

# THE LIVING CHURCH



Fall  
Book  
Number

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George Herbert — poet, priest and musician [pp. 10, 12 and 14].



# THE LIVING CHURCH

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## God and Humanity in Creation

The doctrine of creation, at first glance, seems a most objective element in our religion. God created the universe for his own purposes at the beginning of time, and he sustained it for millions of years before anything resembling human beings had appeared. Creation was God's work, not ours.

Yet there is also another aspect to it which does directly involve us. God's work of creation in regard to the human race cannot be completed without our acknowledgement of it and response to it. God is not in the fullest sense our Creator until we, in faith and gratitude, recognize him as such. The doctrine of creation, like other Christian doctrines, has a subjective and internal side, as well as an objective and external side.

To be God's creature, and not a purely fortuitous and accidental conglomeration of molecules, is a privilege. Human life cannot be fulfilled, its creation is not complete, until this is recognized.

It has often been said that human beings, created in God's image, are in some sense called to be his partners in creation. This again implies some reciprocity, and a balance of both the objective and subjective aspects of creation. We cannot cooperate with God unless the primacy of his purposes and his activity is recognized, yet such recognition must be internal, within us, for us to act accordingly.

The glory of God's creation is his constructing of life, but on this planet the continuation of life is largely, perhaps entirely, dependent on man. In the story of Noah, he and his family have to assume responsibility for the survival of all the different species. This was an extraordinary insight thousands of years ago when this story was first written. Today, this is grim reality. Innumerable animals are just barely surviving.

This includes ones that ancient people regarded as most formidable and best able to hold their own against man, such as wild elephants, whales, lions, and tigers. It includes animals our ancestors

had never heard of, such as the giant panda. It includes some species, in environments which are now being destroyed, which will be exterminated before we even know of their existence. Unless human beings can regain some awareness of the sacredness of creation, and of the privilege of being part of it, many elements of it will be irretrievably lost.

THE EDITOR

## On Preaching

In these latter days of my ministry, I have come to a new perspective on clergy priorities. I now feel strongly that the sermon, well planned and well delivered, is a major contribution of the pastor.

There are numerous activities during the week which involve the clergy, but, the critical — the crucial — point comes on Sunday morning when he or she stands in the pulpit and dares to speak God's word to the people. Just imagine this terrible responsibility — standing in the shoes (or sandals) of Abraham, Jeremiah, Paul, and, yes, Jesus (!) — to speak bravely, devoutly, yet humbly, in the prophetic tradition.

Preparation for this precious weekly opportunity must be painstaking. Through prayer, scripture study, and experience, the preacher must search diligently to discover what message God might want to have conveyed to this particular congregation at this particular point in time.

The delivery is almost as important as the content. The preacher must learn to communicate clearly and brightly so that people are not bored, so that their imagination is kindled, so that they feel inspired to respond gladly to God's will. The preacher's highest aim should be that people leave the church on Sunday saying not, "How great a sermon!" but "How great is our God!"—The Rev. Eldred Johnston.

# LETTERS

**Leo Malania**

The recent death of the Rev. Dr. Leo Malania, rector of St. David's Church, Cambria Heights, L.I. [TLC, Sept. 25], leaves a gap in the fellowship of all who are involved in liturgical development in the church.

Coordinator for the standing liturgical commission, Leo Malania sorted out and refereed nine years of study, process, and communication for the commission. He was ultimately responsible for production of the several trial use publications and of the final 1979 revision of the Book of Common Prayer. His several years of experience as special aid to Dag Hammarskjöld of the United Nations stood him well when he took over this complicated assignment for the church.

His role as a dedicated parish priest or seminary instructor or good friend and indefatigable worker came through clear and strong as he worked through mountains of paperwork and crisis after crisis for the commission. We and the future church are enriched by his dedication and labor.

We commend him, his wife Fae and son Dimitri to God's care and thank God for the privilege of knowing Leo and working with him.

(The Rt. Rev.) CHILTON POWELL (ret.)

Former Chairman

Standing Liturgical Commission

Oklahoma City, Okla.

## Good Old Custom

A recent letter [TLC, Aug. 28] deplored the "disappearance of the good old custom of capitalizing pronouns which refer to God," presumably from the Book of Common Prayer. The writer is referred to both the previous edition of the Prayer Book and to the King James Version of the Bible. Neither one of them observes the "good old custom."

In another paragraph of the letter, it was stated that contemporary texts even reminded God of the details of the Redemption, seeming to treat God "as though he were slightly retarded." I should like to call the writer's attention to the exordium to the Collect for Palm Sunday, comparing the contemporary version with the traditional one, as follows:

"Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross. . . ."

"Almighty and everliving God, in your tender love for the human race, you sent your Son our Savior Jesus Christ to take upon him our nature and to suffer

# fall features

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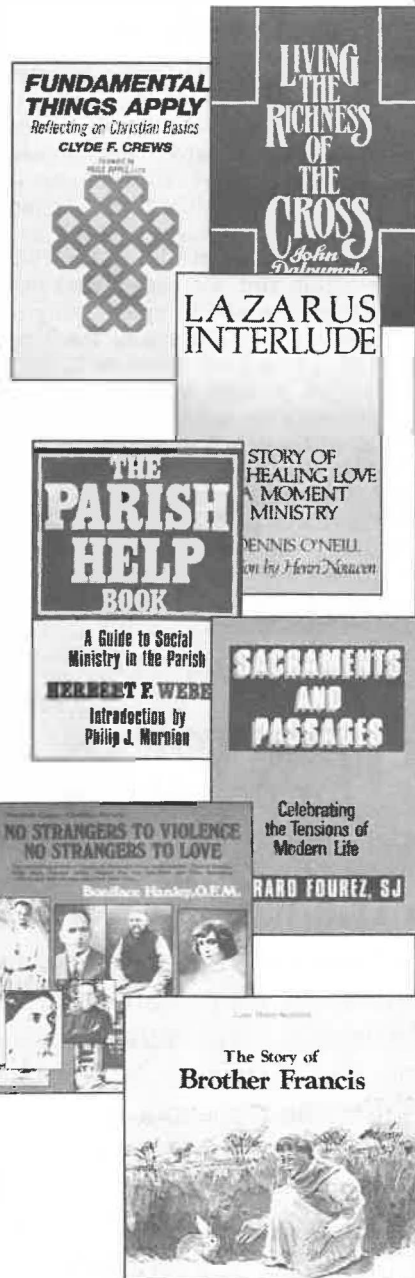
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death upon the cross. . . ."

Both equally recall before God his gracious actions as a basis for thanksgiving, praise, and petition; in short, they are *anamnesis*.

Finally, I should be grateful to learn what "words and customs indicative of awe in the presence of God" have been abandoned. A feeling of awe is not dependent upon antique language and "dim religious light." Brother Lawrence experienced the presence of God in a monastery kitchen.

(The Rev. Canon) CHARLES M. GUILBERT  
Custodian

Standard Book of Common Prayer  
San Francisco, Calif.

### How Lucky We Are

Having just returned from a pilgrimage led by the Bishop of Milwaukee to Britain and the major sites of importance in the Oxford Movement celebration, I feel that I must write a letter to the editor about the 1979 Book of Common Prayer.

I "cut my spiritual teeth" on the 1928 Prayer Book and expected that my whole ministry would be spent using it, and found the introduction of the Trial Rites and Authorized Services to be a great burden, personally and pastorally. But I realize now that that burden was worth all of the effort it required.

The liturgical chaos in the Church of England is unbelievable. The use of 1662, the use of 1929, the so-called "Interim Rite," and the other confusion of the current authorized services leads me to realize how fortunate we are in the American church to have a liturgy that

is both traditional and contemporary, and flexible and usable.

The English Alternate Service Book, 1980, is an excellent liturgical resource book, but is almost unusable in practice, and in practically every parish we attended, the worship was conducted out of "wee bookies" that were prepared especially for use in that parish or by the Additional Curate's Fund. Every parish seemed to have its own book and its own way of conducting the liturgy, and I would say that the confusion reigns in the English church to a far greater extent than it does in our church.

Our book is large, but nonetheless usable, and it has enough of the traditional material that I believe most of us can find ourselves comfortable with, although we may miss certain aspects of the 1928 book. At least we have one liturgy and that phrase of several General Conventions back, "One church, one Prayer Book," seems to me to have come true.

Perhaps my saying this will help others of similar conservative attitude to realize just how lucky we are to have the 1979 American Book of Common Prayer.

(The Very Rev.) CHARLES C. LYNCH  
St. James Church  
Milwaukee, Wis.

### Cursillo

The Rev. Nils Blatz criticizes Cursillo [TLC, Aug. 28] for a supposed arrogance in stating in various ways that God had brought the candidates to the weekend. But that is not a statement of belief of the team, rather a proclamation of

Jesus' own words: "You have not chosen me, I have chosen you" (John 15:16). Wherever we meet Christ, we do so because he has chosen us, and is continually choosing us.

Fr. Blatz also regrets what he sees as an appeal by Cursillo for a religion of the heart as opposed to the mind. Cursillo very consciously seeks to inflame the hearts of Christians who have only a "head" notion of Jesus. The commandment is to *love* God, not think about him.

But every talk on the weekend is preceded by this ancient prayer: "Come, Holy Spirit, fill the hearts of your faithful, and kindle in us the fire of your love. . . . O God, who by the light of the Holy Spirit did *instruct the hearts* of the faithful, grant that we may be truly wise. . . ."

JAMES D. CHIPPS  
Springfield, Va.

Intimacy, the experience of imminence of God, can set one's heart afire; but a fiery heart does not of itself mean one has had an experience of God. Furthermore, just as there is no one right way for a person to embark on a spiritual journey, there are many manifestations of the essential relationship of intimacy with God.

As Fr. Pratt stated [TLC, Aug. 28], God's love "is a love which, when allowed to touch the deepest level of one's being, is overwhelming in intensity and often produces tears of joy;" but it might just as well produce years of service, works of art, volumes of critical theology, or the apparently "unfiery" parishioner who makes her way amidst the trials of her own journey through quiet prayer and faithful reception of the Eucharist.

(The Rev.) THOMAS F. REESE  
St. Paul's Church  
Albany, N.Y.

I am the organist at St. Mark's Church, Mt. Pleasant, Texas, and I am also a Cursillista from the Diocese of Dallas. I took exception to the article by the Rev. Nils Blatz [TLC, Aug. 28]. The church and we as Christians have a great need for expanding our resources and finding tools to equip us for the true Christian walk.

Cursillo is a vital renewal program with an expanding and unlimited resource for such a walk. It sends you home to work within your Christ-community one on one.

Also, "De Colores," in any songbook I possess, including the Johann Andersson songbooks used at Cursillos, does not contain the sentences Fr. Blatz quoted.

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# BOOKS

## Admirable Handbook

**INTRODUCTION TO THEOLOGY.** By Owen C. Thomas. Morehouse-Barlow. Pp. 306. \$13.95 paper.

Occasionally a reviewer finds a book so well done and so congruous with his own viewpoint that he wishes he had written it himself. This is one of those rare books — reflective of several decades of introducing theology to seminary students. It is organized into chapters covering the broad range of topics in theology from revelation and authority to worship and ministry.

Each chapter follows a five-fold pattern of description of the topic, its basis in the Bible, major developments in the Western tradition, salient issues in recent theological discussion, and cogent suggestions for reconstruction. The summaries are crisp, but Owen Thomas keeps a firm grasp; he is concise and avoids excess verbiage. His judgments and suggestions are fair and judicious. Each chapter concludes with questions which help the reader to see the contemporary importance of the topic.

This is an admirable handbook for the beginning student in theology and for those who wish to review recent theological discussions. It would be an excellent book for those facing the General Ordination Exams. The text and particularly the questions ending each chapter would provide a valuable resource for adult discussion groups.

The author has read widely, and this revised edition incorporates insights drawn from process, feminist, and liberation theologies. Nevertheless, the author is firmly grounded in the Anglican tradition; readers of TLC will appreciate references to the Book of Common Prayer, the 39 Articles, William Temple, and other familiar sources. Highly recommended.

(The Rev.) **ROBERT J. PAGE**  
Professor of Theology, Bexley Hall  
Rochester, N.Y.

## Analytical Essays

**RELIGION AND RELIGIOSITY IN AMERICA.** Edited by Jeffery K. Hadden and Theodore E. Long. Crossroad. Pp. 168. \$15.95.

This series of scholarly essays analyzes the influence of religion and religious movements on American social problems and issues. The studies were assembled in honor of Fr. Joseph H. Fichter, and the book's introduction is devoted to the eminent Jesuit's contributions to social studies.

The articles cover a broad range of subjects from cult formation and politically inspired religious movements to re-

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ligion's relation to psychiatry and normal life problems. The analysis of cultist movements, showing the reasons and motivations behind them, is particularly interesting as is a study of the frequency of controversial sermons by liberal and orthodox ministers. The conclusion: conservatives are doing more in advocacy of social matters than is generally credited to them.

"We can anticipate," concludes the unsigned introduction, "only that the near future will see an intensification of religious conflict, among religious groups themselves and also between religion and other segments of society."

FRANK STARZEL  
Denver, Col.

### Difficult but Rewarding

**PRACTICAL THEOLOGY: The Emerging Field in Theology, Church and World.** Edited by Don S. Browning. Harper & Row. Pp. x and 204. \$8.95 paper.

This important small book of ten incisive theological papers, edited by the dean of the University of Chicago's Divinity School, following a major conference there in 1981, deals with the growing contemporary influence of practical theology. Webster defines this as "the study of the institutional activities of religion, such as preaching, church administration, and liturgics."

The authors represent a broad spectrum of theological disciplines (philosophical, biblical, ethical, pastoral, and educational) and reflect significant differences in approach. But there is a clear consensus that practical theology, long regarded as the mere application of classical fundamental/systematic theology,

needs to be thoroughly reexamined in the crucial area of the relation between theory and practice, and given new status as a specific discipline in its own right.

The analytical discussion reflects the current interest in structuralism and amounts to an agenda for a renewal of theology in all its forms, in terms of the church's ecumenical mission in the world. It also projects a "new model for doing theology that responds fully to the demands of faith-in-action in the ethical, political, cultural, and personal spheres" in today's pluralistic society, both religious and secular.

The book, with excellent footnotes, is difficult reading except for scholars trained in the field, yet it is highly rewarding. Contributors, besides the editor, are John Burkhart, Edward Farley, James Fowler, Leander Keck, Dennis McCann, Thomas Ogletree, and David Tracy.

(The Rev.) JOHN R. RAMSEY  
Marblehead, Mass.

### Extended Conversation

**ORDEAL BY LABYRINTH: Conversations with Claude-Henri Rocquet.** By Mircea Eliadé. Translated by Derek Coltman. University of Chicago Press. Pp. ix and 225. \$17.50.

Most of us enjoy even the scraps of the lives of brilliant, famous people. Through their jottings, journal entries, and conversations, we catch glimpses of the gestation and rumination which take place before and after more orderly creation. Admirers of Mircea Eliadé have been privileged to receive two such glimpses — the published excerpts from his private journal, titled *No Souvenirs* [reviewed in TLC, May 22, 1977] and now this extended conversation with the French poet Rocquet.

Novelist, poet, ethnologist, folklorist, scholar of mythology, and above all, premier historian of religion, Eliadé, who teaches in the Divinity School of the University of Chicago, in this publication allows passage into his inner reflections on and reactions to numerous people; religious and academic shrines; his early childhood; his youthful experiences in India; and his mature years of teaching and writing in Chicago and Paris.

And what a wonderful passage into the heart and mind of this authentic spiritual traveler and renowned scholar. Throughout, he opens up about himself and his passions. We hear about his childhood interests in natural science, his lifelong dream of combining contraries, and his ongoing conviction that to be human means to confront a series of initiation trials and ordeals.

Through this journey of emotion and

*Continued on page 15*

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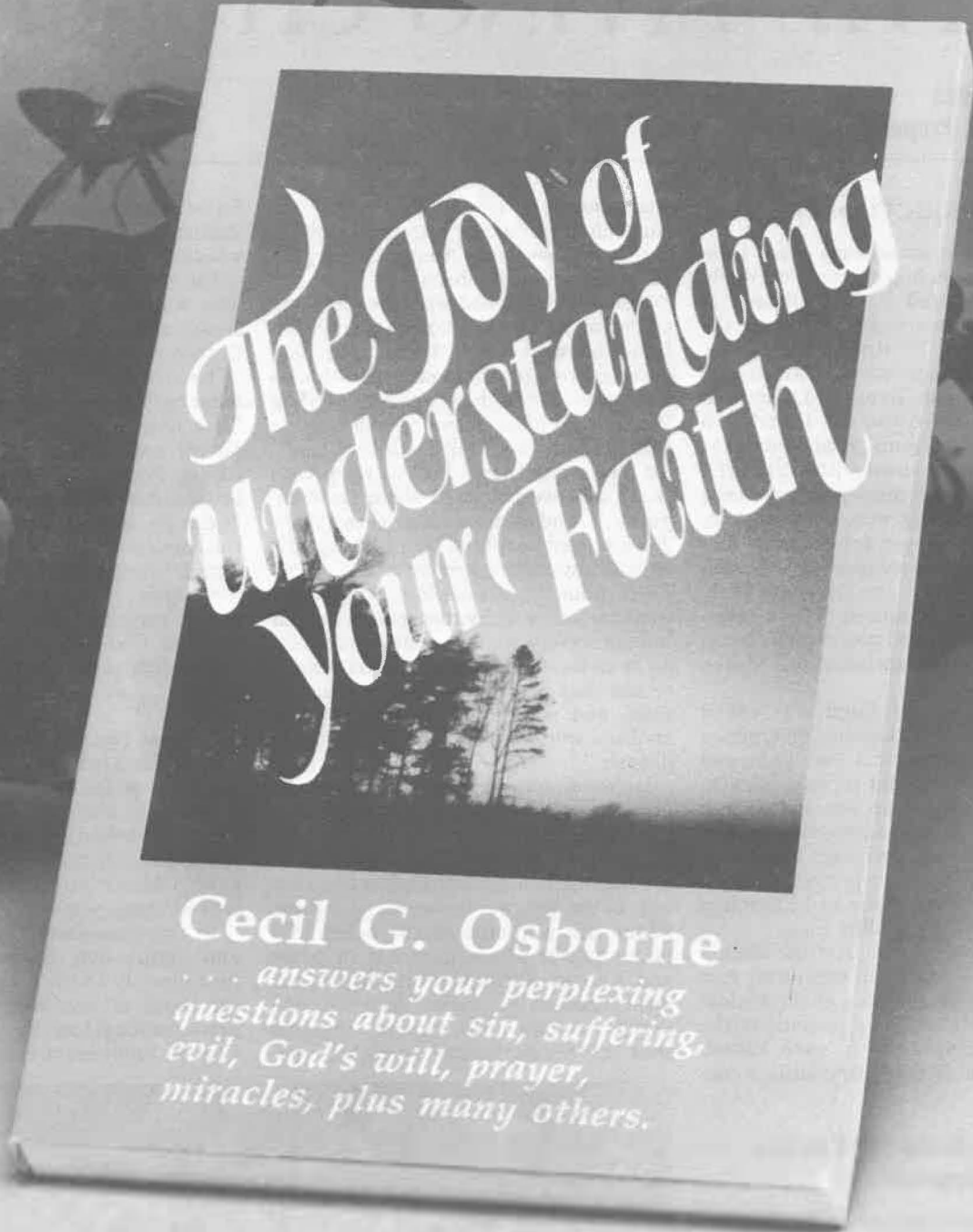
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## P.B.'s Fund Aids Cleanup

A late summer emergency grant from the Presiding Bishop's Fund for World Relief will be used by the Diocese of Texas to help congregations repair the damage wrought by Hurricane Alicia.

A week after the storm's winds and floods had taken lives and battered properties in Galveston and Houston, a diocesan spokesman reported that 60,000 people remained without electric power, but that the most pressing needs for food and shelter were being met by the Red Cross. About ten parishes suffered some damage to property, he said, and the \$5,000 from the Presiding Bishop's Fund would be used to put rectories, sanctuaries, and parish halls in order before the resumption of full church activities in the fall.

A week later, the Fund was called upon to respond to another emergency when construction of a residence and school for refugee and orphan boys in Ramallah, a city near Jerusalem, was forced to halt because anticipated grants were late in arriving. The Evangelical Home for Boys project is sponsored in part by the Episcopal Church in Jerusalem and the Middle East.

The Rt. Rev. Samir Kafity, Bishop Coadjutor of Jerusalem, expressed fear that the rampant inflation of the Middle Eastern countries would jeopardize the project's completion if it were halted. The Fund sent \$10,000 to continue construction.

## Cathedral Rites for Korean Airlines Disaster

At a memorial service at Washington Cathedral on September 9 for the victims of Korean Airlines Flight 007, the Rt. Rev. John T. Walker, Bishop of Washington, strongly affirmed that "even as we mourn the deaths caused by this brutal act . . . we must still relentlessly pursue our goal . . . and continue the negotiations out of which we pray that peace will still emerge."

A somber President Reagan, accompanied by Mrs. Reagan, his staff, and members of the Cabinet, joined in the prayers and hymns from a front seat in the nave. Across the aisle were the congressional and military delegations and some 60 relatives and friends of those who had lost their lives. The diplomatic corps filled the south transept, with Japanese Ambassador Yoshio Okawara, Korean Ambassador Byong Hion Lew, and

representatives of the Philippine and Australian embassies as special guests. Soviet Ambassador Anatoly Dobrynin was conspicuously absent.

The service opened with the chanting of Psalm 90 by the choir in procession from the west end. "Lord, thou hast been our refuge from one generation to another. . . ." In his greeting Bishop Walker said his welcome was clothed in sadness and given with a heavy heart, for "we are gathered here to weep with those who weep and to share their anguish . . . and to mourn the deaths of the 269 innocent people on board Flight 007, so willfully shot down by a Soviet Air Force pilot . . . a senseless atrocity inflicted upon us all by that member of our human society whom we must recognize as an outlaw in the family of nations — an act that has caused universal shock, grief, and anger, and has plunged the civilized world into the pit of gloom and despair."

He went on to say that "we have been brought together in a common bond — people from many nations and many faiths, some with no formal religion at all. But we do not mourn as people without hope, for we represent a nation whose life is rooted in the belief in a divine power whose purposes of peace and human fulfillment undergird our own purposes of justice, freedom, and peace. And we must remind ourselves that the Soviet leaders so rightly per-

ceived as inimical to those purposes are undergirded by that same Providence, whether they believe it or not."

The choir sang Psalm 121: "Behold, he who watches over Israel shall neither slumber nor sleep. . . ." Canon Lloyd Casson read from the Book of Wisdom: "The souls of the righteous are in the hand of God. . . ." And from Ephesians: "But now in Christ Jesus ye who were far off were made nigh by the blood of Christ. For he is our peace . . . who hath broken down the wall of partition between us, having abolished in his flesh the enmity. . . ." And, finally, from Revelation: "And I saw a new heaven and a new earth . . . and I heard a great voice out of heaven saying, 'Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people . . . and God shall wipe away all tears. . . .'"

Provost Charles Perry led the recitation of the 23rd Psalm, and the congregation rose for the hymn. "A mighty fortress is our God," they fervently sang. "The body they may kill, God's truth abideth still; his kingdom is forever." Many appeared to be deeply moved, some wept.

In a sermon marked both by sternness and compassion, Bishop Walker spoke first directly to the bereaved. "We weep for those of you who have sustained great personal loss, for the terrible sacrifice of innocent lives, especially the



President Reagan and Mrs. Reagan at the memorial service in Washington Cathedral for victims of the Korean airline disaster.



young — the future artists, poets, musicians, doctors, statesmen, workers for peace. And we do believe that the souls of our departed are in the hands of God, that the victims of this incredible act are not lost to us forever . . . while recognizing that this faith is not shared by all, even in our own country, and especially by the Soviet leaders, who deny that humanity is created in a divine image.”

“But for the millions of us who do believe,” he continued, “it is a faith with power . . . a goal to be relentlessly pursued until we come to the New Jerusalem . . . a dream to be longed for, not just as something that comes after life here is over, but that can be brought to reality in the world of humanity. And because we *are* a people of faith and hope, we applaud the *controlled* anger of our President and State Department, and we pray for our enemies, that their hearts may be turned.”

The choir sang again: “God be in my head and in my understanding. . . .” The congregation knelt for the final prayers and the commendation of the dead. “Lord, support us all the day long. . . . Look with compassion upon the whole human family. . . . Deliver us from hatred and revenge, lead us from prejudice to truth . . . that all nations may serve thee in harmony. . . . Into thy hands we commend the souls of thy servants departed. Receive them into the arms of thy mercy . . . and the glorious company of the saints in light.”

The bishop pronounced the benediction and the people stood for the recessional, as the voices of the choirboys soared into the vaulting, with “O God our help in ages past.”

After the service President Reagan met with the families of the victims, in Bethlehem Chapel. “No words can compensate for the burden of sorrow you carry,” he told them, “but at times like this we can only trust in God for his mercy and wisdom, and we are determined to do everything we can so that something like this will never happen again. I promise you that.”

DOROTHY MILLS PARKER

## Letter from the Dominican Republic

“Our church has stopped being a colonial church. We have stopped being a chaplaincy. Finally, I think, the church is becoming a missionary church.”

In his office on an August Monday, the Rt. Rev. Telesforo A. Isaac, Episcopal Bishop of the Dominican Republic, was reflecting on the four-day Festival of Faith which had ended Sunday afternoon, August 14, with a great eucharistic celebration at San Andrés Church in Santo Domingo.

More than 550 Dominican Episcopalians had filled the modern church-in-

the-round, singing joyously at the top of their lungs, and sharing in the Eucharist, celebrated in Spanish by Bishop Isaac. They listened intently to the Rt. Rev. Leonardo Romero, Bishop of Northern Mexico and president of Province IX, who preached at the opening and closing services.

The festival was two years in the planning, with some funding provided by the province; by children’s mite box money; and by the Episcopal Churchwomen of Western Louisiana, which is the Dominican Republic’s companion diocese. Except for the closing Eucharist, it was held at Manresa Loyola, a Roman Catholic retreat house on the coast.

“I feel very good about what happened,” the bishop said. “I thank the Lord for those who came to be with us. For the first time at an event of our church, everyone seemed to be very happy with what was going on. The reaction was 100 percent positive.”

Things are happening already as a result of the festival. The youth delegates scheduled a meeting at which they were to discuss the future, and on the same day, clergy wives planned to meet and discuss how they could better relate to their husbands and to the church. Bishop Isaac’s follow-through plans include regional meetings throughout the country in 1984, at which parishes will evaluate what has been done and make plans for an on-going mission program.

### Enthusiastic Evaluation

Participants from the U.S. shared in Bishop Isaac’s enthusiastic evaluation. The Rev. John Westerhoff, III, of the Duke University School of Divinity, was the festival’s principal speaker, addressing the entire group each morning. After each of his presentations, parish delegates met to react and make plans for their congregations. In the afternoon there were workshops on youth work, women’s work, church school, and evangelism.

Two other representatives from the U.S. were workshop leaders. They were the Rev. Canon W. Craig Morgan of Western Louisiana, who led the youth workshop, and Betty Thomas Baker of Kansas, presiding officer of the 1982 Triennial and president of the Church Periodical Club, who conducted workshops for women.

In addition to Bishop Romero, participants from Province IX included the Rev. Victor Scantlebury from Panama, provincial youth coordinator, and the Rev. Nilda Anaya of Puerto Rico, representing the Christian education committee of the province.

The festival theme was “Towards a New Dawn,” and even non-Spanish speaking participants came away feeling that the church in the Dominican Republic was truly moving toward its new dawn, aware of more effective forms

of working and expressing the faith and mission of the church.

The language barrier for Dr. Westerhoff, Canon Morgan, and Mrs. Baker was overcome easily by efficient interpreters. Other workshops were conducted by Dominicans, the Rev. Federico Salcedo and Dr. Rebeca Blondet. The Rev. Daniel Gonzalez of San Andrés was chairman of the festival committee.

On the final Sunday of the festival, William W. Baker, a member of the Executive Council, was the guest speaker at the Eucharist at Epiphany-Union Church in Santo Domingo. He spoke on communication and lay ministry.

At Epiphany-Union and at the nearby Centro de Estudios Teologicos, an ecumenically sponsored seminary, there was visible evidence of the support of the United Thank Offering and the Church Periodical Club, which has provided books for the seminary’s theological library and for students.

On the trip home, the Bakers reflected on the experience, and Mrs. Baker, who has spoken or conducted workshops in more than 15 dioceses and eight provinces in the last three years, said the trip had been one of her greatest experiences.

“I learned more about the love of Christ than any of the festival delegates,” she said. “I came away with a greater understanding of the need we all have to share with our sisters and brothers everywhere, to be a part with them of the greater community of our Lord. That is the meaning of mission and ministry and that, I think, is what the Festival of Faith was all about.”

WILLIAM W. BAKER

## No Revenge

In the wake of the destruction of a South Korean airliner which strayed over Soviet territory, the British Council of Churches issued a plea to the West not to allow justifiable anger lead to thoughts of revenge, according to the *Church Times*.

Instead, the British council said, the tragedy should cause Christians and others to search even harder for ways to make the world more secure. “This callous crime is a tragic by-product of irrational fear,” said the message. “It should lead every Christian to ask, ‘What can I do, what can my church do, by prayer and action, to help build a different kind of world?’”

“Far from calling for an intensification of the Cold War, this dramatic illustration of the dangers of East-West confrontation should lead our nation and all nations to work more intensively for a system of common security. While any nation feels threatened, there can be no guarantee against desperate acts of this kind.”

# George Herbert

## Poet, Musician, Priest

By AMY M. CHARLES

When George Herbert, the 39-year-old priest of the parish of Fugglestone-with-Bemerton, died on March 1, 1633, few of his family and friends knew him as a poet, though the great age of devotional poetry in England was ushered in by the publication that year of many of the great sacred poems by John Donne and by two editions of Herbert's book of devotional poems called *The Temple*.

Few of the parishioners in his country parish just west of Salisbury, in Wiltshire, would have noted or understood that their parson was writing the greatest devotional lyrics in our language. Even today, few of these poems appear in hymnals, because Herbert delighted in experimenting with a variety of forms that do not fit common, short, and long meter.

Music was something else again. In Herbert's family, music was a frequent diversion, especially for George and his elder brother Edward. Herbert played the lute and the viola da gamba, and Edward is remembered for his lute book, now in the Fitzwilliam Museum at Cambridge University. The lute was the usual accompaniment for solo songs at the time, and Herbert may well have sung some of his poems for other amateur musicians at bi-weekly meetings, after Evensong, in a house in the close of Salisbury Cathedral.

Great choral music inspired him; from his school days at Westminster School, adjacent to the abbey, and his university

days in Cambridge and finally his parish within sight of Salisbury Cathedral, his life was blessed with the sound of the great service music of the age, beginning with Tye and Taverner and Tallis and coming down to John Bull and William Byrd and Orlando Gibbons.

As these great musicians served God in their compositions, Herbert found a particular way of service in his devotional poems; and for three quarters of a century after his death, one edition of *The Temple* succeeded another, 13 or more before 1709.

Herbert's verse spoke directly to his readers, and his example encouraged other poets to write religious lyrics, though few realized what Herbert had initiated. Of all the poets he inspired, perhaps the one who best understood him was the Welsh doctor Henry Vaughan (in *Silex Scintillans*, the title referring to an emblem of the sparking flint). Vaughan is the poet most extensively influenced by Herbert — never slavishly imitative, but finding his own ways through the forms and even the language of his master, as in his borrowing of the marvelous line, "How shrill are silent tears!"

But Vaughan, a fine poet in his own right, makes greater use of external nature in his verse and employs the leap of faith characteristic of one kind of mystic. Our ancestors writing before more precise definitions developed, sometimes indiscriminately labeled all 17th century devotional poets as mystics; but today we restrict the use of the term to those who seek union with God through either furious concentration, as did Richard Crashaw, or the intuitive leap of faith, as did Vaughan.

That Herbert was an exemplary parish priest we may gather from his own words in the handbook *A Priest to the Temple*; or, *The Country Parson* (usually

referred to by its subtitle). His friends, Nicholas Ferrar (who was instrumental in bringing *The Temple* into print) and Barnabas Oley (who brought out *The Country Parson* in *Herbert's Remains* in 1652 and 1671), give the basic accounts of his life. These were later taken up by Izaak Walton (who did not know Herbert, though he had seen him once) and utilized in his biography (1670 and later) with Walton's biographical interpretations of Herbert's poems. The result has been that for more than 300 years, Walton's views have shaped the understanding of Herbert's life and writing.

Settling the matter of interpretation of Herbert's life is the province of the scholars; but readers like to know, too, how their reading of the poems follows what Herbert intended. In the late 20th century, we are fortunate in the fresh look critics have taken to enable us to read Herbert without the distortion of biographical interpretation imposed by Walton and editors who repeated him uncritically.

Before embarking on matters of analysis and interpretation, however, probably we ought to review Herbert's life and the plan of his book of poems, if only to clear the air of the automatic assumption that every poem is, above all, a segment of autobiography to be taken literally.

Herbert was the seventh child and fifth son of Richard Herbert of Montgomery and his wife, Magdalene Newport, both of whom came from families of importance and responsibility along the Welsh-English border. The best known of the sons were the eldest, Edward, the first Lord Herbert of Cheshire and ambassador to France; George, the scholar-poet-priest; and the sixth brother, Sir Henry, who served for 50 years as Master of the Revels.

After Richard Herbert's death, when George was three, his widow remained in Montgomery for the winter awaiting the birth of their tenth child, Thomas, and then moved her family eastward, first into Shropshire, to her mother's home, then to Oxford, and finally, in 1601, into London. This remarkable woman brought all ten children to adulthood, arranged marriages for several of them, saw two of her sons (Charles and George) become scholars, proved a good friend to John Donne, and after 12 years of widowhood married a man considerably younger, Sir John Danvers, who became a good friend to young George for the rest of his life.

About the time of this marriage, George, who had been a king's scholar at Westminster School (where he probably knew Lancelot Andrewes and the historian William Camden), went on to Trinity College, Cambridge, where during the next 15 years he earned bachelor's and master's degrees, became a minor and major fellow of his college, and held

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lectureships at Trinity and in the university itself. He also began his formal study of divinity, which was expected of college fellows and normally led to taking orders as deacon within seven years.

Herbert's health had never been robust, and Cambridge, noted for its dampness, was one of the worst places for a man who was often afflicted with agues and eventually died of consumption; several times during these years he was seriously ill. We do not know why, in 1623, for family reasons or personal ones, he agreed to stand for Parliament as the burgess from Montgomery; it was a family seat, held earlier by both his brother and his stepfather.

He was granted a leave to cover the time the Parliament of 1624 would be in session, but actually seems never to have returned to live in Cambridge. Probably late in 1624, when it was clear that this Parliament was not likely to hold its postponed session, he was ordained deacon by special license from the Archbishop of Canterbury.

### Change in Direction

The permission granted late in 1624 for Herbert to be ordained by John Williams, Bishop of Lincoln, suggests that he was turning then from the affairs of the world and the court. Two subsequent ecclesiastical grants by Bishop Williams, which made him compportioner of the church at Llandinam, near his birthplace, and canon of Lincoln Cathedral for the church at Leighton Bromswold, Huntingdonshire, helped support the change of direction in his life.

Herbert readily acknowledged his delays in accepting what God offered him: in fact, in many ways *The Temple* is a record of God's loving pursuit of man, offering him the benefits of his love, and man's persistent delay in accepting the gifts proffered — until the final poem, "Love" (III), discussed in this issue. Repeatedly God offers and man delays; many of the poems suggest a loop of some sort let down from heaven, to which man is to respond, especially the remarkable series of figures characterizing prayer in the verbless poem "Prayer" (I). And the speaker *will* respond; the question is *when*?

By taking holy orders, Herbert had cut off any prospect of secular advancement. Like his friend Ferrar (ordained deacon about 18 months later), he may have intended to serve only in that capacity; or, if he considered the priesthood, he was not yet ready to assume the great responsibilities.

After his mother's death in 1627, he severed the links with Cambridge and worked to raise money to repair the church at Leighton. We know that he wrote the Latin memorial verses for her, and it is possible that some English po-

ems reflect his attitudes toward the best use of his talents in service, particularly "The Cross" and "The Priesthood."

Yet when the time came, he accepted the living at Bemerton, repaired the rectory, and was ordained priest in September, 1630. His ideal of service is set forth in his last major work, *The Country Parson*, completed some months before his death on St. David's Day, 1633. Only a few weeks earlier, he had sent his poems to Nicholas Ferrar, who was to decide whether to publish them, if they might "turn to the advantage of any dejected poor Soul," otherwise to burn them.

Ferrar, of course, recognized their worth and saw them licensed and printed by the university printers at Cambridge, probably late in the summer of 1633. He also had a "fair copy" made by his nieces and perhaps his sister (a copy now in the Bodleian Library at Oxford) and himself corrected the whole and added the title of the volume and the motto from Psalm 29:9, "In his Temple doth every man speak of his honour."

We know that the volume drew a wide readership, requiring six editions at Cambridge by 1641. But what is there about this book that continues to attract readers today? First, seeing this collection as a whole instead of a few poems in an anthology brings new perspective: *The Temple* has both immediate appeal and continuing fresh and subtle insights. At first glance, it appears to take the reader into a church physically, through its porch and its nave to the altar, where the poet offers his gift, *his* sacrifice, then to describe various physical features of a church.

### No Wooden Pattern

Early poems focus on Holy Week and Easter, leading some readers to expect a series on the liturgical year. But so wooden a pattern was not for Herbert, whose love of word play and other features of the intellectual wit of his day often led him to use the serious pun (sun/Son, grace/grass, collar/caller/choler, taught/taut) and allusive-elusive references that the unwary reader may miss.

### George Herbert Priest, 1633

All night.  
All night on coldest stone  
alone in a choirless nave, prostrate  
face to stone, bone to bone  
the broken heart beats  
its evensong: unworthy, I am  
to enter beyond the veil  
you so graciously rent, yet  
which for poverty I cannot let.

Travis du Priest

He does not at all mind sounding a bit slow-witted, letting the reader see first the false assumption of the poet who thinks he can do God a big favor and proceeds eagerly to demonstrate his own lack of understanding ("The Holdfast"). He likes his language clean and neat, generally unadorned ("The Sonne"). Most of all, he addresses God directly, in joy or in sorrow, not sounding like an equal, of course (*nor* quivering in uncertainty, as Donne sometimes does) — but in the exchange of I-and-thou used by many of the Psalmists.

Clearly, God deserved the best he had to offer, and he revised early verses to make them a fitting offering (especially "The Elixir"). He was a master of form (often subtle form underlining the ideas in the poem, as in "Deniall" and "The Collar"); his diction is lean and disciplined, as Coleridge noted many decades ago; his use of the familiar to lead us to the sublime is masterly. Gardening, singing, sweeping, riding — all become means for introducing his great themes of sin and love.

### Variety of Voices

The speaker in these poems has a variety of voices, but he represents a wide range of Christian experience, its hopes, its dejection, its failure to look beyond the immediate, its selfishness, its progress, its sudden intuitive grasp of the greatness of God's gift ("Redemption"), and at long last its submission of the will, almost at the end of the great mid-section called "The Church," culminating in its final poem, "Love" (III).

Though Herbert had known adversity (or "Affliction"), what matters most, I would say, is the great sense of Christian joy he conveys. He is sometimes playful, whether looking ruefully at his own misunderstandings (especially in the opening of "The Bunch of Grapes") or pretending that the coming of gray hairs signals the loss of mental powers and a farewell to the overblown kind of language he would never have permitted himself (in "The Forerunners").

In more serious moments, he makes his speaker transmute various events marking his growth in the knowledge of God and in the use of his own talents, nowhere better than in "The Flower," in which on a spring morning he finds his shriveled heart has recovered its greenness through the wonders of the Lord of power, who is also the Lord of love. The "returns" Herbert speaks of are as fresh and clean today as they were when *The Temple* was first printed, 350 years ago, accessible to any reader who will share this typically Christian spiritual journey.

[An excellent book on Herbert, George Herbert: His Religion and Art, by Joseph H. Summers (MRTS, SUNY) has recently been reissued in paperback.]

# Love Bade

# Me Welcome

George Herbert's poetry reveals

faith, but also ongoing uncertainties. . . .

By FREDERICK H. BORSCH

George Herbert was born in 1593 into an established Welsh family, known for its service to the crown. Herbert's father died, however, when the boy was quite young, and he was brought up by a remarkable and cultured mother. Through his years as a student at Westminster School and Trinity College, Cambridge, with training in Latin rhetoric and rigorous Anglican piety, Herbert was drawn toward a career as a clergyman with various scholarly interests. He felt a strong desire to dedicate his life wholly to God.

When, after several years of teaching at Trinity and the private study of theology, Herbert became public orator of the university at the age of 27, he found a new way to use his skill with words by writing letters of supplication and congratulation on behalf of the university. While at Westminster School, Herbert also had developed his musical abilities and his talent for composing Greek and Latin poetry in the rather stylized fashion of the period. These talents, his position at Cambridge, and his family background all began to draw him closer to the political life of the times and to service in the Court of King James. In 1624 he was elected to Parliament, and, had King James lived, Herbert might well have continued to rise in government service.

In later years, people would express surprise that George Herbert and men like the saintly Bishop of Winchester, Lancelot Andrewes, could so loyally serve the rather pompous King James with his exalted ideas about his limited abilities. But in an age when rulers could be all too free with the lives of their

countrymen in pursuit of wars — at a time when much of England wanted to crusade against Catholic Spain, James stood tenaciously for peace, and Herbert and Andrewes felt called by God to join him in that dedication.

Several of Herbert's poems take up the theme that all things can be consecrated and made known as God's, if people will offer them to him. "Nothing," he wrote, "is little in God's service." Nevertheless, it also becomes clear from Herbert's poetry that he often experienced uncertainty and anguished doubt as to whether he was truly serving God. He thought he knew where he wanted to go, but how to get there?

Izaak Walton, Herbert's 17th century biographer, portrays a steady return: now that there was a new king and as his own search for God and God's service deepened, Herbert felt himself coming back to his earlier calling. In any event, Herbert moved over the next several years to ordination and acceptance of the vocation to be a country parson in the Wiltshire parishes of Fugglestone and Bemerton. He married happily and

## B.C.P.

*With apologies to George Herbert*

The Church's treasure  
Living fountain of belief  
Anchor against the winds of chance  
Voices of the saints  
Reminder of eternity  
Hymn in the heavenly choir  
Monitor of life  
Comfort of days  
Foundation of faith  
Remembrance of sacrifice  
Hope of the hereafter  
Understand of man

John Stephens

devoted himself to be the most serviceable of country clergy — a position that was, however, held in little repute by most of his former friends and acquaintances.

As a guide for his own life, he wrote the manual, *A Priest to the Temple*; or, *The Country Parson* which served as well as a practical and devotional guide and inspiration for many later generations of clergy. He also rewrote a number of his earlier religious poems and composed new ones relating the various parts and furnishings of a church building, the seasons of worship, and the inner life of the Christian.

Herbert's poetry reveals faith, but also ongoing uncertainties. He continued to rebel against the confinement of his natural instincts and freedom:

I struck the board, and cry'd, "No more! . . .  
Recover all thy sigh-blown age  
On double pleasures: leave thy cold dispute  
Of what is fit, and not. Forsake thy cage,  
Thy rope of sands,  
Which petty thoughts have made,  
and made to thee  
Good cable, to enforce and draw  
And be thy law, . . .

Where was this difficult and demanding God anyway — so often absent from his prayers?

As good go anywhere, they say,  
As to benumme  
Both knees and heart, in crying night  
and day,  
Come, come, my God, O come,  
But no hearing.

Music and poetry were ways of arranging and composing life's disorder — of giving it a shape, probing it for significance. Into his poetry he poured all he was and had been — rhetorician, musician, courtier, statesman, scholar, lover, pastor. He learned how to report a mood until it no longer was a report, but a work of art and prayer.

Herbert had fewer than four years to serve in Bemerton. Before he was 40 — in the winter of 1633 — he knew he was dying. As was customary for gentlemen, he had not published his English poems during his lifetime. As he lay dying, he sent them — in a book called *The Temple* — to his friend Nicholas Ferrar with the instruction to publish them if Ferrar thought they might be of any help to others in similar struggles, but otherwise to have them burned.

As Walton tells it, he described his poems as "a picture of the many spiritual conflicts that have passed between God and my soul, before I could subject mine to the will of Jesus, my Master, in whose service I have now found perfect freedom."

The last of the poems in the major

*The Rev. Frederick H. Borsch, formerly dean of the Church Divinity School of the Pacific, is dean of chapel at Princeton University.*

section of the manuscript is "Love" (III):

Love bade me welcome: yet my soul  
drew back,  
Guiltie of dust and sinne.  
But quick-ey'd Love, observing me  
grow slack  
From my first entrance in,  
Drew nearer to me, sweetly question-  
ing,  
If I lack'd any thing.

A guest, I answer'd, worthy to be  
here.  
Love said, You shall be he.  
I the unkinde, ungrateful? Ah, my  
deare,  
I cannot look on thee.  
Love took my hand, and smiling, did  
reply,  
Who made the eyes but I?

Truth, Lord, but I have marr'd them:  
let my shame  
Go where it doth deserve.  
And know you not, sayes Love, who  
bore the blame?  
My deare, then I will serve.  
You must sit downe, sayes Love, and  
taste my meat.  
So I did sit and eat.

In a country now moving toward civil war, Herbert's poetry spoke to people of different camps, both Puritan and high church. This was in part due to their remarkable conversational quality — the manner in which Herbert had caught cadences of everyday speech, yet held in extraordinary metrical control.

### Concrete Imagery

The poetry also made use of concrete imagery drawn from daily life and coupled this with an intensity of passion that often makes one think of the Psalms. Many of Herbert's motifs and images were taken from the Bible, the church year, and the liturgy, and the architecture of the church building — all familiar to his countrymen. But what may well have held the most appeal was the central theme of *The Temple*: the love of God for man and of man for God.

The occasion of much of Herbert's poetry is the contrast between the human perception of self as unworthy and unlovable and the gentle yet persistent love of God seeking to make human beings lovable by loving them. The individual soul, flawed by sin and unable to direct the unruly and confused will toward God, is lured and courted and finally overcome by God's infinite love.

A number of Herbert's poems are a dialectic of this spiritual duet, moving through a sometimes heated struggling with God to a calmer resolution of acceptance or submission. Thus the poem, "The Collar," which begins with the speaker railing against the discipline

and sacrifices of submission, builds to intensity and then concludes:

But as I rav'd and grew more fierce  
and wilde  
At every word,  
Me thoughts I heard one calling,  
*Child!*  
And I reply'd, *My Lord.*

The poem "Deniall" begins with the musician-poet feeling out of tune with his craft, his life, and God.

When my devotions could not pierce  
Thy silent eares;  
Then was my heart broken, as was  
my verse:  
My breast was full of fears  
And disorder:

The poem ends with Herbert — his soul still "untun'd, unstrung" — pleading with God, but the final "m" sounds and the added rhyme of the last line bring him to a note of composure and hope, even reaching toward tunefulness:

O cheer and tune my heartlesse  
breast,  
Deferre no time:  
That so thy favours granting my  
request,  
They and my minde may chime,  
And mend my ryme.

The sometimes deceptively simple, but at other times intricate inventiveness of Herbert's metrical patterns and rhyme schemes, are the music to which he sets his themes and metaphors — often layered on one another, being sung, as it were, at different levels of meaning. He frequently employs a kind of verbal shorthand of interthreaded motifs and stories not fully told, by which he alludes to possible meanings while allowing the hearer's imagination to guess and explore more fully.

### Life's Mystery

Between the lines one hears of life's mystery and the possibility of God offering value and purpose. Metaphors and words with double and even triple references help weave all together into a madrigal both engaging and profound.

"Love" (III) has been called one of the finest poems in the English language. A number of Christians have carried it in their hearts as a reminder of the character of God's grace. It can be especially helpful in preparation for Holy Communion.

One strand of the poem begins as a kind of parable verging on allegory. We are not told how the dust-covered traveler arrived or entered into this feast, but now he feels unworthy while the host gradually but persistently presses him to join in the meal. The reluctant guest finally consents on the condition that he serve at table rather than sitting

and being served. His host, however, gently turns aside this condition and, vanquished by courtesy, the guest sits and eats.

Mingled with the outline of this story is its spiritual interpretation of the soul come to its Lord. The place might be heaven and the messianic banquet, but it is also the Eucharist clearly and even coarsely referred to as "my meat." This is the Lord who gives himself to be the food of salvation.

The soul, covered with sin's dust, draws back from Love's invitation. But the host-Lord comes nearer and asks what is lacking. The guilty guest fends the Lord off with his unworthiness. Who can be worthy to share in the Lord's feast? "You shall be he," says Love, astounding the soul, much as Jesus must have surprised Zaccheus in the Gospel story. Throughout the poem, one hears allusions not only to Zaccheus' story, but to parables like that of the great banquet, to the Last Supper, and Jesus' description of himself as the one who came not to be served but to serve.

The words of endearment, otherwise seemingly incongruous in the poem — "Love, sweetly, my deare" — the taking of the hand and smiling — possibly suggest a further dimension: the lover inviting the beloved, a dance of the wedding banquet. The questions, refusals and answers, gestures, touching, and moments of silence all heighten the tension and lead us on.

### Not without Humor

It is, too, a form of gentle debate — not without humor and gentle irony. Once more human evasion tries to use guilt as a kind of defense against the gift it can never earn. Hanging its head, the soul refuses even to look upon its Lord. Yet, "Who made the eyes but I?" reminds us that this Lord is the Creator of all life.

The soul tries again. It is true that the Lord has created, but the soul has misused and marred even the gift of sight. Love responds, "Know you not . . . who bore the blame?" The Creator is also the Redeemer. The one who made the eyes redeems, gives new value to their purpose.

The soul makes one last try. If, overcome by Love's courtesy, it cannot leave the banquet, then the soul will be the servant, waiting at the table — still trying to earn what it has so much difficulty accepting. Yet Love firmly persists, and the poem, full of intricate emotion, now comes to its resolution in monosyllables — more passionate for their simplicity. It is as though to say that human words can say no more, and the poem — and in a sense Herbert's poetry and life — conclude by pointing beyond themselves to the One of whom our words can but hint.

# EDITORIALS

## George Herbert

This year marks the 250th anniversary of the death of George Herbert, who is generally regarded as the greatest of Anglican devotional poets and also, as a prose writer, the virtual founder of Anglican pastoral theology. We are very pleased to mark this anniversary in our Fall Book Number with two articles on Herbert, one by a distinguished intellectual leader in our church, and another by the leading American authority on Herbert's life today.

Herbert represents a certain paradox. On the one hand, he was a Cavalier priest of the early 17th century, living in a world very different from our own. On the other hand, he has never been more popular among serious readers than in the present century, and scholarly books and articles are constantly being written about him. One semi-annual periodical, *The George Herbert Journal* (published at Sacred Heart University, Bridgeport, Conn.), is specifically devoted to critical and scholarly discussions related to this great writer.

The details of his life were first presented to the world in 1670 by Izaak Walton [see TLC, Oct. 24, 1982], who wrote with reverence for his subject but not always total accuracy. In the present century, his biography has been greatly clarified by the research of Prof. Amy Charles. New information, however, has not derogated from his personal saintliness, nor his power to move and inspire his readers. His writings remain an imperishable part of the Anglican literary patrimony.

Meanwhile, many other books are being published on other topics of interest to our readers, and we hope that the reviews and advertisements in this issue, and other issues, will help readers choose books which they personally will find to be stimulating and helpful.

## Oxford Anniversary Calendar

During the past months we have been pleased to call attention to numerous events celebrating the Sesquicentennial of the Oxford Movement. In this issue we carry what is expected to be the final installment of our calendar of these commemorations. We trust that the conclusion of these observances, however, will not bring an end to the consideration of the Oxford Movement and the serious questions it raised, both for its own time, for today, and for the future.

## "Either / Or"

There is a kind of thinking which sees everything in terms of true or false, good or bad, black or white. Every question has to be answered either yes or no. This kind of simplistic outlook demands that life be reduced to a single consistent order with no exceptions.

Such thinking appears to be characteristic of totali-

tarianism. Loyal citizens are supposed to act in a certain way: anyone who acts differently should be thrown into prison. Government newspapers say one thing: publications which give a different story are suppressed. Since foreigners are outside the system, contacts with them must be kept to a minimum. Such thinking perhaps lay behind the recent Russian action in shooting down a South Korean passenger plane. If it wasn't a friend, then it must have been an enemy.

The trouble with this outlook is that reality is not like this. Life is full of inconsistencies, ambiguities, paradoxes, and mysteries. To maintain such a rigid and mechanical way of thinking in a society requires unremitting propaganda, relentless censorship, and innumerable police. The Bible, the classics, and great works of art will always be a threat to such an outlook.

To think in rigid either/or categories is not a practice exclusively confined to communists and fascists. It occasionally crops up in other places too, frequently in the field of religion.

To say that, because someone does not believe the Epistle to the Hebrews was written by St. Paul, that person "does not believe the Bible" is an example of such simplistic thinking. To deduce that saying "We believe in one God" at the beginning of the Nicene Creed means that I, as an individual, am exonerated from believing, is another example. Or there are those who would claim that there is a simple black or white solution to every moral problem.

Too many conservatives believe that just because someone associated with the World Council of Churches says something, it is wrong. Too many liberals believe that just because a statement is not drafted in "inclusive language," it is wrong. Militant ideologies, both of the right and the left, keep seeking to impose simplistic patterns which force everything into their own categories.

Anglican thinking is often guilty of theological fuzziness, and this has been and will be rebuked in these pages. On the other hand, there are many areas in which a degree of uncertainty, a measure of indefiniteness, provide a more accurate assessment of reality. We forget this at our peril.

### Woodland Thoughts

The magic mountain need not be an Alp.  
Any hill will do  
if it has trees and paths  
from which to see the town below.  
We feel its power in our ascent  
in every season of the year:  
when holly berries ripen  
or violets crowd the trillium  
where we walk,  
or leafy canopies of bronze and gold  
soften the brilliance of an autumn sky  
or when the snow moves  
white and crisp beneath our feet  
compelling us to race uphill  
against that destined season's end  
no mountain's magic can defend.

Jane Brooks

## BOOKS

*Continued from page 6*

intelligence, one senses the numerous urges of the great man — his drive to write, to produce, to figure things out. But once again, Eliadé says we must wait for a specific statement on his own belief, something he will not comment on lightly or briefly. He does promise to do so, however, in writing. Yet in these conversations, delightfully arranged by Rocquet, a personal involvement with his own study of the sacred emerges in a way it has not elsewhere.

Eliadé's life and scholarship bring him face to face with awe and mystery and sacrifice, and it is the relish and celebration of these manifestations of the sacred that make this book evocative and fulfilling.

(The Rev.) TRAVIS DU PRIEST  
St. Luke's Church  
Racine, Wis.

### A Starting Place

**OUR SEARCH FOR IDENTITY: Humanity in the Image of God.** By Marianne Micks. Fortress. Pp. 167. \$8.95 paper.

Marianne Micks, respected theologian at Virginia Theological Seminary in Alexandria, gives us her reflections on a Christian view of the human condition. She recognizes how dramatically Christianity has been challenged by new theological language and social crises.

While maintaining a reverent appreciation for Anglican tradition and ethos, the author interprets the insights of liberation thinkers. She raises current issues (inclusive language, sexism, environmental concerns, death and dying), places each in its historical context, draws on her vast reading in current literature, cites appropriate scripture, and reflects theologically.

The suggested directions for theological reflection are so good that this reader felt disappointed when each chapter ended without really probing the possibilities. The book is too short. Written simply and elegantly, it can be profitably used by laity, clergy, and seminarians as a starting place for solid theological reflection.

ALICE COWAN COCHRAN  
St. Paul School of Theology  
Kansas City, Mo.

### Matrimony First

**SACRAMENTS AND SACRAMENT-ALITY.** By Bernard Cooke. Twenty-Third Publications. Pp. 251. \$7.95 paper.

At one time, Roman Catholics generally viewed sacraments in rather mechanical terms, as sacred ceremonies performed by priests while murmuring unknown phrases in Latin. The Second

Vatican Council opened the door to new ways of thinking, and a burst of new sacramental theology has resulted, much of it intended for the lay reading public. Not all of it is new to Anglicans, and some of us may feel that some Roman writers have overemphasized some new directions.

Bernard Cooke is a highly respected theologian, and was a speaker at the Roland Allen/Pacific Basin Conference this past spring. Intended primarily for Roman Catholics, this book will give the thoughtful non-specialist an understanding of how some of the new approaches operate.

Thus priests not only give sacramental absolution to penitents in church, but this sacrament is administered within a broad framework of forgiving activity. Other sacraments also convey forgiveness (notably the Eucharist), and all members of the church are to be a forgiving and reconciling people. Similarly all the other sacraments function within the wide context of the sacramentality of the church, and the laity, no less than the clergy, are essential parts of the total picture.

An original and interesting feature of this book is that it treats matrimony, rather than Baptism, as the basic sacrament. It began first (in Genesis) and is the most evident expression of the concept of covenant which is involved in all sacraments.

H.B.P.

### Frank Essays

**MARY'S PLACE IN CHRISTIAN DIALOGUE.** Edited by Alberic Stacpoole. Morehouse-Barlow. Pp. xvi and 281. \$10.95 paper.

This remarkable volume presents a cross section of the work of the Ecumenical Society of the Blessed Virgin Mary (founded in 1970 by Martin Gillett), bringing together Christians of different traditions to discuss Mary's place in faith and devotion. The papers, delivered by some of Christendom's foremost Marian scholars, witness to active participation by Roman Catholics, Orthodox, Anglicans, Lutherans, Methodists, Presbyterians, and Reformed.

Each speaker has shared his views frankly, and the most controversial issues have been discussed in an atmosphere of friendship. In the course of these international meetings, all the central Christian doctrines were scrutinized. The writers are convinced that such consideration of the place of the Blessed Virgin represents a forward movement in ecumenical relations. Most striking is the convergence of the views of scholars representing the various traditions. This book is the most significant collection of mariological essays yet published.

(The Rev.) WALTER E. FRIEMAN, JR.  
West Chester, Pa.

### When There Is a Choice

**A PLACE TO LIVE IN YOUR LATER YEARS: Making Decisions About Housing Alternatives.** By Paul B. Maves. Augsburg. Pp. 112. \$4.95 paper.

This little book deals with the changes that occur mentally, physically, and sociologically as one advances in age, and offers suggestions for ways to deal with them. How and where one may live out one's old age and an evaluation of choices (when one has a choice) is the central theme, but there is also a constructive discussion of retirement hotels and homes, hospices, and doubling up with relatives.

Mr. Maves discusses at some length questions of personal finance, social atmosphere, and common problems of relationships with family and new acquaintances. While he avoids giving dogmatic generalizations, he does suggest options and angles which aging people should take into account provided that they are fortunate enough to have a choice.

ELIZABETH BUSSING  
San Francisco, Calif.

### Sound Theology of Stewardship

**THE CORE AND MORE: A Scrapbook of Stewardship Articles.** Edited by W. David Crockett. Stewardship Advisory Service (37 Chestnut St., Springfield, Mass. 01103). Pp. viii and 103. \$3.50 paper.

Have you ever hoped for a series for your parish newsletter on stewardship? Or wished you had a series for a special season such as Advent, Lent, or every member canvass? Yet, your own well of ideas had run dry. If so, you will find help here.

This stimulating compilation provides thoughts from a variety of writers who offer a sound theology of stewardship of time, talents, and treasures. The title is affirmed without apology. There is a slight hint in a few articles that "fund raising" is a dirty phrase. Not so; it is a means whereby better stewardship of money may be achieved.

(The Rev.) H. PAUL OSBORNE  
Church Fund Raising  
Garrison, Ky.

### Exciting Religious Perspective

**ERIKSON: IDENTITY AND RELIGION.** By J. Eugene Wright, Jr. Seabury. Pp. xviii and 216. \$11.95 paper.

Erik Erikson advanced and expanded psychoanalytic theory when he introduced the "ages of man." He moved far beyond the confines of Freud's theory of sexuality into the realm of ego and culture. His teaching undergirds much of the basic knowledge and vocabulary of the helping professions, and the term

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"identity crisis" is now a household word.

In his book, Wright introduces yet another dimension of Erikson. After material on the man and his fascinating life on two continents, there follows a scholarly, if somewhat pedantic, exposition of Eriksonian theory — material more lucid and more lively in Erikson's own books. In Part II, however, the reader is presented with an exciting religious perspective on Erikson's studies of Luther and Gandhi. The last two chapters are extremely valuable for those whose interests span theology and psychology; they have a luminous quality of profound religious thought.

DORA P. CHAPLIN  
Staten Island, N.Y.

## A Useful Summary

**THE REALITY OF ANGELS.** By Lester Sumrall. Thomas Nelson. Pp. 128. \$4.95 paper.

This book takes seriously the existence and ministry of angels. Although its conclusions will not be acceptable to all readers, the book provides a clear and useful summary of biblical references to angels; a delineation of their categories, names, and ranks; and a summary of their works and activities.

As well, it sets forth information on angelic knowledge and prophecy and their place in the life of Jesus. Guardian angels are discussed, and it is admitted that their existence cannot be proved conclusively from scripture.

## Oxford Movement Sesquicentennial Calendar for American Commemorations

Events are open to the general public so far as is known, subject in some cases to a fee for registration or meals. Where meals are involved, advanced reservations are generally necessary. Information is subject to change or correction by the organizations or churches involved.

Oct.  
16 At 3 p.m., McNeil Robinson organ recital, St. Ignatius' Church, New York, during week-long commemoration of Ox. Movt.

17-21 General Seminary, New York, students' celebration of Ox. Movt. Speakers: Prof. Henry Chadwick of Cambridge Univ., Monday; and Dr. Eleanor McLaughlin of Boston, Wednesday. Br. John-Charles, SSF, of Mt. Sinai, N.Y., preaching, Friday noon.

21-23 New York Celebration of Ox. Movt.

21 Friday, opening Evensong and addresses by visiting bishops and speakers at several churches in New York area.

22 Saturday, day long program at St. Mary the Virgin, New York. Registration beginning 8 a.m.; Morning Prayer, 9:15 a.m. Speakers to include Bp. Graham Leonard of London, Prof. John Macquarrie of Oxford, Prof. Henry Chadwick of Cambridge, Fr. Richard Holloway of Boston, Fr. Richard Martin of Washington, Prof. Robert Wright of General seminary, and Br. John-Charles, SSF, of Mt. Sinai, N.Y. Solemn Pontifical Eucharist at noon, with the Presiding Bishop as chief celebrant.

23 Sunday, visiting bishops and speakers to preach in various churches in New York area in morning, 4 p.m., closing Evensong at St. Thomas, New York, with Presiding Bp. John Allin as preacher.

22 Saturday, "Root, Trunk, and Branch — Ox. Movt. as Source and Stimulus," conference at All Saints Church, San Diego, Calif. Bp. William Sheridan of Northern Indiana, main speaker; Bp. Brinkley Morton of San Diego, celebrant and preacher.

23-26 St. Louis area celebration, Church of St. Michael and St. George in Clayton. Bishop Michael Marshall of Woolwich, England, preacher and speaker.

23 Sunday, Eucharist 8 and 9:15 a.m. M.P. 11:15 a.m., E.P. 5:30 p.m.

24 Monday, day of reflection, 10 a.m.-2:30 p.m. Reservations needed.

25 Tuesday, Eucharist, Bible study, and lunch for ladies. Reservations needed.

26 Wednesday, Eucharist, breakfast, and Bible study for men. Reservations needed.

27-28 Thursday and Friday evenings, Church of the Ascension, Chicago, preaching mission, Bp. Michael Marshall of Woolwich, England. Solemn Eucharist, 6:30 p.m. Thursday.

29 Diocese of Fond du Lac. Solemn Evensong and Benediction, Saturday, 4 p.m. Bp. Michael Marshall of Woolwich, Eng., preacher. Massed choir, refreshments, tours of cathedral and Convent of the Holy Nativity.

Nov.  
11 Quiet day, Cathedral of All Saints, Albany. Ret. Bp. Stanley Atkins of Eau Claire.

12 Symposium on cathedrals at Cathedral of All Saints, Albany. Speakers: Ret. Bp. Stanley Atkins of Eau Claire and Bp. Wilbur Hogg of Albany. Panel: Bp. Robert Kerr of Vermont; Dean David Ball; Rt. Rev. Msgr. John L. Jones of Cathedral of Immaculate Conception, Albany.

13 Sunday, Anglican Society Commemoration of Ox. Movt. Evensong, 4 p.m. St. Thomas, New York, Preacher, Fr. David King.

1984

Jan.  
17-19 Tuesday-Thursday, Anglican, Lutheran, and Roman Catholic Conference on Ox. Movt., St. Stephen's House, Chicago.

20-21 Friday-Saturday, students' conference, St. Stephen's House, Chicago.



A chapter is devoted to the reality of Satan and the fallen angels. There is, however, no apparent awareness of the critical issues raised by the question of angels and demon possession. While sympathetic to much of the author's argument, I am alarmed at the contention, "Every Christian has the power to exorcise evil spirits." The book will assist many in considering afresh the existence of angels.

(Br.) JOHN-CHARLES, S.S.F.  
Little Portion Friary  
Mount Sinai, N.Y.

### Systematic Study

**PASTORAL THEOLOGY: Essentials of Ministry.** By Thomas C. Oden. Harper & Row. Pp. xii and 372. \$14.95 paper.

This book is intended for readers who want to know more about what clergy do and why, those considering or preparing for ordination, and those who are pursuing such a vocation and wish to review their own work in the light of a "systematic reflection on the pastoral gifts and tasks."

Dr. Oden, a United Methodist minister and the author of 15 books in the pastoral field, successfully explores the relationship between pastoral theology and other theological disciplines. On the one hand, he does not fall into the trap of over-defining systems by offering a "how to" textbook; on the other hand, he does not offer us a textbook of pastoral psychology which does its best to capture all that modern psychology has already discarded.

His knowledge of contemporary authors of all denominations is extensive. While certainly, in several places, some of his terms and concepts reflect his Reformed background, he does not canonize any particular period of time. This book is, therefore, an appropriate text for any Christian who wishes seriously to approach pastoral theology as a system.

The bibliography, index, and list of scriptural references are all extensive. *Pastoral Theology* is to be commended to the church at large as an attempt to reestablish pastoral theology as an essential field of Christian thought.

(The Rev.) KEITH L. ACKERMAN  
St. Mary's Church  
Charleroi, Pa.

### Books Received

**FAITH THAT MAKES A DIFFERENCE.** By John W. Bachman. Augsburg. Pp. 126. \$4.95 paper.

**TEARDROPS TO DIAMONDS: How God's Love Turns Sorrow into Joy.** By Carl W. Berner, Augsburg. Pp. 93. \$4.95 paper.

**DO WE HEAR THE SONG OF THIS JOY? — Meditations on the Acts of the Apostles.** By Elisabeth Schmidt; translated by Allen Hackett. Pilgrim Press. Pp. x and 102. \$6.95 paper.

### INTO THE WHIRLWIND

**The Future of the Church**  
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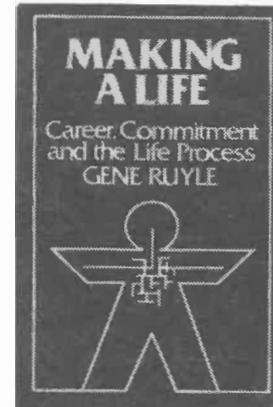


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**BRIEFLY...**

The Rev. Canon Rex Davis, sub-dean of Lincoln Cathedral, said recently that religious TV programs have low ratings because they are boring. He said he wondered if this obvious explanation had ever occurred to "the controllers, producers, and wizards" of the media. "This is more serious than the shifting about of time slots," Canon Davis said, according to the *Church Times*. He said he hoped those producing the programs would not "forget that there is an obligation to try and make what they continue to do about religion entertaining, as good liturgy ought to do as well."

A \$13,000 grant from the United Thank Offering to the St. Francis Boys' Homes, Inc., will cover the cost of psychiatric services for one year at Camelot, the St. Francis Home at Lake Placid, N.Y. The funds represent a portion of a \$48,000 project which Camelot's administrators hope will lead to the facility's accreditation. Accreditation, if granted, will enable health insurance monies to be made available for treatment at the home. The additional income thus realized will allow the St. Francis Homes to extend more financial aid to families who cannot cover the full or partial cost of the care and treatment required by their children.

The Rev. C. Joseph Sitts, rector of Christ Church, Warren, Ohio, recently received a distinguished service award from the local police union. Fr. Sitts was recognized for his peacekeeping efforts during last fall's 20-week strike at Trumbull Memorial Hospital in Warren, when he spent many weeks as a member of a police-clergy crisis counseling team. "It was not a clear-cut situation," Fr. Sitts said. "I had some parishioners involved as strikers, others crossing the picket line, and still others as board members. My ministry was both among the police officers and among those at weekly rallies."

During the World Council of Churches assembly in Vancouver, B.C., in July, Metropolitan Paulos Mar Gregorios, Syrian Church of North India, and Bishop Henry Hill of the Anglican Church of Canada, were able on short notice to organize an informal early morning breakfast meeting on July 27 between representatives of four Oriental Orthodox Churches and the Archbishop of Canterbury. Presiding Bishop John M. Allin of the Episcopal Church

was present, as was the Rev. Samuel Van Culin, general secretary of the Anglican Consultative Council, and other ecumenical officers. Those participating in the meeting expressed the hope that the meeting might mark "the beginning of a positive and meaningful dialogue between the Anglican Communion and the ancient churches of the East."

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- G. Total: 9,602

I CERTIFY THAT THE STATEMENTS MADE BY ME ABOVE ARE CORRECT AND COMPLETE.  
Warren J. Debus  
Business Manager

# PEOPLE and places

## Appointments

The Rev. Robert C. Blackington, Jr. is rector of Kingston Parish, Mathews, Va.

The Rev. Jonathan R. Bryan is vicar of the Church of the Holy Cross, Dunn Loring, Va.

The Rev. Robert E. Cathers is rector of Trinity Church, Mount Airy, N.C.

The Rev. James H. Cirillo is assistant rector of Emmanuel Church, Rapid City, S.D.

The Rev. Benbow P. Cheesman, Jr. will serve as a houseparent at St. Francis House, Madison, Wis., while studying law at the University of Wisconsin.

The Rev. Lawrence R. DeLion is assistant at Christ Church, Warren, Ohio. Recently ordained deacon, he was formerly a minister in the Christian Church (Disciples of Christ). Add: 414 Adelaide Ave., N.E., Warren 44484.

The Rev. James H. Dolan is vicar at Holy Apostles Church, Oneida, Wis. Add: 2937 Freedom Rd., Oneida 54155.

The Rev. L. Edward Franks is rector of St. Peter's Church, Sheboygan Falls, Wis. Add: 627 Broadway, Sheboygan Falls 53085.

The Rev. Karen B. Johnson is assistant to the rector of the Church of the Ascension, Gaithersburg, Md.

The Rev. W.J. Lambert is rector of St. Peter's

Church, West Allis, Wis.

The Rev. Amy M. Larkin is chaplain at a home for physically handicapped children, Bloomfield, Inc., Ivy, Va.

The Rev. Thomason L. Newcomb is rector of St. Timothy's Church, 4670 Congress St., Fairfield, Conn. 06430.

The Rev. H. Lawrence Scott is rector of St. Philip's Church, Charleston, S.C.

The Rev. William J. Smith is assistant at Holy Apostles Church, Oneida, Wis. Add: 2937 Freedom Rd., Oneida 54155.

## Ordinations

### Priests

Arkansas—Christoph Keller, III, vicar, Trinity Church, Van Buren, Ark., and St. Augustine's, Fort Smith; add: Box 382, Van Buren 72956.

### Deacons

Arkansas—Diane Woolard Jost, assistant chaplain, St. Luke's Hospital, Houston, Texas; add: 5831 Alvarado, Houston 77035.

Montana—Jean Griffin Collins; add: 3334 Lockheed No. 101, Alexandria, Va. 22306.

## Seminaries

The Rev. Grahame Butler-Nixon, who has been serving as rector of Trinity Church, Asheville, N.C., will become sub-warden of St. Barnabas' Theological College in Adelaide, Australia, on November 1. He has been in the U.S. for 20 years, but Australia is his home country. He may be addressed at the college, Gloucester Ave., Belair, S.A. 5052, Australia.

## Deaths

The Rev. George H. Boyd, rector emeritus of St. Peter's Church, Perth Amboy, N.J., died at the age of 76 on July 29, at his home in Perth Amboy.

A graduate of Philadelphia Divinity School, Fr. Boyd spent the majority of his ministry at St. Peter's, serving as rector for 41 years. He was active in educational and community service institutions throughout his life. He taught religion at Pennsylvania General Hospital School of Nursing, served as chaplain to the Department of Public Safety and the N.J. State Fireman Association; and for seven years was Commissioner of the Perth Amboy Housing Authority. In 1935, he married the former Esther R. Murdock; the couple had two children. In 1960, Fr. Boyd was named as honorary canon of Trinity Cathedral, Trenton, N.J.

The Rev. Robert Werner Hill, co-rector of St. Luke's Church, Germantown Ave., Philadelphia, died on August 20 at the age of 57 of cancer, one month after his son, Christopher Robert Hill, died of cancer at the age of 18.

Fr. Hill was born in Philadelphia, educated at Temple University and the Philadelphia Divinity School, served as a curate at the Church of the Annunciation and St. Luke's, of which he became rector in 1962. He and the Rev. Charles Poindexter were instrumental in effecting the merger of two viable parishes — St. Luke's and St. Barnabas — in 1968. Besides being co-rector of St. Luke's, Fr. Hill was active in the consultant network of the diocese and the Wissahickon deanery. He is survived by Ellen Hill (Ross); two daughters, Maryellen Hill and Linda Elizabeth Hill; and a granddaughter.

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

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# CHURCH DIRECTORY

## 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.

## DENVER, COLO.

**ST. ANDREW'S ABBEY** 2015 Glenarm Place  
The Order of the Holy Family  
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.  
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.  
C Sat 11-2

## WASHINGTON, D.C.

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

## CHURCHVILLE, MD.

**CHURCH OF THE HOLY TRINITY** 2929 Level Rd.  
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, c  
Sun Worship: 8, 9:15 & 11

## BOSTON, MASS. (Cont'd.)

**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

**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), MP  
(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.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed  
9:15. Matins 6:45, EP 5:30; C Sat 5

## ATLANTIC CITY, N.J. 08401

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

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

**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. Leslie Lang, the Rev. Gordon Duggins, the Rev. Dorsey  
McConnell  
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,  
12:10 & 5:45, EP 5:30; Tues HS 12:10

**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

## NEWPORT, R.I.

**EMMANUEL** cor. Spring & Dearborn Sts.  
The Rev. Roy W. Cole  
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses: 8 (Low), 10 (Sol). Daily & C as anno  
"An Anglo-Catholic Parish"

**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 educa-  
tion; 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.