian and Methodist churches of Italy merged, forming one church, known simply as the Waldensian Church. They have a theological seminary in Rome, and, since 1948, are members of the World Council of Churches. Unfortunately, from the Anglican point of view, a recent synod decreed that the ministry of their church has no sacerdotal character.

Author Tourn has provided an excellent selection of 68 photographs documenting the history of this tiny church, as well as ten helpful maps and a chronological survey. Charles W. Arbuthnot of the American Waldensian Aid Society (New York) served as editor, and he has provided an informative introduction for the American reading public. The very readable translation was made by Camillo P. Merlino, Professor of Romance Languages at Boston University, sometime managing editor of the *Journal of the American Modern Language Association*.

(The Rev. Canon) ENRICO S. MOLNAR,  
O.A.R.

### Pioneer Bishops

**BENJAMIN WISTAR MORRIS, Bishop of Oregon 1868-1906: An Exploratory Biography.** By Louis L. Perkins. Diocese of Eastern Oregon. Pp. 104. No price, paper.

The historiographer of the Diocese of Eastern Oregon has provided an extended biographical sketch of the second and (for all practical purposes) last bishop to have jurisdiction over the entire state of Oregon. (The authority of his successor, Bishop Scadding, extended east of the Cascade Mountains for little over a year.) Indeed, Bishop Morris's

jurisdiction, originally called "the Oregon Country," included the present state of Washington until 1880.

Fr. Perkins' little book is history in the two senses of the word. It is, first of all, the telling of a story — a story told with the narrator's obvious love for his subject matter, as one would do when handing on a precious family legacy to one's grandchildren. We see Bishop Morris in the vigor of his early episcopate, founding new institutions and strengthening existing ones — not only churches, but schools, hospitals, and publications as well. We also see him in his declining years, the octogenarian preacher at the San Francisco General Convention of 1901, giving the newly-consecrated bishop, the Rt. Rev. William Lawrence, a picture of clerical old age that would help inspire him to establish the Church Pension Fund.

This book is, secondly, the placing of the primary subject matter within the contest of the broader history of the time and the geographical factors of the area in question. We are thus reminded of the effects of boom towns and ghost towns; of mining, logging, and agriculture; of the Civil War legacy and the coming of the railroads.

The section on the Domestic and Foreign Missionary Society is perhaps too long for a work of this size and scope, but it provides an interesting insight into the work of the Episcopal Church as a whole during the period. By contrast, one would like to know more about Bishop Scott, Bishop Morris's predecessor.

Two contrasts between Bishop Morris's time and our own which occur to this reviewer are the extent to which the active laity of the 19th century included leaders of the general community; and, perhaps related, the ability of the church to provide services which were considered desirable by a wider group than the church's own membership *e.g.*, the founding of schools and hospitals.

Although this "exploratory biography" needs extensive editing for repetitions and minor matters of style before being published in final form, it is nevertheless a significant and highly readable contribution to the history of the Episcopal Church in the Pacific Northwest.

(The Rev.) LAWRENCE N. CRUMB

### Pictorial Meditation

**JESUS: A Pictorial History of the New Testament.** By Eugen Weiler. Photographs by Erich Lessing. Seabury/Crossroad. Pp. 149. \$10.95 paper.

The striking carving of Jesus shown on the cover of this book is a foretaste of what is in store for us in this unusual publication. The reader will not be disappointed.

The 75 unusual color photos of Palestinian landscapes, of archeological re-

mains, of Byzantine and Western art show the physical settings and the miracles and events of our Lord's life. They carry us into times past, to places steeped in history, but they also provide us with materials for meditation.

Fortunately, the photographs are accompanied by well written contemporary spiritual commentaries. The chosen biblical passages affirm the love and saving power of Jesus as manifested in the episodes and events of his life.

Additional explanations of the photos can be found at the end of the book. This makes it possible for use as an art history reference book. Above all it is, and is meant to be, an inspiring devotional book; any part or all of which can be used by families or individuals in times of Bible study or prayer; for reflection, discussion or meditation.

It is highly recommended for a home or church library. A wonderful Christmas gift.

V.M.P.

### Death and Burial

**THE BURIAL OF THE DEAD: A Commentary.** Associated Parishes (3606 Mt. Vernon Ave., Alexandria, Va. 22305). Pp. 17. \$1.25 paper.

This is the most recent of Associated Parishes' new series of brochures on parish life and worship. In the form of a general commentary on the rites of death and burial in the new Prayer Book, the writers include much sensible pastoral care as well as liturgical sensitivity.

It is not just a "how to" book on the new rites, however, for the reality and finality of death is honestly faced and then placed in the context of the triumph which will be ours, as that was revealed in the resurrection of Jesus. The practical suggestions will be of use (although not all are of equal merit); but the major value of this brochure is that it can help concerned Christians, lay as well as ordained, find their way out of slavery to the funeral industry.

(The Rev.) RONALD H. MILLER

### Books Received

**THE HIDDEN ADVENTURE: A Study Course for Christians On Sexuality.** By Robert J.L. Matthews. C.S.S. Publishing Co. Pp. 167. \$6.75 paper.

**YOUR DAUGHTERS SHALL PROPHECY: Feminist Alternatives in Theological Education.** Cornwall Collection. Pilgrim Press. Pp. 161. \$6.95 paper.

**THE VINE LIFE.** By Colleen Townsend Evans. Chosen. Pp. 135. \$6.95 paper.

**PRAYERWAYS.** By Louis M. Savary and Patricia H. Berne. Harper & Row. Pp. 161. \$8.95.

**AMAZING GRACE.** By Robert Drake. Eerdmans. Pp. 156. \$4.95 paper.

**PARTNERS IN PRAYER.** Edited by Charles H. Long. Forward Movement Publications. Pp. 128. \$1.50 paper.

**THE CHRISTIAN FAMILY.** By Larry Christenson. Bethany. Pp. 216. \$2.95 paper.

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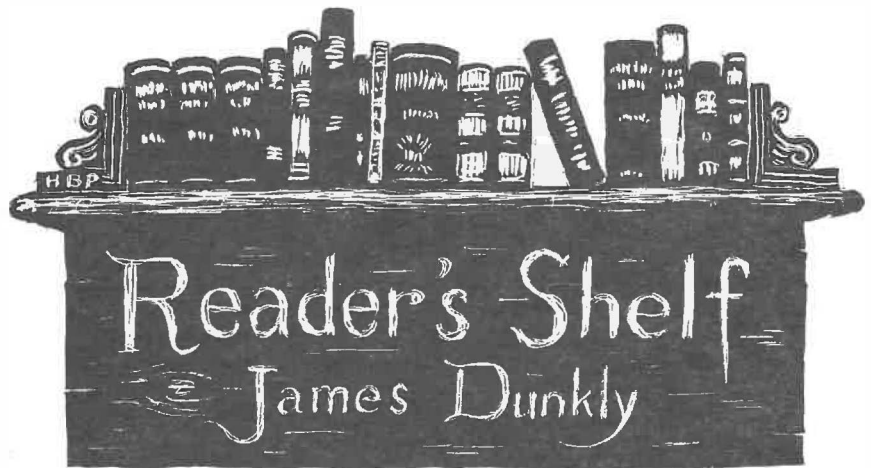
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**OLD TESTAMENT EXEGESIS: A Primer for Students and Pastors.** By Douglas Stuart. Westminster. Pp. 143. \$7.95 paper.

This excellent handbook offers a detailed outline of how to exegete an Old Testament passage, then a condensed version of the same outline directed particularly at preachers with limited time for exegesis, and then an annotated bibliography of exegetical tools arranged by function. Stuart, who teaches O.T. at Gordon-Conwell Theological Seminary, comes out of an evangelical tradition, but he does not bias his selection of tools or his notion of what exegesis is. (He may mention a few more evangelical books than another author not of the same background, but the significant non-evangelicals are all included and properly valued.) Theology and preaching are thoroughly integrated into the exegetical process for Stuart, and yet the scientific enterprise is not in any way slighted. Books selected are almost entirely in English, and recommendations about using the Hebrew text are quite realistic, not presuming more knowledge than most students and pastors really have. Eminently useful.

### Only He

Not one of us  
Knows much  
About this  
Or that;  
Much less  
The time or place of Now.  
And even less  
We know  
Regarding  
Then.  
Only He has these,  
And He has us,  
And we have Him.

G. C. Callahan

**PAUL'S IDEA OF COMMUNITY: The Early House Churches in Their Historical Setting.** By Robert Banks. Eerdmans. Pp. 208. \$4.95 paper.

An examination of "Paul's churches" and the principles underlying them, with a view to their applicability to Christian communities today. Banks, who teaches at Macquarie University in Australia, intends this book to be midway between a technical study and a popular presentation. Thus, while his footnotes are slender, his bibliography is not; he also offers a four page glossary of terms and people likely to be unfamiliar to the non-specialist. Well worth serious attention.

**THE NEW TESTAMENT IN THE LIFE OF THE CHURCH. Evangelization/Prayer/Catechetics/Homiletics.** By Eugene LaVerdiere, S.S.S. Ave Maria Press. Pp. 189. \$4.95 paper.

LaVerdiere, who teaches at the Catholic Theological Union in Chicago, is concerned to put New Testament study to work in the life of the church, particularly in evangelism, prayer, catechesis, and preaching. In addition to his own reflections, he offers a discussion of the most useful books (not limited to Roman Catholic works) in each of the four areas. The book is mature, suggestive, and potentially of great usefulness in designing educational projects.

### Reprints of Interest

**JESUS AND HIS COMING.** By John A.T. Robinson. Westminster. Pp. 192. \$6.95 paper.

It is sometimes forgotten that Bishop Robinson, the author of *Honest to God*, began his career as a New Testament scholar (and a very good one). In recent years he has returned to that field in both teaching and writing, and some of his earlier books have been reprinted. This one, which first appeared in 1957, has a new preface in which its author

declares that there is very little in it he would now wish to change. It is a study of Jesus' own teaching about his second coming, as distinguished from what later theologians, even in the New Testament itself, have to say about it. It remains a classic study, and it should now be read in light of Robinson's massive attempt to redate most of the New Testament writings to a period earlier than that which the scholarly consensus has in recent years assigned to them (see his *Redating the New Testament*, 1976). Robinson is now dean of Trinity College, Cambridge.

**JESUS REDISCOVERED.** By Malcolm Muggeridge. Doubleday. Pp. 237. \$4.95 paper.

An unaltered reprint of Muggeridge's 1969 autobiographical apologia, which has been widely appreciated in evangelical circles and widely depreciated or disregarded in others. What it deserves is reading for what it is: not a party

statement but a personal account of one man's journey, written by a journalist and public figure in mid-twentieth-century England. Then it deserves neither swallowing nor casting aside but rather a studied inclusion in the stock of similar (and dissimilar) personal accounts we all use to lay alongside our own stories for encouragement, for self-criticism, and for reflection on the way God works in people's lives.

**SPIRIT OF FLAME: A Study of St. John of the Cross.** By E. Allison Peers. Morehouse-Barlow. Pp. xiii and 214. \$4.95 paper.

Reissue of a 1946 study-cum-biography that also serves as something of an introduction to mysticism in general. Peers is the outstanding twentieth-century interpreter and translator of St. John of the Cross. Interestingly, this book was dedicated to Hughell Fosbroke, then dean of General Seminary.

### Meditation on a Hymn

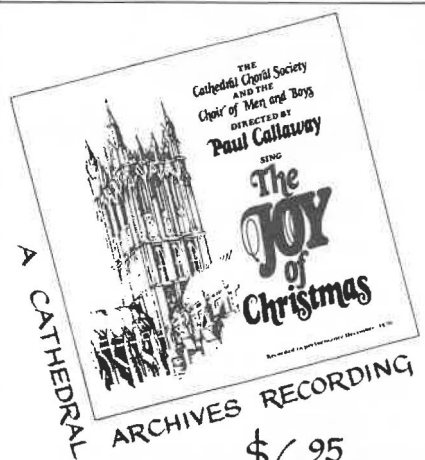
The church's one foundation  
Is concrete  
Reinforced by steel,  
Isn't it?  
I mean,  
Nobody nowadays  
Who's really with it  
Depends on flesh and blood  
For something you can do by machinery.

This foggy concept  
Of a church of human bodies —  
I mean,  
You can call fat Mrs. So-and-so  
A pillar of the church,  
But trying to picture her  
As some sort of caryatid  
Is just too much.

I mean,  
A church of brick or frame or stone  
Is something nice and solid and permanent  
That has an address  
And a telephone number,  
But a church of people  
Is sort of squishy and amorphous.

And besides,  
How do I know  
Who that would put me next to?  
I mean,  
How can I  
Be comfortable  
With that  
Sort of a belief?

James P. Lodge



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# BRIEFLY...

The Rev. Richard Holloway, formerly rector of Old St. Paul's Church, Edinburgh, Scotland, was instituted as rector of the Church of the Advent, Boston, on Sept. 29. A solemn high mass was celebrated by the Rt. Rev. John B. Coburn, Bishop of Massachusetts, and the new rector preached. Three other bishops and some 50 visiting clerics took part in the ceremony before more than 1,000 worshippers.

The Episcopal Peace Fellowship has announced the appointment of the Rev. Denise Diana Giardina as its new national executive secretary. A graduate of Virginia Wesleyan College and Virginia Theological Seminary, she is the author of articles on absentee corporate land ownership in Appalachia and on issues related to taxation of corporate landowners. The EPF also announced its return to full time office staffing for the first time since the end of the Viet Nam war. EPF's national chairman, the Rev. John M. Gessell, said, "Reinstitution of military draft registration and the prospect of massive new weapons expenditures ... demand Christians respond. The twin threats of a forced draft of youth and a forced militarization of taxpayers threatens the future of us all."

In an effort to acquaint leaders of the black community with the scope of refugee issues in the U.S., Marnie Dawson, Assistant Director of Migration Affairs at the Episcopal Church Center in New York, arranged a five city tour for officials of the National Urban League and

the Presiding Bishop's Fund for World Relief. The ten day tour in August took the group into five dioceses: Olympia, Los Angeles, Dallas, and Southeast Florida, which are involved in refugee ministries, and Washington, from which most migration and urban policies emanate.

The Presiding Bishop's Fund has made a \$10,000 grant to the Diocese of Louisiana's Emergency Relief Committee for the resettlement of 35 Haitians rescued by an American ship in the Gulf of Mexico and brought to New Orleans. The Rev. Phillip L. Thomas, Jr., rector of Christ Church, Slidell, La., has custody of the refugees, who have asked for political asylum. Christ Church's interest in Haiti has for five years led the parishioners to help the Sisters of St. Margaret with their work in Port-au-Prince. The Rev. Paddy Poux, Fr. Thomas's assistant, is a native of Haiti. He is leading classes in English and American culture and civics for the refugees.

The Anglican Church Society, which represents several thousand clergy and lay members of the Church of England, expressed misgivings about Pope John Paul II's proposed 1982 visit to England in a recent statement. While conceding that the invitation to the pope had been extended by the Roman Catholic hierarchy and was in the nature of a pastoral visit, the society said it "views with concern the information that the pope and Cardinal Hume [George Cardinal Hume, Roman Catholic Archbishop of Westminster] hope the visit will have an ecumenical dimension, and that a pilgrimage to Canterbury is proposed. Furthermore, the Church Society is alarmed at the prospect of a Roman Catholic Mass involving the pope taking place in any Church of England cathedral or parish church."

After meetings with their clergy in two Boston suburbs, the Rt. Rev. John B. Coburn, Bishop of Massachusetts, and the auxiliary bishop of the regional synod of the Association of Evangelical Lutheran Churches have agreed that joint celebrations of the Eucharist may be held on "special ecumenical occasions."

The Rev. John C. Kolb has been sentenced to five years probation after pleading guilty to robbing a parishioner of \$40,000 [TLC, June 22]. Fr. Kolb, 49, was ordered to do two days a week of volunteer work during his first year of probation and one day a week during the

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remaining term. He will receive psychiatric treatment during the five year probationary period. The robbery occurred inside the church of the Holy Apostles, Penn Wynne, Pa., when Fr. Kolb invited the manager of a local coin and stamp shop to meet him at the church for the alleged purpose of purchasing a valuable coin collection. Delaware County Judge Domenic D. Jerome said he was convinced the May 15 robbery was "completely out of character, an aberration." The money was recovered shortly after the incident.

**St. Andrew's Theological Seminary, Quezon City**, a joint venture of the Philippine Episcopal Church and the Philippine Independent Church, began its academic year with 102 students, ten full-time faculty members, and a new dean. The Very Rev. Henry Kiley, a graduate of St. Andrew's, is the first Filipino dean in the school's history. The son and brother of Episcopal priests, Dean Kiley, 44, also holds degrees from the University of Philippines, General Theological Seminary, and St. Andrew's University, Edinburgh, Scotland. The

new dean succeeds the Very Rev. Robert B. Hibbs, an American missionary who has returned to the U.S. and is teaching at the Episcopal Seminary of the Southwest, Austin, Texas.

For most of 1981, the bells of England's Canterbury Cathedral will be silent. After the New Year is rung in, a complete restoration program, expected to cost about \$200,000, will commence. By the time the bells are rededicated at a service in the fall, the cathedral will have a "better toned and finer ring of bells than ever before in its history," said a spokesman.

**St. Paul's Church, Riverside, Conn.**, will receive a \$6,600 refund on the duty it paid last year on its \$150,000 Austrian pipe organ. The church appealed to Congress for relief of the import fee, citing its status as a non-profit organization. Some members of the House Ways and Means Committee were critical of the church, however, and said the organ should have been purchased in the U.S.

## 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 indicates projected location of the event.

### November

- 10-11 Province Presidents
- 12-14 Executive Council (Greenwich, Conn.)
- 14-15 Convention to elect Bishop Coadjutor, Diocese of Central Gulf Coast
- 17-20 Conference of Chaplains in Western US and Eastern Pacific areas (Santa Barbara, Calif.)
- 18-20 Ministry in Higher Education, Province VI (North Dakota)
- 18-20 Council for the Development of Ministry (Greenwich, Conn.)
- 21-22 Coalition for Human Needs (New Orleans, La.)
- 22-23 Convention, Diocese of Rio Grande (El Paso)
- 24-25 Church Deployment Board (Chicago, Ill.)
- 27 Thanksgiving Day
- 30 First Sunday of Advent
- 30-Dec. 5 North American Broadcasting Section/World Assoc. of Christian Communicators

### December

- 1-5 815 Staff "in house days"
- 5-6 Convention, Diocese of Bethlehem
- 5-6 Convention, Diocese of Upper South Carolina
- 6 Special convention to elect Bishop Coadjutor, Diocese of Pittsburgh (Pittsburgh)
- 10 Province III Council
- 10-12 Ministry in Higher Education, Province IV (Atlanta, Ga.)
- 14-17 Board for P.B.'s Fund for World Relief (Greenwich, Conn.)
- 25 Christmas

### January

- 5-8 North American Academy for Liturgy
- 5-9 General Ordination Examinations
- 18-25 Week of Prayer for Christian Unity
- 23-24 Convention, Diocese of Florida
- 29-30 Convention, Diocese of Tennessee (Memphis)
- 30-31 Convention, Diocese of Newark
- 30-31 Convention, Diocese of Atlanta (Atlanta)
- 30-Feb. 1 Convention, Diocese of Southwestern Virginia
- 30-Feb. 1 Convention, Diocese of Mississippi (Columbus, Miss.)
- 31 Convention, Diocese of San Diego

### February

- 5-7 Convention, Diocese of West Texas (San Antonio)
- 13-14 Convention, Diocese of Louisiana (Baton Rouge)
- 17-20 Standing Commission on Ecumenical Relations
- 21-28 Convention, Diocese of Long Island (Garden City)
- 24-29 Institute of Liturgical Studies (Valparaiso University, Ind.)
- 25-27 Executive Council
- 26-28 Sindicators (Tempe, Ariz.)

### March

- 2-6 In house week (Episcopal Church Center)
- 4 Ash Wednesday
- 5-7 National Convention, American Choral Directors' Association (New Orleans)
- 6 World Day of Prayer, Church Women United

### April

- 4-7 National Workshop on Christian Unity (Boston)
- 17 Good Friday
- 19 Easter
- 26-May 2 Primates of the Anglican Communion (College of Preachers, Washington)



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# PEOPLE and places

## Ordinations

### Priests

Los Angeles - Robert Afton Clapp, non-stipendiary assistant, St. Ambrose Church, Claremont, Calif. David Bruce MacPherson, non-stipendiary, vicar-in-charge, St. John's Church, LaVerne, Calif.

New York - Victoria B.M. Sanborn, Seamen's Church Institute, 15 State St., New York, N.Y. 10004. Susan Harris, 47 West 86th St., 2F, New York, N.Y. 10024.

Northern Michigan - Herbert E. Ingraham, vicar, St. John's Church, Munising, Mich. Add: P.O. Box 185, Wetmore, Mich. 49895.

Southwest Florida - Al Warren Jenkins, assistant, Christ Church, Bradenton, Fla. Add: 4030 Manatee Ave., West 33505.

### Deacons

Pittsburgh - Ira Houck. Richard Kunz, canon evangelist, Trinity Cathedral, Pittsburgh. Grant M. LeRoux, deacon-in-charge, Church of the Epiphany, Avalon, Pa.

## Appointments

The Rev. Robert F. Adkins is rector, St. Matthew's Church, 408 So. Main St., Horseheads, N.Y. 14845.

The Rev. Harland B. Birdwell is rector, St. Andrew's Church, Roswell, N.M.

The Rev. Rodney L. Caulkins is rector, St. John's Church, Hampton, Va.

The Rev. Kevin S. Dunn is rector, St. Mark's Church, 1020 N. Brand Blvd., Glendale, Calif. 91202.

The Rev. Christopher K. Eade is vicar, St. Luke's Church, Hawkinsville, Ga.

The Rev. James C. Emerson is vicar, St. Elizabeth's Church, Russell, Kan., and administrator, the Arnold M. Lewis Conference Center, Stockton, Kan.

The Rev. John F. Falcone is rector, St. John's Church, Arlington, Va.

The Rev. John Raymond Fisher is rector, St. Stephen's Church, Billings, Mont. Add: 1241 Crawford Dr. 59102.

The Rev. Charles L. Johnson is assistant to the Suffragan Bishop of the Diocese of Virginia, the Rt. Rev. David H. Lewis, Jr., with responsibility for helping with vacancy consultations and with mission outreach and churches under the supervision of the bishop.

The Rev. Richard W. Milner is assistant, St. Martin's-in-the-Fields Church, Columbia, S.C.

The Rev. Thomas R. Minifie is rector, St. Luke's Church, 320 Second St., Marietta, Ohio 45750.

The Rev. Canon Edward J. Morgan is assistant vice-president, the Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.

The Rev. Charles Murphy, III, is canon educator, Trinity Cathedral, Columbia, S.C.

The Rev. Michael R. Murphy is vicar, St. David's Church, Richmond, Va. Add: 1801 Camborne Rd. 23235.

The Rev. Patricia A. Oglesby is chaplain, American Oncologic Hospital, Philadelphia, Pa.

The Rev. John H. Parke is assistant rector, the Falls Church, Falls Church, Va.

The Rev. James H. Petersen is associate rector, St. John's Church, McLean, Va.

The Rev. David H. Poist is rector, St. Paul's Memorial Church, Charlottesville, Va., and Episcopal chaplain to the University of Virginia.

The Rev. Robert W. Pritchard is rector, Grace Church and St. Mary's Memorial Church, Berryville, Va.

The Rev. Canon Manney C. Reid is associate rector, St. Philip's-in-the-Hills Church, Tucson, Ariz.

The Rev. Thomas Nelson Rightmyer is rector, the Church of the Redeemer, Shelby, N.C. Add: 502 West Sumter St. 28150.

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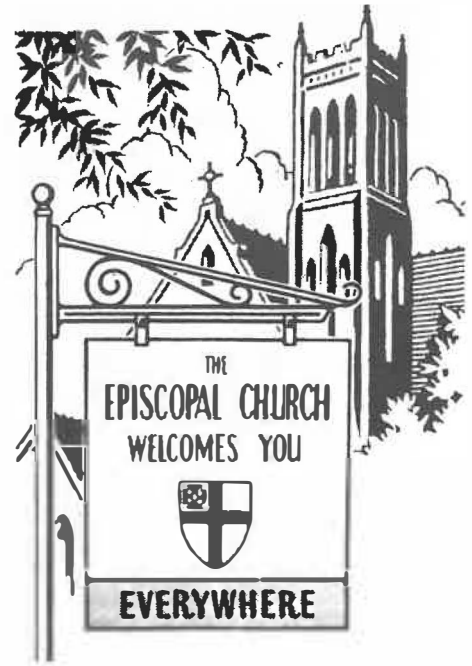
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**EPISCOPAL CENTER** 1300 Washington  
 HC Mon-Fri 12:10

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

**ATLANTIC CITY, N.J.** 08401  
**ST. JAMES** Pacific & No. Carolina Aves.  
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**GRACE CHURCH** 950 Broad St., at Federal Sq.  
 The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
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**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  
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**ST. IGNATIUS** 87th St. and West End Ave.  
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 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.

**NEW YORK, N.Y. (cont'd)**  
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**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** Thrd and State Sts.  
 The Rev. Robert H. Pursel, 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

**CHARLEROI, PA.**  
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**BROWNWOOD, TEXAS**  
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 Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

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

**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.

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