

THE LIVING CHURCH



Photo by Onell Soto

The Hon. Val T. McComie, assistant secretary general of the OAS (left), the Rt. Rev. Anselmo Carral, director of the Hispanic Program at the Episcopal Theological Seminary of the Southwest, Austin, Texas, and the Rev. Herbert Arrunategui: A conference on "Latin America in the '80s" [p. 6].



THE LIVING CHURCH

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Chance for Survival

By PHILIP M. GAMACHE

It was late afternoon when I spied a tiny black and white creature struggling along the dirt road which led through the cornfields to my little country cottage. I stopped the car and got out to discover that the creature was a baby skunk.

I guessed that it was no more than three or four days old since its eyes were not yet fully functioning. Then I noticed that its hind feet were deformed to the point that it couldn't walk properly. The rear legs looked more like flippers and he dragged them along. No animal lover could stand that sight for long. Not even sure when skunk aromas begin or when skunk teeth bite, I picked the little one up and placed him on the car seat next to me.

When I got to my cottage, I found a box, made him a nest, put in some food and water and placed him out of reach of my two dogs, who would easily have found a meal in this visitor. He seemed

Our guest columnist is the Rev. Philip M. Gamache, rector of the Church of the Atonement, Bronx, N.Y.

to respond to the treatment, ate some dinner, and settled down for the night. The dogs were rather uncomfortable with this intruder in their domain.

Next morning, I decided to see what could be done for this unfortunate creature. I drove into the nearest town and located a veterinarian. He told me that the animal had obviously been abandoned in the field by its mother and left to fend for itself because of the deformity of its rear legs.

The best thing I could do, he advised, was to return it to the field in which it had been found. If it could not survive in its own natural habitat, then it would undoubtedly serve as food for some other creature. This was nature's recycling pattern.

I did as the vet suggested, reluctantly depositing the little tyke back in the field where I had scooped him up the day before. What happened after that, I do not know. I still look for him when I turn that corner.

I was sad at the time, but in retrospect, it seems to have been an appropriate solution. The animal was given his chance for survival. And I ultimately accepted my role as part of God's plan for the whole of creation.

Our Birthday

The first issue of THE LIVING CHURCH appeared on November 2, 1878. We are thus on the eve of our 105th birthday. It is a time to express gratitude: gratitude to the Lord who is the Life of his church, gratitude to those who have shared in the writing and producing of this magazine, gratitude to readers, and gratitude to those who make publication financially possible.

We hope the year ahead will be a good one. Our priority is already established: to bring the magazine to a wider circle of readers and subscribers throughout the church. We believe this can be done. Our readers are our best advertisement.

LETTERS

The Next Presiding Bishop

Thank you for providing a forum for the exchange of views on the important matter of what is hoped for in the next Presiding Bishop. I take issue with only one of the five prerequisites listed in the editorials of September 18th and 25th. I see no reason to require that the next Presiding Bishop be married.

One of the editorials states that no doubt the day will come when the American church might have a celibate Primate, but we do not believe that day has come yet. Many times our church and our society have been told to wait until

The Key

Not stars enigmatic,
Not history erratic
Confound us this grace,
Which Jesus prismatic
Shows us the trace:
God's steady purpose
Redeeming our race.

Elizabeth R. Sites

the time is right for many salutary changes. These cautions have usually been given by those whose circumstances are not affected.

How do you propose that we know when the time is right? The saints of the church have always been those who know that God's time is now.

A fully mature and effective adult Christian life is as much a possibility for the celibate as for the married person. The church has never correctly taught otherwise.

(The Rev.) CARL S. SHANNON, JR.
St. Andrew's Church

Pearland, Texas

Austere Chapel

Your Texas correspondent expresses regret that the little chapel at the Anglican Center in Rome doesn't really keep us up with the Romans [TLC, Sept. 25]. May I assure him, as one who has served and celebrated in that chapel, that it is entirely in good taste with simplicity that is a pleasant contrast to other things ecclesiastical in the Eternal City.

As a matter of fact, even the Texan might blush at the luxury of the spacious rooftop apartment occupied by the Center in one of Rome's most accessible areas. We can leave it to the Episcopal parish church, St. Paul's Inside the Walls, to show forth ornate architecture.

Incidentally, some Texas oil money would be welcome in both places.

(The Rev.) JAMES B. SIMPSON
Editor

The *Anglican Digest*
Eureka Springs, Ark.

It was inevitable, I suppose, that the Anglican Church would, in some place, experiment with the current high tech fashion for the design of a chapel [TLC, Aug. 21]. The chapel in the Anglican Center in Rome in the Palazzo Doria demonstrates a lively susceptibility to fad.

Church designers will, of course, continue to seek themes that express contemporary experience, but the fashion of using styles found in drafting rooms, factories, and laboratories is synchronous with the American period of pop art, which is not at all an art form based on poverty, but on consumerism and advertising.

Does this chapel design, offering a laboratory bareness (but not its functions), truly express poverty of place and spirit and a desire to say that worship is done in the poorest of places? We know that in the poorest places, human yearning and imagination have taken any means at hand to embellish the place of worship.

Perhaps the chapel in the Anglican Center does attempt to express an oppo-

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sition to Renaissance architectural adornment, rather than an environment of poverty. In that case, the chapel should reflect contemporary simplicity and beauty more appropriate to the Anglican experience.

HELEN M. ARNDT, Member
Commission Church Architecture
Diocese of Colorado
Denver, Col.

Women Priests

Despite Mr. Whalon's opinion [TLC, Oct. 2] that the Anglican Church of Uganda can "teach Rome something about serious commitment and doctrinal strength," I'm afraid that it is unfortunately true that Anglicanism *as a whole* is in a doctrinally weak position.

As for women priests: Rome, if and when she priests women, will not come to that step "the same way we did." Should Rome ever take such a step, it would be long after the winds of feminism have died down — and not for the sake of demonstrating the equality of the sexes, which has nothing to do with the matter.

I suspect that the pope will look to our church as an example of what *not* to do, as he observes the schism, unrest, and confusion into which our church has been plunged. This is the Holy Spirit?

(The Rev.) EMILY GARDINER NEAL
Deacon
Convent of the Transfiguration
Cincinnati, Ohio

Jury Duty

Fr. Garrett has raised a number of serious questions about clergy serving on juries [TLC, Sept. 25]. He said he had spoken to a number of other clergy, and he expressed dismay that they had managed to "get out of" jury duty. He implied that there are few valid reasons for refusing to serve and that clergy have expertise to offer.

I can relate only my own experience. After relocating to New York City several years ago, I received an inquiry as to my availability for jury duty. As a clergyman, I was also advised that I could exercise an exemption based on that status.

I spoke to a number of lawyers and people who had served on juries. From these sources, I was told that trial lawyers generally did not want clergy on juries and would exercise their privilege of peremptory dismissal to eliminate them. Why lawyers feel this way, I do not know; but it was suggested that they did not want jurors who might be able to develop a line of evidential or moral reasoning independent of, and different from the lawyer's line of argument.

I concluded that I would probably spend my two weeks of jury duty sitting unproductively in the central jury room,

being interviewed for juries but never impeached. That seemed to be poor stewardship of my time, so I elected to exercise my exemption.

I felt then and still feel that I made a responsible moral decision in light of the facts available to me.

(The Rev.) GREGG D. WOOD
Director of Pastoral Care
St. John's Episcopal Hospital
Smithtown, N.Y.

It seems to me that participation in court tends to hinder the liberty of the church to speak to one and all of the Word of God, be it salvation, encouragement, judgment, or instruction. A minister in court is not likely to be available to his own people when needed, nor is he likely to be able to bring comfort to a household that has lost a case when he was in court.

Ministers, by virtue of their call, need to avoid being put in or getting into situations where they are seen to make judgments without recourse to pastoral care.

(The Rev.) THOMAS F. HUDSON
York, S.C.

Today's Victims

Even the best revolutions are flawed, and many innocent suffer for identification with the losing side. Archbishop Runcie's appeal for Fr. Gleb Yakuin and other non-conforming Russian believers [TLC, Sept. 11] might remind clerical "revolutionaries" that innocent Christians, the politically nonaligned, end up as victims in Marxist tyrannies — as in Cuba, Albania, Ethiopia, USSR.

Some argue that the papist churches deserve retribution for creating past injustices. However, it is usually the pious common folk and the lower status clergy who bear the brunt of persecution for issues of faith, rather than power. This was true in Tudor England.

The Society of St. Stephen, the U.S. adjunct of England's Keston College auxiliary called Aid to Russian Christians, is organizing parish groups for prayer and aid to countless numbers of martyr priests and laity in the USSR. The goal is to seek peace with the enemies of Christ — and their conversion — and to do good to all, especially "those of the household of faith."

C.G. DAVIDSON
Detroit, Mich.

Not a Page

Please continue the fair, enlightening, compassionate Christian path you have trod with THE LIVING CHURCH. I wouldn't want to miss a page.

BOB BRITTON
La Grange, Ill.

} Thank you; we'll keep trying. Ed.



Short & Sharp

By TRAVIS DU PRIEST

DOES GOD ANSWER PRAYER? By Peter Baelz. Templegate Publishers (302 E. Adams St., Box 5152, Springfield, Ill. 62705). Pp. 122. \$6.95 paper.

Not since E. Herman's classic *Creative Prayer* has there been such a sensible and helpful understanding of what prayer is and is not. The Dean of Durham (England) gives fresh perspectives on God's presence, God's desires for us, and the fruits of prayer. A book to be preached, used, and lived.

1984 ANGLICAN CYCLE OF PRAYER. Edited by Charles H. Long. Forward Movement. Pp. 128. \$1.75, or ten for \$1.50 each, paper.

The newest edition of this yearly guide to intercession throughout the Anglican Communion. Names of dioceses, provinces, and bishops, along with the bishop's prayer requests, from all over the world. To be used in conjunction with parish, diocesan, and personal prayers.

LONELINESS AND EVERYDAY PROBLEMS. By Eugene Kennedy. Image Books. Pp. 156. \$3.95 paper.

Reprints the author's (head of psychology at Loyola University, Chicago) two earlier books, *Living with Loneliness* and *Living with Everyday Problems*, in one volume. Christian and practical.

INTERVIEWING IN THE CALLING PROCESS: Suggested Guidelines for Parish Calling/Search Committees. The Church Deployment Board of the Episcopal Church. The Episcopal Church Center. Pp. 24. No price given.

An updated version of a helpful booklet for laypeople who have been chosen by their parish to select and elect a rector. Suggestions on interview preparations, arrangements, and procedures.

ROME & REFORMATION TODAY: How Luther Speaks to the New Situation. By James Atkinson. Latimer Studies 12. Latimer House (131 Banbury Rd., Oxford, England). Pp. 36. £1.00 paper. **JESUS THROUGH OTHER EYES: Christology in Multi-Faith Context.** By C.A. Lamb. Latimer Studies 14. Latimer House. Pp. 36. £1.25 paper. **CHURCH & STATE UNDER GOD.** By

James Atkinson. Latimer Studies 15. Latimer House. Pp. 52. £1.25 paper.

Three pamphlets, well printed and bound, on various topics of scholarly interest produced by well known members of the Theological Work Group, Oxford. Each includes notes and a list of other Latimer Studies publications.

HOLY COMMUNION FOR CHILDREN. By Shan Glandon and Joan Lippa. Forward Movement. Pp. 31. \$2.25 paper.

An attractively printed booklet to help children experience Holy Communion more fully. Rite II text of the Eucharist used, along with prayers and commentary. Strong on the Word and intercessory prayer. Less effective on receiving and understanding communion. Lovely photographs.

TOUCHSTONES FOR PRAYER. By William P. Roberts. St. Anthony Messenger. Pp. vi and 98. \$2.95 paper.

Simple, directive, creative. Asks readers to touch base with six biblical prayers: Abraham, called to a new land; Moses, challenger of kings; Jeremiah, full of joys and woes; Jesus, who addresses God as "Abba, Father"; Paul and Mary, praying disciples.

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Panama Chooses Bishop

The Rev. James Hamilton Ottley, a native of Panama, was elected Bishop Coadjutor of that diocese on September 24 after three prior meetings of the diocese had failed to achieve an election. As Bishop of Panama, he eventually will succeed the Rt. Rev. Lemuel B. Shirley, who has served in that post for 11 years.

Fr. Ottley, 47, was born in Colon and graduated from the Seminary of the Caribbean. He was ordained to the priesthood in 1964 and has served his entire ministry in parishes and chaplaincies in the Diocese of Panama. He is active in provincial affairs, serving as secretary of Province IX, as a regional Christian education coordinator, and as provincial representative to the Executive Council of the Episcopal Church.

The bishop-elect is married to the former Lillian Garcia. They are the parents of four children.

Episcopal Conference on Hispanic Affairs

What is, in terms of sheer numbers of people, the largest migration in human history? Many participants in the conference "Latin America in the 80s" were surprised to learn that it is the present influx of Hispanic Americans into the U.S.

The migration includes many from Mexico, but varying numbers of people from every other Latin American nation, and includes legal immigrants, refugees, illegal aliens, and those who came as temporary visitors but remained. It includes rich and poor, young and old, devout believers of various churches, and vast numbers of the unchurched. It is a major missionary challenge, as was repeatedly said, and also a challenge in terms of social, political, and economic assimilation within the U.S.

The conference was sponsored by the Presiding Bishop and arranged by the office of the Rev. Herbert Arrunategui, national Hispanic officer at the Episcopal Church Center. After Evening Prayer at St. John's Church and a reception on the roof of the Washington Hotel, looking down on the White House as the sun set, the Most. Rev. John Allin welcomed participants to this conference, the first of its kind.

They included approximately 50 persons, — bishops, other clergy, and laypeople from many parts of the U.S. and Latin America. The gathering gave

them the opportunity to consult together, to meet with outstanding authorities on Latin American religious and secular affairs, and to make recommendations for the future work of the Episcopal Church with Hispanic people in the U.S.

The introductory speaker Sunday evening was the Hon. Val T. McComie of Trinidad and Tobago, assistant general secretary of the Organization of American States (OAS). Discussing the grave problems of Central America, he expressed disquiet at national policies for human rights. "Human rights are natural rights," he declared. "They do not need to be conferred by the policy of some nation."

Monday and Tuesday, the sessions continued in OAS meeting-rooms. Major speakers included the Roman Catholic Archbishop Marcos McGrath of Panama and Dr. Cecilio Arrastia of the department for Latino Mission of the United Presbyterian Church. Both remained throughout the conference, assisting in discussions and responding to questions.

Archbishop McGrath, a tall gray haired, commanding figure has long served as communicator between the Latin American hierarchy and the English-speaking world. A native of Panama, he was recently honored at Notre Dame University as the outstanding alumnus of the year. He made a comprehensive survey of the recent religious and secular history of Latin America as a whole, and deplored the ignorance of North Americans regarding their Southern neighbors. Particular attention was given to the *comunidades de base* (base communities) recently developing among Roman Catholic laypeople. Somewhat related to these, the archbishop noted, there has been a recent increase in aspirants to the priesthood.

Dr. Arrastia spoke with great feeling of the physical, human, and spiritual wealth of Latin America in the past and contrasted this with the present situation. "The dream of Bolivar and other liberators has become a nightmare," he stated. Hispanics who come north, often find that their problems have followed them as, in many cases, they are marginal employees who lose their jobs in times of recession. He concluded with an urgent plea for Christian humanism.

Participants could not help but be struck by the contrast between the archbishop's soft spoken and factual presen-

tation, and Dr. Arrastia's dramatic and highly animated delivery. Dr. Marina Herrera, consultant for Roman Catholic intercultural education, enlarged the vocabulary of the participants by declaring, "In anthropological study, the difference is well known between high context and low context presentation."

When asked which was which, she responded, "When the hands say more than the words, it is high context." Meanwhile the conference burst into laughter as Dr. Arrastia conspicuously attempted to sit on his hands.

Discussion periods for small groups and for the whole conference were arranged, and on Tuesday panel discussion provided opportunities for a number of experts. These included Ambassador Eugene Douglas, U.S. coordinator for refugee affairs and an active Texan churchman, who urged that churches help people understand that the present influx of refugees is not going to alter drastically the economic or social life of this country.

Many practical suggestions for the Hispanic work of the Episcopal Church in this country were expressed during the latter part of the conference. Bishop Maurice Benitez of the Diocese of Texas asserted that to have regular services in Spanish is important, even if many or most of the local Hispanics usually prefer to worship in English.

"When a Spanish service is listed on the bulletin board, it says 'Amigo' to Hispanics. They know they will be welcome in that parish." This observation was confirmed by others.

Wider consciousness of Hispanics throughout the church was urged, as was greater attention to Hispanic church history and spirituality in our seminaries. Women's organizations, youth camps, and college work were all noted as fields which can involve great concern for Hispanics. Conference findings will be reproduced for wider circulation by the Episcopal Church headquarters in New York. H.B.P.

Mexican Bishop Jailed

The Rt. Rev. Jose Guadalupe Saucedo, Bishop of Central and South Mexico, has been jailed in Mexico, reportedly over a dispute with a former priest and allegations of fraud against the Mexican government.

Presiding Bishop John M. Allin has sent the Rt. Rev. G. Edward Haynsworth from the Episcopal Church Cen-

ter and the Rt. Rev. A. Donald Davies, Bishop of Fort Worth, to Mexico to make inquiries and undertake any necessary mediation. Bishop Allin also has spoken with U.S. Ambassador James Gavin. The Church of England has begun inquiries through Great Britain's foreign office.

Shortly after he had spoken with Ambassador Gavin, Bishop Allin said, "The troublesome situation facing Bishop Saucedo in Acapulco is, I believe, one that has grown out of an accumulation of misunderstandings rather than out of wrongdoing. It is my hope that a speedy resolution will be effected. Bishop Saucedo has been an Episcopal bishop for 25 years. He has shown strong and positive leadership during a time of growth and development for the Episcopal Church in Mexico.

"I believe the outstanding record of Bishop Saucedo speaks for itself. He has my support and concern in this present crisis."

Church to Become Nightclub

The Church of the Holy Communion was founded in New York City in 1845 by the Rev. William Augustus Muhlenberg, who was considered by many to be the most distinguished Episcopal priest of that era. The building itself, designed by Richard Upjohn, was a pioneering achievement of early Gothic revival.

It was the first parish in this country to have a choral celebration of Holy Communion every Sunday, and a remarkable program of social and charitable services, including the Fresh Air Fund, was established there.

The first American Episcopal religious community, the Sisterhood of the Holy Communion, was organized at the church. Dr. Muhlenberg went on to found St. Luke's Hospital, which became a prototype for Episcopal hospitals everywhere.

A different sort of history is being made currently at the Church of the Holy Communion, according to the September 19 issue of the *New Yorker* magazine, which reported that the old church building "will soon be Limelight, a dance club and 'entertainment complex.'"

Upon entering the building, a prospective patron will pay admission at "a replica of a confessional booth," according to the *New Yorker*. A bar "made out of old church furniture" will be located upstairs.

The club's promoter divulged plans he has for what he called "that huge stained glass window with the picture of Jesus." "With holograms and lasers," he said, "we'll be able to make it seem like that figure is walking around in the air.

"Now, the pipe organ is going to slide open on tracks to reveal the stage, and the altar is going to ride out on tracks.

The altar lid will open and there'll be another unbelievable lighting system. . . . And then, using video technology and holograms, we'll make a giant face appear on the ceiling. . . . I won't say it's an evil face, but it's pretty scary — [it] will descend out of the ceiling and the mouth will open and this lava stuff will come out. Meanwhile the whole place will turn bright orange."

Limelight plans to operate under the slogan, "A Blessing in Disguise," according to the *New Yorker*. Peter Gatien, who is developing the nightclub, told the magazine that he chose the Church of the Holy Communion because of its architecture. "Churches have the best — the most careful workmanship," he reportedly said. "They're great buildings."

Two officials of the Diocese of New York were uncertain as to when and to whom the church building was sold, but it is believed to have been sold about five years ago. The diocesan spokespeople refused comment on the *New Yorker* story, as they said they had not seen it.

Former Trinity Rector Dies

The Rev. John Vernon Butler, rector of the Parish of Trinity Church in New York City from 1966 to 1971, died September 19 at his home in Montclair, N.J. He was 77.

Dr. Butler, who was born in Worcester, Mass., was curate at Trinity's Chapel of the Intercession from 1931 to 1933, and was serving as dean of the Cathedral of St. John the Divine in New York when he agreed to become Trinity's 14th rector.

Upon his institution, the Rt. Rev. Horace W.B. Donegan, then Bishop of New York, noted that Dr. Butler had become "rector of the parish to which, in all Christendom, the Lord has entrusted the most talents (the largest endowments), and from which the Lord will require the most by way of accounting in stewardship."

Although his tenure was brief, his impact upon the future shape of what some consider to be one of the most influential parishes in the world was immense. The "One Peppercorne Report," prepared under his administration, analyzed and identified the needs and directions for a "turning around" of the parish, which set its goals for decades to come. It included among other things the elimination of Trinity's "chapel" system, which was completed in 1976, and a renewed focus on outreach.

Dr. Butler was noted for his ecumenical work. He served on the general board of the National Council of Churches from its inception; as chairman of the committee on Christian-Jewish dialogue; and as vice-chairman of the joint commission on ecumenical relations of the Episcopal Church. In addition, he chaired the standing committee

of General Theological Seminary, was a trustee of the Church Pension Fund and Seabury Press, and served on numerous boards. Dr. Butler was a deputy to five General Conventions.

A graduate of Amherst College and General Theological Seminary, John Butler held honorary degrees from Ripon, Amherst, GTS, Brown, Trinity, and Hobart and William Smith. He served a number of parishes in his long tenure in the priesthood: Christ Church Cathedral and St. Peter's Church, Springfield, Mass.; St. Martin's Church, Providence, R.I.; and Trinity Church in Princeton, N.J., in addition to the three New York City posts.

Dr. Butler is survived by his second wife, the former Ruth Towner, whom he married in 1969, and two daughters, the children of his first wife, the late Mary E. McKee Butler. He also leaves two stepchildren, a sister, and 14 grandchildren.

Major Changes Envisioned

In a report to be debated by its General Synod in November, the Church of England has been challenged to consider a radical reshaping of its ministry. The report, "A Strategy for the Church's Ministry," by the Rev. Canon John Tiller, predicts the end of the traditional Church of England parish, led by one fully-paid ordained man.

Instead, the church must move to a system of local, shared ministry if it is to remain accessible to the majority of English people, according to Canon Tiller. Clergymen will have to relinquish their positions of power and congregations will have to take on more responsibility, according to the report's author, who also called for an end to the patronage system and the parson's freehold. Church members, he said, such as lay-readers, will have to be ordained.

Canon Tiller has predicted that "every vested interest" will unite against his conclusions, but he said he puts his hopes in those people who have "discerned a new mood in the church on the subject of different sorts of ministry," according to the *Church of England Newspaper*.

Recent statistics have been interpreted to mean that the Church of England no longer has the clerical manpower to maintain its present parochial structure. Noting that the number of full-time diocesan clerics has declined from 15,488 in 1961 to 10,789 in 1982, and that the target of between 400 and 450 ordinations a year to the full-time ministry is unlikely to succeed (there were about 300 annually from 1977-82), Canon Tiller said that if women were to be ordained to the priesthood in England "in the very near future," then the traditional policy of a full-time priest in every rectory again would be a realistic option.

BRIEFLY...

The increasing number of kidnappings and violent crimes against children and the growing problem of missing children has led Laurella Brough Cross, a member of the congregation of St. John's Cathedral in Denver, to write and publish *Jenny's New Game: A Guide for Parents*, which features a method she has devised to help prevent kidnapping. The basis of Mrs. Cross's book is a non-threatening game she developed to "kidnap-proof" her own seven-year-old twins. It teaches children how to handle potentially dangerous situations, according to *The Open Door*, St. John's newsletter.

The Rt. Rev. Richard Rutt, Bishop of Leicester, showed off some examples of his knitting at an exhibition in Bradford, England, recently, according to the *Church of England Newspaper*. On display at a local museum were a jacket, a scarf, and the bishop's very best miter, enhanced by silver and gold threadwork. national knitting experts found very impressive. "I have no idea why people are so surprised when they learn that I knit," said Bishop Rutt. Mrs. Rutt said both she and the bishop enjoy the craft. "My husband has knitted two miters," she said proudly, "his best one for this exhibition and the other one he uses for work."

Entertainer Sammy Davis, Jr., is the on-camera presence in a straightforward public service announcement on AIDS, acquired immune deficiency syndrome, that the Episcopal Church and the Church Center office of communication have produced. The disease has caused a tremendous amount of fear-filled rumor and backlash directed against homosexuals. Mr. Davis's announcement seeks to clear away misconceptions and urges victims and those worried about the disease to call 1-800-342-AIDS, an information hotline, for facts.

In Scotland recently, all the bishops of the Scottish Episcopal Church and the Roman Catholic Church were among the signers of a strongly worded letter calling on the government to engage in serious debate on what the letter called "a whole new generation of nuclear arms." Britons now face a situation in which, with the concurrence of their government, "Cruise missiles are about to be deployed on British soil," the communication said in part. "The government is pursuing this course in the face of seri-

ous and informed opposition from people in all sections of society. Opinion polls have shown that probably half of Britain's population is against the deployment of Cruise." The religious leaders noted that without public debate on important issues, "decisions of life and death become concentrated in the hands of fewer and fewer to whom any questioning of authority is unacceptable."

In a little-noticed action on September 22, the U.S. Senate voted to repeal the 116-year-old ban on funds to support a U.S. mission to the Vatican. Sen. Richard Lugar (R-Ind.) said he anticipated that President Reagan would take action on the matter "once this impediment is removed." The vote has come under attack from such agencies as the National Council of Churches, the National Association of Evangelicals, and the American Jewish Congress on the grounds that such ties would show an official preference for one religion over others.

Parishioners of St. Catherine's Roman Catholic Church in Milwaukee, Wis., have come to the defense of a suspended 63-year-old priest who has been accused of violating the seal of the confessional.



All Saints Church in Pasadena, Calif., was the setting this summer for five weeks of filming "Mass Appeal," a movie starring Jack Lemmon. The film, which was based on a highly-praised Broadway play, attempts to explore tensions in the Roman Catholic Church between old and new ways through portraying the personal interaction of a senior priest and his young associate. During a break in the filming, Mr. Lemmon and co-star Zeljko Ivanek posed with All Saints clergy. From left, seated: the Rev. George Regas, rector; Mr. Lemmon; Mr. Ivanek. Standing: the Rev. Dennis O'Pray; the Rev. Henry Ewan; the Rev. Frannie Hall; and the Rev. David Perry.

Fr. Arthur Baertlein has been suspended by the Milwaukee Archdiocese and his case is being investigated currently by the Vatican. In July, a parishioner alleged in a signed statement that the priest had used his refusal to grant her absolution in a homily in such a way that she recognized herself. Removal of the pastor and appointment of a temporary administrator has set off a storm in the parish. More than 200 attended a parish council meeting to protest their priest's abrupt suspension and the archdiocese's initial failure to explain the action, and 1,600 people have signed petitions asking for Fr. Baertlein's reinstatement.

In what has been called one of the firmest Roman Catholic Church statements ever issued on the subject, Pope John Paul II recently attacked all forms of contraception, saying that the use of artificial birth control must be condemned in all cases. Addressing priests attending a seminar on "responsible procreation" in Rome, the pope said, "Contraception must objectively be judged so illicit that it can never for any reason be justified."

Harvey S. Price, who heads Industrial Biotechnology Association, a group of major genetic engineering companies, recently warned industry members that opposition from religious leaders could "foreclose activity" on genetics research and urged them to respond by establishing a dialogue with church critics and the general public. Citing a broad-based coalition of religious leaders who urged Congress last June to ban all research that could alter genes affecting human heredity, Mr. Price pointed out that such action by "a small group of objectors" could hinder what promises to be "a most rewarding field" financially for the companies.

Bard College, Annandale-on-Hudson, N.Y., has been awarded a three-year grant of \$1,256,000 from the W.K. Kellogg Foundation of Battle Creek, Mich., to undertake a major scientific demonstration which may result in reducing the incidence of low birth weight and birth defects in babies born to teen-age mothers. These factors have been associated with the learning and behavior disorders that underlie rising rates of school failures, teenage crime, drug addiction, and suicide. "What's astonishing," said Leon Botstein, Bard's president, "is that we already know how to prevent these problems. The multiplicity of research findings, though, are not being integrated and applied in practice in many instances."

Dressing Up

The life of Christ will pinch and chafe us like a new pair of shoes until we get used to it.

By ROBERT S. DENIG

For several years now, I have had a fantasy, an idea I wanted to try out in church. I would like everyone to come to church on a Sunday near Halloween — the eve of All Saints' Day — dressed up in a costume — a church full of pirates and cowboys and fairy princesses, a church full of ghosts and goblins, Frankensteins, and, who knows, maybe a priest or nun or two.

I heard of a parish that did that once, and I have always thought it sounded like a neat idea. So last year I tried out my idea on two usually trustworthy critics, my wife and my senior warden. Let me put it this way: they were less than overwhelmed by my idea. Both responded with what turned out to be a rather incisive question, "What for?" Unfortunately, other than thinking it was neat, I found I did not have much to say.

But lately I have been thinking about my idea again, and now I know "what for." This year I will be ready for my critics. We all ought to dress up in church sometime to remind us that, in a way, this is what the saints did.

Of course, dressing up on Halloween doesn't have much to do with the saints. The dressing up is a playful carryover from medieval customs to scare the spirits of the dead away and from the Roman saturnalia which, for a night, turned society on its head: the beggar became a king and the scullery maid a great lady. (In the days before social mobility, it relieved a lot of pressure.)

But whatever the motivation, Halloween revelers and saints do something

very similar: they make some external changes — put on a different outfit, if you will — which, so often, makes them more the self they deep down desire to be.

Why do children so often opt for being monsters on Halloween or supermen or graceful, beautiful queens? Do you remember what it was like to be a child: the powerlessness, the awkwardness, the sense of being a homely, no account misfit, or a pawn of one's parents? Yet, children know, deep down, that there is more to each of them than that. They yearn for a bit of the power, the beauty, the sense of having it "all together" which they know will make life worthwhile.

So, for one night, they become those beautiful, powerful, take charge, and even scary people they feel certain they were meant to be. (A somewhat timid and withdrawn child, I always had a penchant for fairly "macho" costumes on Halloween: pirates, gangsters, that sort of thing — except for one year when I went as a box of laundry detergent.)

Saints are on to the same idea. Driven by a sense that there is more to life, that life can be larger, more peace-filled and abundant, they make the external changes that will make them someone else, or, to be more precise, that will make them their own true selves. They change their clothes, if you will, sometimes quite literally.

Francis of Assisi, the bon vivant, exchanged his silks and satins for a friar's rough brown robe, not to abandon the good life but, at long last, to find it. I think of Ambrose, the Roman governor, who desired to serve the people and ended up shedding his military uniform and putting on the vestments of the Bishop of Milan. I think of all the saints whose quest to become what they

sensed they were meant to be led each to don a pilgrim's cloak, the smock of a doctor or nurse, a missionary's garb, Brother Lawrence's scullery apron, a monk's robe or simple working clothes. Of course, the change didn't *always* mean a change of actual dress.

Scripture often describes the mysterious transformation which takes place in the lives of saints, both great and small, in just such sartorial terms. Legion, the madman Jesus healed in the wilderness, is described as being "re clothed in his rightful mind." And, in the Book of Revelation the saints are referred to as those who are dressed in long, white robes, robes washed in the blood of the Lamb.

Paul the Apostle is perhaps most to the point when he writes to the Galatians, "For as many of you as were baptized into Christ have put on Christ" (Galatians 3:27). This is a useful image for those of us who spend far too much time in the tattered rags of what we have made of the lives God has given us, the hopeless homespun of our own works.

More often than not, Christianity works from the outside in, not the other way around. The sense of renewal and salvation generally follows, not precedes, the act of repentance and commitment, of taking a chance on a new way of living. If, then, that is the case, what are we to put on? What did those saints, whose lives have made a difference, add to their lives? What made their lives sparkle and shine, and make sense? As St. Paul said, they just put on Christ. That is, they took seriously the gift given in baptism: namely, Christ's life, his way of the cross, his status as beloved child of God.

Of course, it is actually more involved than that. There were stages of self-examination, of purgation, of illumina-

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tion, and of the awful “dark night of the soul” before those saints knew the peace which passes understanding. But it is a pretty fair summary of the process to ask: in terms of my unique makeup, in terms of the questions that especially puzzle me, in terms of my gifts and skills, in terms of the challenges I face, in terms of the fears that haunt me and the hopes which keep me going, what would Christ do in my situation here and now? Then do it. That is what Francis did, more or less, and Ambrose and Mary and all those saints as well.

Don't get me wrong: we do not have the power to become Christ-like all on our own. Rather, his life was already given us in baptism. It is when we make the effort, though, to claim that gift, to make his life our own, that the Holy Spirit can work the glorious transformation within us.

The little girl in the princess outfit, to make the picture complete, must move with a bit of grace — at least, pretend to do so, if she doesn't know how. And what do you bet, she learns a little gracefulness in the process! The skinny boy in the pirate suit has to make like Blackbeard or Jean Lafitte or Captain Kidd. And while he may not swagger the day after Halloween, still his steps may be a little bolder, a little more confident — for his night on the high seas.

That is the way it was with many of the saints, and the way it is to be with us. To put Christ on, to put on “Christ-suits,” if you will: we are to call God our Father and act as though we meant it, as though we trusted him as our Father because that is what Christ would do. We must play the part.

In the midst of all the dismal prognostications of destruction, we are to hope in the future, not because mankind deserves our confidence, but because God does. For the Christ we are clothed to imitate faced betrayal and destruction too.

We are to love one another and love ourselves without weariness or despair because Jesus loved us and loves us still. No other reason, no justification, no rational explanation do we need. He loves us, that's all, and we, one way or another, bear his mark upon us.

It will not be easy. The life of Christ will pinch and chafe us like a new pair of shoes until we get used to it. And the world, which has so long denied him, may not much appreciate what it sees of him in us. But I would be willing to bet that the fairy princess' experience, the fierce pirate's experience, the experiences of Francis and Ambrose and all the saints will be ours as well.

There will be a new gracefulness in our step, a new boldness, too. But what is more, we will have a firmer hold on that larger, peace-filled, abundant life for which we have been yearning. But then, I cannot prove it to you, can I? Only you can do that.

SAINTS: Suffering and Triumph

Are saints a harmless bit of medieval trivia?

By R. FRANCIS JOHNSON

Our imagery of saints has purged them of blood. Our saints are radiant; their halos glow; their garments glisten. We have forgotten that saints “have washed their robes and made them white in the blood of the Lamb” (Revelation 7:13-14).

Saints befriend us. Their names halow our churches. Patron saints protect the traveler, the sailor, the sick, the birds and beasts, and our churchyard herb gardens. Their emblems hang from our necks and from our cars' rearview mirrors. However, the “blessed are those who are persecuted for righteousness' sake” (Matthew 5:10).

Are saints a harmless bit of medieval trivia? An unsophisticated expression of Christian faith to be tolerated in Latin America or in our own immigrant ghettos? Or just a bit of lore to interest needlework guilds?

Hardly. The reading from the Book of Revelation makes saints central to the final triumph of God. The four angels who would harm the earth and sea and trees are stayed from executing their harm until the saints have been sealed upon their foreheads. It is the saints who proclaim that salvation belongs to God enthroned in majesty, and to the Lamb. It is saints who give evidence of the final healing of creation, when hunger and thirst and scorching sun and tears are no more.

Saints restore the harmony of humanity; they constitute the great unified throng which joins the seed of Abraham with a multitude that no one can number, from every nation and tongue. This saintly multitude numbers 144,000 from

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the tribes of Israel: that is, the 12 tribes of Israel multiplied by 12 multiplied by 1000, now joined by every shape and color of human being.

No longer a babble of conflicting voices, but one harmonious chorus, these saints chant: “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen.”

Surely then, saints are not antiquated trivia for Christian faith. They are essential. The destiny of the universe is linked to their presence and to their song.

But the saints who are essential to Christian faith have washed their garments in the blood of the Lamb. They have traveled the way of the Cross. In the Book of Revelation, the vision of God enthroned amongst the saints places the Lamb, the Lamb whose blood was shed, in the midst of that divine throne.

God's ultimate triumph embraces all humanity and all of nature — redeemed from thirst and hunger and tears, but at the infinite cost of God's own descent into our human life, its reality, its suffering, and its blood. Sainthood is not an easy detour around the way of the Cross.

Thus celebrating the Feast of All Saints ties us to more than the memory of our loved ones and their graves. All Saints' Day binds us to the richness and to the wretchedness of all humanity, with whom we long to surround the throne of God. May the blood of the Lamb wash our garments white, help us to walk alongside all who are bruised, and finally bring us and that unnumbered throng before the throne of God, to serve him day and night within his temple.

Religious Reading

By stretching our pastures and by allowing
good, strong literature of the past and present, we move
from milk to solid foods.

By TRAVIS DU PRIEST

Several years ago, I accompanied a group of students on a day-long symposium at another college, a college, which, it turned out, was much more fundamentalist in its interpretation of Christianity than our own. On the way home, the students struck up a conversation, the gist of which was the courageous religious stance of the college we had just spent a night and a day at.

I asked them what they had noticed that led them to their conclusions: even though they didn't agree with all the regulations, they had been impressed with the fence around the campus; the no smoking, no drinking, no dancing regulations; the 11:00 o'clock lights out and no noise policy; and required chapel attendance.

The next day in class, the discussion continued, partly by way of a report to the whole class. In that context, several students and faculty raised questions, asking those students who were impressed by the "visible Christianity" of the other campus why, exactly, that way of life was more religious than our way on our campus, which allowed for far more individual choice and moral discretion. Upon consideration, several students changed their minds, or at least became more cautious with their own use of the terms "religious" and "Christian."

I tell this incident not to explore it *per se*, but to set the content for our subject at hand: religious reading.

As a parish priest and part-time chaplain to a group of sisters, and from time to time counselor to college students, I am asked occasionally for reading recommendations. Most of these requests are for "religious reading" or "specifi-

cally Christian literature," to use the two phrases I hear frequently. Now, even though I hear these requests often, I confess that I'm still a bit startled when they come up, just as I was when I heard students talking about how much more religious one campus was than another.

Besides being a priest, I'm also an English teacher. I read a good amount, especially short stories, poems, and essays, along with reviews and criticism. I teach literature classes, I read stories to my children, I write a bit of poetry, and I talk a lot about literature with my wife, who also teaches English and with whom I have team-taught on several occasions.

My being mildly startled at requests for religious reading, I have come to realize, reflects a personal attitude — for me, reading is itself a religious activity. Mircea Eliadé, a professor at the University of Chicago Divinity School, puts it this way — the act of reading is an "escape from the historical present," and it is normal "that moderns should seek to satisfy . . . inadequately satisfied religious needs by reading certain books that, though apparently 'secular,' in fact contain mythological figures camouflaged as contemporary characters . . ." (*Rites and Symbols of Initiation*).

But many who ask for religious reading are making strong distinctions between religious and non-religious literature, as the students had between "more religious" and "less religious" campuses. Just as at first the students could see little religious perspective on our campus, many who ask for religious reading find, or fear they will find, little or no religious edification in humanistic literature, such as the plays of Shakespeare or the novels of Jane Austen or the poetry of Richard Wilbur.

The point here is not the precise content, but rather the method, the way we perceive and look at things. While there may not be anything inherently wrong

with specific regulations against smoking or drinking or dancing, they may not, by the same token, be necessary for the practice and perspective of Christianity. Many would say, and I would join them, that a college which allows an individual to make his or her own moral choices within the context of instruction and guidance and concern and forgiveness is equally religious to the college which sets forth rules which must be followed, under the aegis of Christianity.

Likewise, while much Christian and specifically religious literature is excellent — particularly that of Lewis, Tolkien, Chesterton, MacDonald, Williams, Sayers, and L'Engle, for example — much of it is no more Christian or religious than much other literature — that of Faulkner, O'Connor, or of more contemporary writers, such as Berry, Welty, and Davenport, for example.

Throughout the Gospels, Jesus says, "Let those who have ears, hear; let those who have eyes, see." It's a matter of perception.

To see that literature, popular and great, is a cultural barometer of religious sensibility, as minister-teachers such as Amos Wilder and Nathan Scott have taken pains to show, takes some ground work and study, yes. But mainly, it's attitude, perspective.

To get Jesus' points — and they're still debatable — about the kingdom of God, one had and has to "read," not literally, but "read" in the sense of understanding similes, metaphors, analogies, and comparisons. One had, and has, to catch the sides of the comparison and explore them. To say that the kingdom of God is like making bread is not itself immediately "religious" just because it's a parable; the religiousness, the freedom and discovery, come in the reading, in the figuring out.

Let's take two examples, one from literature and one from popular culture. About a year ago, the sisters I work for and I would read a short story a week. All came from a course I had done on the fiction of southern women writers. What we consistently delighted in were the deep discoveries we made in our reading

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and discussion, many of which discoveries were related to specifically Christian issues of theology or personal journeying: the “crazy” sister in Welty’s “Why I Live at the P.O.” became a study in hostility and war; the young boy and old man in Elizabeth Roberts’ “On the Mountainside” were studies in quests for wholeness and peace; the young retarded “He” in Katherine Anne Porter’s story of that name was a study in prejudice and Christology; and on and on.

All of us in that group have been and continue to be fans of Tolkien, Williams, and Lewis; yet we found in this literature of our own time and place a reality, a profundity, a richness that brought us face to face with the questions, old and new, of our Christian faith. None of the stories handed us answers on silver platters, though ways and even some regulations were strongly suggested; yet the ambiguity itself became a religious celebration for us. Eudora Welty’s comment, “There’s absolutely everything in fiction except a clear answer,” we could attest to; yet working out our own interpretations, we found not unlike working out our own salvation.

Popular film “literature” also offers variety, challenges, and meditations.

Many have delighted lately in such films as “Star Wars,” “The Empire Strikes Back,” and “The Return of the Jedi,” all with allegorical conflicts of good and evil and with mythic overlays of the “Force” and the unlikely hero; or “E.T.,” a sensitive study in cultural prejudice.

Yet films of another level can be read with equal sensitivity, even though they, like much literature, are more ambiguous. A controversial film, such as “Body Heat,” for example, will not appeal to everyone; some would be offended by the language and the sensuous scenes. Yet hardly has there been a more evocative study of the purely demonic: the whole film burns with heat, fire, and red imagery; and the woman who seduces the leading man is calculating, ruthless, and destructive. Because evil is both attractive and difficult to perceive, I find such a film as “Body Heat,” a far more exacting picture of the demonic than the more allegorical “Rosemary’s Baby,” “The Exorcist,” or the score of other like-minded films.

So we come to the point. Besides accepting literature as a barometer, we see that the real issue is not *what* we read so much as *how* we read.

The obvious counter here is that trash is trash is trash, and no amount of clev-

erness or perception will turn pornography, literature or film, into edifying, much less inspiring, meditations. True enough. Yet a reader concerned with discernment and perception will be able to learn to draw the line.

My point is a different one: don’t rule out certain literatures from your spiritual reading simply because they do not present Christian vocabularies, allegories, or doctrinal clues. Concomitantly, beware of over-reading Christian allegories and juvenile fiction, which often simplify issues and offer easy, neat, absolutist, if not overtly sentimental, answers to difficult and complex situations. Such literature, good in and of itself, can foster in adults that attitude toward what is or is not Christian which we began with.

You broaden your range of literature not because what you’ve been reading, or felt you should have been reading, is bad, but because you want to grow in discernment and perception. The mature reader holds to God as the absolute, amidst ambiguity, not to platitudes of a certain body of literature as absolutes which separate him from the rest of life.

By stretching our pastures and by allowing good, strong literature of the past and present, we move from milk to solid foods. We apply our Christian selves — bodies, minds, and hearts — to literature, as to life, rather than receiving allegorical glimpses, even though exciting and truthful. Literature and strong examples from popular culture invite the reader or viewer inside and ask for participation in creating meaning.

Several years ago, my wife and I found it both stimulating and revealing to teach a month-long course on soap operas. By paralleling them with popular drama of the Middle Ages and by raising questions on motivation, love, marriage, villainy, and the like, we found even daytime soap operas to be fertile for critical discussion and religious and moral sensibilities.

Time and time again, people have said to me that they just are not gripped by fantasy or science fiction and don’t know where to turn. Several have been convinced that there is just no good writing which they can read since their taste does not run toward Lewis or Tolkien, despite the depth and ancient wisdom in their stories. Fear not.

There’s aplenty. What I’m tempted to say, though, and what I’ll say to end this essay, to those who ask what good religious literature to read is this: practice *how* to read first — join a book club, take a literature course, start a discussion group, read some of Lewis’s or Tolkien’s literary essays — then your question will change and you’ll find more than enough to read. And, yes, I’ll be more than happy to give you armfuls of suggestions.

The Bird Watcher

Three times from this wooden window
I have released it, frail thing
Of wings over water, to bear
Our worry: whether life is anywhere
Left on earth; and twice it has returned.
I am an old man now, grown
Weary with watching the waste of seas,
Weary of waiting for the bird
A third time, when the first coming
Brought us back nothing, and the second
One small silver leaf on a plucked twig.
But the pluck was new as spring,
As if somewhere a tree must have broken
The surface against the race of waves
And risen to green again. All the mated
Things with us are waiting impatiently:
The bird’s mate beats his wings
At the wooden window for release
From the ark. It is nearly dark.
Call the Flood ended. Somewhere the bird
Has found a lighting, a singing,
A nesting place such as we search,
And waiting for us, she will not return.

Nancy Westerfield

The Glorious Company

By HELEN FERGUSON

It is the Sunday nearest to All Saints' Day, and I am the layreader. I walk in procession with the rector, and after us come the Sunday school children, representing, on this day, the glorious company of saints. They group themselves in front of the altar, and the rector bids them welcome. He asks for minute biographies from some of the more familiar "saints," and they murmur their names and something about themselves.

No one can hear what they say, but to my eye they look rather sweet. I stop trying to hear, and let the reflections from the little gold cross that I wear play on the sleeve of my surplice. Three lights above my head cause three gold shadows to come and go as I move my arm.

My mother-in-law gave me the cross when I became a layreader. She was in a nursing home at the time, but she was interested to learn of my new responsibility. I took my vestments to the home and put them on for her to see.

"You need a cross," she whispered, and gave the family no peace until they had found one for me. She didn't like it.

"It should be . . . bigger."

"No, Mother, it is just right! I'm not a bishop, you know."

"Bigger . . . would be . . . better."

"Mother, I would look like a hippie!" But this was too hard for her to understand. She looked puzzled, shook her head. Then she gave up and closed her eyes, but she was smiling. "I am so proud of you."

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The little saints are singing now, about the shepherdess on the green. I remember how my mother-in-law used to bang that song out on the piano, shouting the joyous words . . . "And there's not any reason, no, not the least — Why I shouldn't be one, too!"

"Be what, Mother?"

"Why, eaten by a fierce wild beast, of course! What a way to go!"

But she was not to go that way. The beast nibbled away at her flesh, day after weary day, five years in a nursing home, until at last she slipped into the larger life.

When her body had decayed and her mind at last began to lose some of its grip on details, she would try to recite a poem she loved: "Some things grow lovely, growing old . . . old lace and ivory, old gold. . . ." She asked me to find the text for her, but I never did find it. With a sad smile, she would skip to the last line and murmur, "Why cannot I grow lovely, growing old?"

The young saints are leaving now, shepherded by the slim, lovely women who are their mothers. ("Why cannot I . . .") Far from here, in her own parish church, my daughter is guiding another little group of saints to their Sunday school room. ("I am so proud of you. . .").

But we are moving into the service, singing the Gloria, hearing the Collect. I move to the lectern to begin my reading. As I bend over the Bible, the little gold cross sends three bright reflections skittering across the page.

"The Lamb, who is at the heart of the throne, will be their Shepherd and will guide them to the springs of the water of life; and God will wipe all tears from their eyes."

The Rich Young Man

I certainly got the better of him.
Well, I suppose
For a moment
He attracted me.
With his talk about eternal life.

But in the end he came off second best,
Quite on a par
With his books,
His company
And his Galilean accent.

When I asked him openly
How to achieve
This eternal life
He catechized me on the Law
And got the standard answers.

Then he got himself off the hook
Of really producing
With his ridiculous
Suggestions —
Give all my wealth as alms.

A friend asked me later
If I was saddened
As I looked.
Perhaps; or maybe
Revolted at yet another fraud.

I had forgotten this
Then yesterday
I met a really
Happy man.
There aren't many these days.

He told me of a Rabbi
Who'd changed his life,
Turned him
From the dishonesty
So easy in his position.

He told of restitution made
For past offences
And generosity
To make me wonder
If his mind were quite unhinged.

The Rabbi was the same
I'd challenged.
I'm sure;
The name is common,
The description hard to mistake.

So I can surely dismiss
His experience.
He was misled
Where I was not.
But Zaccheus is so happy!

James P. Lodge, Jr.

BOOKS

Imaginative Holy Man

AELRED OF RIEVAULX: A STUDY. By Aelred Squire. Cistercian Publications (Western Michigan University Station, Kalamazoo, Mich. 49008). Pp. xiii and 177. \$10.95 hard cover; \$5.00 paper.

Unless one is a student of medieval history or a specialist in ancient monuments of the British Isles, one is not likely to have heard of the Cistercian Abbey of Rievaulx, now in ruins, in Yorkshire, or of its most famous inhabitant, Aelred. In 1969, a contemporary monk, Aelred Squire of St. Catherine's Centre, London, rectified this situation with the publication of a study of Aelred, which study has recently been reissued by Cistercian Publications.

Squire immerses the reader in the wonderful history and legends of medieval Northumbria, and places Aelred in the lineage of Wilfrid, Cuthbert, and Bede, thereby putting Aelred's work in the context of the revival of learning and belief that took place in northern England in the early Middle Ages.

Aelred's insights are based on his conviction "that the thirst of rational beings for true happiness can never be lost," which Squire offers as the thesis of Aelred's *Mirror of Charity*, and the conviction that friendship is associated with wisdom, that real friendship proceeds from Christ — the focus of Aelred's *Spiritual Friendship*.

Thanks to numerous allusions to other monks and hermits, such as Aelred's close and colorful friend, Godric of Fin-

chale, we get a vivid picture of the times. And thanks to the ample quotations, we become acquainted with the thought and personality of this quiet, imaginative holy man who yearns only for that which has been "sweetened with the honey of the beloved Jesus" and who refers to his soul as "the handmaid of the Lord."

Aelred emerges from this well-documented and indexed study as an amiable, open, and learned human being who deeply felt the claim of Christ upon his entire life.

(The Rev.) TRAVIS DU PRIEST
Assoc. Prof. of English
Carthage College
Kenosha, Wis.

Memorable Portrayal

THE OTHER SIDE OF THE SUN. By Madeleine L'Engle. Ballantine Books. Pp. 342. \$3.50 paper.

Madeleine L'Engle, a born storyteller, describes this reprint of her novel, first published in 1971, as a "theological Gothic novel set in the deep South in 1910," based on her own forebears' background.

Stella Renier, an English bride, comes to stay with her husband's uncle and aunts in the family home, Illyria, on the Carolina coast, while he is on assignment abroad. Illyria really belongs to Honoria, an African princess whose slave trader husband left it to her; however, Honoria cannot be accepted as property owner there, so she serves as housekeeper for the Reniers.

This absorbing novel explores the loves and hatreds, loyalties and betrayals, faith and superstition, justice and

prejudice in a velvet-gloved violent culture. Emotions and attitudes so memorably portrayed are as timely as today's newspaper.

HELEN D. HOBBS
South Bend, Ind.

Confessional Commentary

GRACIAS! A LATIN AMERICAN JOURNAL. By Henri Nouwen. Harper & Row. Pp. xiv and 188. \$12.95.

Henri Nouwen's work is an intensely personal document and compelling commentary on the place of the church and the role of the Christian religion in our times. He lays bare many themes and facts which North Americans and Europeans either do not know or else ignore.

This book is a pilgrimage of discovery. Nouwen set out on it to see whether he was being called to work in Latin America. He shares with us his journal written during his visit and journeys. This is an example of the fact, ignored by many preachers, that only as we share ourselves and our own spiritual struggles can we make the Gospel come alive.

For six months Nouwen lived in Bolivia and Peru. There he learned to accept with gratitude the gifts offered out of grinding poverty. There he learned to reaffirm the value of his priestly vocation. There he discovered in a fresh way the movements of God's Spirit. There he discovered the revolution being fired in the church and in the spiritual lives of simple people.

The key, as indeed the great tradition has always emphasized as the way to spiritual growth, is gratitude, thanksgiving, *gracias*. This, properly grasped, Nouwen believes, could shape the rethinking of all our social, political, and spiritual attitudes. This could reorder our priorities.

(Br.) JOHN-CHARLES, SSF
Little Portion Friary
Mt. Sinai, N.Y.

Books Received

THE JOY OF LIVING. By Willard Scott. Ballantine Books. Pp. 179. \$2.50 paper.

THE NEW TESTAMENT AS PERSONAL READING. Editor, Ronan Drury. Templegate Publishers. Pp. vi and 157. \$7.95 paper.

YUUGGA FINDS MOTHER TERESA: The Adventures of a Beggar Boy in India. By Kirsten Bang. Seabury Press. Pp. 166. \$7.95 paper.

NATURAL CHILDBIRTH AND THE CHRISTIAN FAMILY. By Helen Wessel. Harper & Row. Pp. xx and 300. \$14.95.

GETTING THROUGH THE NIGHT. By Eugenia Price. Ballantine Books. Pp. 82. \$2.50 paper.

YOUR DREAMS: God's Neglected Gift. By Herman Riffel. Ballantine Books. Pp. 118. \$2.25 paper.

WALKING IN THE SPIRIT. By Michael Harper. Bethany House. Pp. 112. No price given.

THE PARISH HELP BOOK: A Guide to Social Ministry in the Parish. By Herbert F. Weber. Ave Maria Press. Pp. 112. \$3.95 paper.

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PEOPLE and places

Appointments

The Rev. **James Francis Alby** is assistant to the rector in ministry to the deaf at St. James' Church, 833 W. Wisconsin Ave., Milwaukee, Wis. 53233. He will continue to teach hearing-impaired students at John Marshall High School. Fr. Alby was priest associate at St. Peter's Church, West Allis, Wis., for the past 11 years.

The Rev. **Henry L. Atkins, Jr.** will become chaplain at Rutgers University, New Brunswick, N.J., on January 1.

The Rev. **Donald Brand** is rector of St. Peter's Church, 40 S. Laurel St., Hazelton, Pa. 18201.

The Rev. **Sara Chandler** is senior associate at Christ Church, Christiana Hundred, Wilmington, Del.

The Rev. **Hayden Green Crawford** is rector of the Church of St. Simon the Cyrenian, Philadelphia.

The Rev. **Larry Jackson** is rector of the West Mecklenburg cure in the Diocese of Southern Virginia.

The Rev. **Clarence A. Lamberth** is interim rector of Christ Church, Bordentown, N.J. Add: 36 E. Main St., Flemington, N.J. 08822.

The Rev. **Grant LeRoux** will serve Trinity Cathedral, Little Rock, Ark.

The Rev. **Catherine Nichols McKelvey** is assistant to the rector and coordinator of Christian education at the Church of the Holy Spirit, 12535 Perthshire, Houston, Texas 77024.

The Rev. **Alan C. Mead** is rector of St. Mark's Church, Riverside, R.I.

The Rev. **Miriam Naters** is diocesan intern at Christ Church, Philadelphia.

The Rev. **Douglas S. Pollock** is rector of St. Paul's Church, Klamath Falls, Ore.

The Rev. **Mary Schrom** will become chaplain to Episcopal students at West Texas State University and priest-in-charge of St. George's Chapel, Canyon, Texas, on November 15. Add: 2516 Fourth Ave., Canyon 79015.

The Rev. **Wayne L. Smith** will become rector of St. Bartholomew's Church, Cherry Hill, N.J., on November 1.

Ordinations

Priests

Pittsburgh—**Christine E. Visminas**, curate, Church of the Redeemer, 5700 Forbes Ave., Pittsburgh, Pa. 15217.

Deacons

Pittsburgh—**Kamila Robertson**, to serve the Church of the Ascension, Pittsburgh; add: 3906 Nantasket St., Pittsburgh, Pa. 15207.

Rhode Island—**Churchill G. Pinder**.

Changes of Address

The Rev. **Charles H. Graf**, rector emeritus of St. John's in the Village, Manhattan, New York, may be addressed at 1511 Estero Blvd., Apartment 603, Fort Myers Beach, Fla. 33931.

Other Changes

The Rev. **George W. Brandt, Jr.** is now provincial secretary of the Church of the Province of Central Africa.

Episcopal Schools

The Rev. **Philip Blansett** is chaplain at St. Paul's School, 1600 St. Paul Dr., Clearwater, Fla. 33646.

Deaths

Sr. Elizabeth Anne, Mother Superior of the Community of St. John Baptist, died on September 12 after a two month illness with cancer.

A graduate of the Kansas State Teachers College at Emporia and the St. Luke's Hospital School of Nursing in New York City, she made her life vows in 1951. She was elected Superior in 1979. Most of her life in the community was spent at Grace Church (Van Vorst) in Jersey City, though from time to time she did work in other community houses. The funeral was in the convent chapel and burial in the convent cemetery.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

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

CARDS AND STATIONERY

CHRISTMAS POSTCARDS: 10 unique styles, biblical quotations in calligraphy using festive colors, reasonably priced. For free catalogue showing postcards and other fine Christian greeting cards and stationery items, send self-addressed business envelope with TWO stamps to: **C. E. Visminas, 422 Hastings St., Pittsburgh, Pa. 15206.**

CHRISTMAS CARDS

UNIQUE LITERARY CHRISTMAS CARD. Send 20¢ stamp for sample. **Unique Cards, Box 714, Mountain Home, N.C. 28758.**

CHURCH MUSIC

RITE II MUSIC FOR EUCHARIST. "St. Michael's Mass" time-tested, preferred nationwide! Send \$2.00 for Exam Packet incl. Pew Edition and Choir anthem on "Hyfrydol." **Benjamin Harrison, 4314 W. 77 Terrace, Prairie Village, Kan. 66208.**

FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$18.00 including gift box and shipping. **Church Ties, P.O. Box 1445, Tryon, N.C. 28782. (803) 457-4613.**

FOR SALE

REREDOS: Hand carved oak, approximately 8' x 9', retable base, also. Pictures furnished upon request. Reply **Box T-569.***

BUSINESS CARDS—wide choice format, typeface, ink color, flat/raised printing, Episcopal emblem. Request color brochure plus FREE "Improving Public Image of Small Churches." **Parish Office Publications, Box 651, Mattoon, Ill. 61938.**

LECTIONARY Bible markers save fumbling for daily Lessons. Set of four covers 20 weeks. \$2.00 postpaid with order. **Wm. R. Brown, 812 N. 41st St., Philadelphia, Pa. 19104.**

POSITIONS OFFERED

EPISCOPAL PEACE FELLOWSHIP seeks full-time executive secretary for national office, Washington. Position available in December. Resumes to: **Catharine Ward, 2112 Popkins Lane, Alexandria, Va. 22307.**

NEEDED—retired or non-stipendiary vicar for Holy Trinity Episcopal Church, Brandenburg, Ky. Lovely church in a small rural town near the Ft. Knox military post. Search Committee, **Mrs. Rosie L. Basham, P.O. Box 526, Muldraugh, Ky. 40155.**

TRAVEL

WANTED: Parish clergy interested in leading group of their parishioners to England during summer 1984 in return for free trip(s). Contact: **Albion Travel Associates, 3662 East 3225 South, Salt Lake City, Utah 84109.**

WANTED

UP to 35 choir cassocks and cottas for children ages 8-13. **Dr. Robert McGuire, P.O. Box 7225, Winter Haven, Fla. 33883-7225.**

OUTRAGEOUSLY funny anecdotes or stories about the absurd and comic side of parish life for publication. Must be true. Acknowledgment and credit given. Write: **Omega Productions, 6220 DeLongpre, Hollywood, Calif. 90028.**

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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.

PHOENIX, ARIZ.

ST. MARY'S 39th Ave. & Maryland
Sun MP 7, HC 8 & 10, EP 6. Mon-Fri MP 6:30, HC 7. Sat MP 8:30, HC 9. Mon & Wed HC 6, Thurs 9. EP daily 5

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. Frederic W. Meahger, Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; 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 Rev. Gus L. Franklin, pastor Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

BOSTON, MASS. (Cont'd.)

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:10:30, Fri 6-7

MINNEAPOLIS, MINN.

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

LONG BEACH, MISS.

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

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MPH/Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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

OMAHA, NEB.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; 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. John G. Gardner, c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

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

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ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 11 (Sol); Weekdays as anno

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15
Mass. Organ recital Wed 12:45-1:15

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

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

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

YOUNGSTOWN, OHIO

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

CHARLESTON, S.C.

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Stephen S. Gerth, Jr.; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORT WORTH, TEXAS

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

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

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

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

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