

THE LIVING CHURCH



Mystical

Religion

• page 9

The Most Rev. Robert Runcie, Archbishop of Canterbury, shown at an interview recently, said he is working toward a "religious summit" for the fall, prompted in part by his concern over the summit between President Reagan and Soviet leader Mikhail Gorbachev.



Halley's Comet

By RAE WHITNEY

ing a partner in an intergenerational marriage — as well as is-national one — has certain adges. A major benefit is that my nd, Clyde, began having experi- 25 years before I did! These he usly shares.

now that catalogs are urging us to telesopes for the appearance of 7's Comet (in order to get a jump hers who, without telescopes, will o wait until 1986 to see it), Clyde to boast of the many times he ed it when it last came to visit our

kin in the hot summer of 1910 — and ska summers are always hot! — 's black-eyed grandmother, Cassie, o take him, every evening, to the re where they kept the cow, on the hill northwest of McCook. He told se experiences in a May 3 *New Times* article about Halley's t. As they sat on the buffalo grass, g for the sun to set, she would talk orbits. As far as Cassie was con- l, orbits were the most wonderful f God's creation, for they showed verything had its place — the sun, oon, the stars and planets — and hing moved in harmony. And then ould talk about Halley's Comet.

is is the same comet," she would that the Chinese wrote about be- e time of Christ. And it appeared 36 when the Normans conquered nd. Every 76 years it comes back. t won't hit the earth, because it

stays in its own orbit."

With this assurance, they waited for the comet.

At first it looked like a large, bright star. Then, each subsequent evening, they could discern that it was a little brighter, a little closer. Soon they were seeing a huge, brilliant ball in the sky, like a glowing harvest moon. It seemed to be heading for (what were to the eight-year-old boy) the two most important buildings in town — the high school and St. Alban's Episcopal Church. But when the fiery tail became visible and stretched itself across the northern sky, the comet was indeed bypassing the earth, and McCook was safe, just as Cassie had promised.

But not everyone had such a grandmother. Some farmers around Beaver Creek suddenly got religion — all about the same time. First, though, they sold their farms at pretty good prices. Then they camped out in tents and wagons further up the hill from the Whitney pasture. The comet was a sign, and they knew the end of the world was imminent.

Clyde also remembers that Cousin Art used to swear he could smell brimstone, when he came home from work each night. But then he was from the other side of the family.

Cassie continued to share the beauty and wonder of the comet with her grandson, and together they watched the gradual coming and eventual departure of that big, beautiful ball of fire.

So you can guess what a shock it was when Clyde read about the comet in *Time* magazine. "Oh no," he exclaimed, "it says here that a comet isn't a ball of fire after all — it's a 'cosmic snowball of ice and dust!'"

something to be made of fire, and it turns out to be only dirty ice! He was a little cheered to read elsewhere that fire does have its place, for it is the sun's heat that evaporates some of the ice, thus causing the brilliance he had witnessed so long ago. But it's hard to be disillusioned about anything after three quarters of a century!

Many of us carry around wrong information for a good chunk of our lives. Sometimes it's factual, as was Clyde's. Sometimes it's in our beliefs. Sometimes it's in the wrong impressions we have about people.

Once in a while, when our long-held beliefs get challenged, we may find, and be forced to acknowledge, that a few of them may be customs, or even prejudices, that have become fossilized into articles of faith.

We know, too, that we are inclined to judge another as being unkind, unfeeling, unloving, ungrateful, unconcerned, untruthful — all the negative "un's" we can think of. Then something happens, circumstances are revealed, we see we were mistaken, and in our shame we cry, "But I never knew!"

A French saying, "to understand everything is to forgive everything" is becoming more and more a yardstick in my life when I'm tempted to make a harsh judgment about somebody.

Of course we don't often mistake dirty ice for fire! But St. John tells us of men who chose darkness rather than light, and who refused to recognize the Christ in the man Jesus. I am haunted by G.K. Chesterton's definition of the unforgivable sin, which is "to call a green leaf gray."

Needless to say, Clyde's error was no sin! He merely had misinformation, newly corrected. The sin (in fact, faith or relationships) is in having been shown and having recognized the truth in something, and then deliberately denying it. Because he has discovered otherwise, Clyde can no longer believe that the comet is an actual ball of fire. We can no longer say that Jesus was just a man, nor call a green leaf gray; we know better.

Jesus declared himself "the Truth," and told us, "The Truth shall make you free."

Simone Weil wrote: ". . . one can never wrestle enough with God if one does it out of pure regard for the truth. Christ likes us to prefer truth to him, because, before being Christ, he is Truth. If one turns aside from him to go towards the truth, one will not go far without falling into his arms."

Just as scientists will continue to seek for more facts about Halley's Comet as it nears the earth, so, as Christians, we have to continue to search for truth, for understanding, for knowledge, and for wisdom to interpret it all.

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DEPARTMENTS

Books	4	Letters	3
Editorials	12	News	6
First Article	2	People and Places	14

FEATURES

Glimpses of Glory	Isabel Anders	8
Mystical Religion	Joseph Elliott	9
Nothing More Needs to Be Known	Vincent Paris Fish	11

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LETTERS

THE LIVING CHURCH welcomes letters from readers, and selection for publication is solely at our editorial discretion. We urge writers to limit length and confine themselves to one topic.

Or Vice Versa?

Mr. Rhodes' imagery of the church makes it hard to form a single response [TLC, Nov. 10].

The church for him, is, at first, a supernatural society of believers united in Christ as one body. Secondly, the church has branches — the Anglican Communion being the one of concern to us. It is a branch with sprigs, one of which is the Episcopal Church. That church is the focus of interest, a trendy shoot.

Thirdly, that trendy part cannot be trendy because it does not have approval of the whole church. Yet it is a living organism or part of one which needs to grow and adapt. (What is one man's adaptation is another man's "fixed.") Then we reach St. Paul's "body" which is whole and undivided. That means it has no separate branches or sprigs which invariably usurp the prerogatives of the whole body.

It is clear that Mr. Rhodes fears for the holy, catholic, and apostolic church — that in the process of change the Episcopal Church will cease to be any of those things. That idea has been and still is a possibility: witness the fragmentation of Christendom.

Isn't it just as clear that Mr. Rhodes does not put much trust in the work of the Holy Spirit? Perhaps he confuses sprigs of new growth with suckers good for only one season.

JOHN CLARK

Poughkeepsie, N.Y.

Divisiveness

It is not the Bishop of London who is divisive [TLC, Nov. 3], but the women who are willing to split the church (as has happened in this church) in order to get their own way.

Mrs. J.V. LANGMEAD CASSERLEY
Kittery, Maine

Who Voted?

I wonder if THE LIVING CHURCH could print a list of the vote in the House of Bishops concerning the issue of females within the episcopate. I believe many of us would like to see the breakdown.

JAMES EDMUNDS WILSON
Columbia, S.C.

We recall the resolution as simply passed by majority. Individual votes in the House of Bishops are not normally recorded.

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BOOKS

Superb but Explosive

THE CHURCH WITH A HUMAN FACE: A New and Expanded Theology of Ministry. By Edward Schillebeeckx. Translated from the Dutch by John Bowden. Crossroad. Pp. xii and 308. \$19.50.

"I am become a fool. You have compelled me." So, from II Corinthians 12:11, the master ecclesiologist, recipient of the Erasmus award, prefaces this expansion and development of his magnificent book *Ministry* [TLC, Oct. 18, 1981]. More, this sequel contains new material and meets criticism openly and directly. When scholarship warrants, he revises, yet this forthright man asks some — including by name the Congregation of the Doctrine of Faith — at least to read what he has written before leaping to facile and inappropriate conclusions!

Detailed yet lucid narrative scholarship is peppered with interesting and amusing anecdotes. The first of five major sections is new, "Jesus and his messianic communities," the charismatic and unstructured primitive bearers of the resurrection life.

Part two displays early transition to a more structured or even vertical leadership. The investigation is both sociological and theological, as is part three which examines the "organization and spirituality of ministry in the course of church history."

Continuity and yet significant breaks are shown in the theology and practice of ministry, with parallel material from *Ministry* reworked and enriched.

Part four reviews sympathetically familiar "discontents": of bishops with the deepening crisis in ministry, of women, of married and thus suspended clergy, of desperate people finding alternative forms of ministry in response to gospel imperative. And the final part looks into the Lima Report (WCC), *sacerdotium ministeriale* (A Declaration CDF 1983), and certain issues of the renewal diaconate.

Some expected a major retraction. Two of several examples dispel this prediction. "Absolute ordination" (or ordination not intended for a particular place) is again shown to have no profound historical or theological foundation. And charges of support for illegality in innovation are better than met.

Pleading for humanity in church life, the author addresses real problems besetting a sector of Christendom in deep trouble preferring the conventional to the traditional, the detached canonical to the holistic theological and historical, the mechanistic to the organic and human.

Beyond commentary and apologia, this new book brings out the human side

of the years to look more to the divine nature. Thus the title of this superb book, which possibly will be more explosive in the long run than either *Honest to God* or *The Myth of God Incarnate*.

The Rev. DAVID W. BROWN
The Middlesex Area Cluster Ministry
Durham, Conn.

Archbishop and Treasurer

GOD AND MAMMON: William Juxon, 1582-1663. By Thomas A. Mason. University of Delaware Press. Pp. 205. \$29.50.

As all that can be known with precision about Archbishop William Juxon could be written in a few pages, it may surprise the reader to find this considerably longer book recommended here, and yet it is. Although the paucity of its available sources prevent it from being an important book, it is nonetheless interesting.

Mason's work shows us the events of the 17th century as they intersected the life of one of its most powerful clergymen (occupying the sees of London and Canterbury), who was Lord Treasurer as well, and thus the reader has another chance to organize his own understanding of Anglicanism's most critical century.

There is no theology to be directly learned here, though: Juxon was careful not to express himself on matters of church or state unless commanded to, and the few sermons once attributed to him are no longer considered his work. Although it isn't possible to see into him to any depth, this book shows us Juxon's century from his lofty vantage point.

We are left to wonder whether Juxon had any personal theological principles at all, or was he rather a decent Christian man who happened to be a successful church careerist, of the sort who is not particularly interested in theology?

The conflict between God and mammon Mason alludes to in the title comes from Juxon's choice of the king's interests over the church's. Under his episcopate in London, clergy stipends were very low. Juxon's policy as royal treasurer was not to pay the king's just debts, even pensions, and the record shows more than one family utterly ruined by his tightfistedness, even when directed by the king himself to make payment.

With his own money, however, Juxon was very generous: he lent generously to the king, rebuilt and refurbished churches, and aided directly many of the poorer clergy.

Juxon, it will be remembered, was Charles I's attendant on the scaffold, and it was to him that the king's ominously-sounding "Remember" was

final word was only a reminder to deliver the king's Garter insignia to the Prince of Wales. Mason's picture of this most reticent of prelates will leave one wondering if that was all that was meant.

(The Rev.) PAUL V. MARSHALL
Christ Church
Babylon, N.Y.

Vast View of History

THE DISCOVERERS. By Daniel J. Boorstin. Vintage Books. Pp. 745. \$9.95 paper.

At last an extraordinary record not of man's empires as they rise and fall, nor of battles won nor continents subjugated, but of man's achievements in mastering the knowledge locked up in his universe; and not only those of Western man, but of Eastern man as well.

Here, for the first time in such a sweeping survey, in a single volume carefully documented and with graphic detail that is mind-boggling, stands forth the astonishing exploits of man in all his greatness.

The Librarian of Congress has given us here the most complete record I've ever come across of the journeys of discovery into the geography of the planet, the emergence and growth of Eastern as well as Western culture, the mysteries of

plants and animals in evolution and the collisions of culture that hammered into shape our modern world. It is truly an incredible performance, and now available in paperback.

The book can be of immense value especially for clergy entering on a later career in ministry, especially if their previous studies have not been in the liberal arts. This book I say is a godsend to aspiring younger clergy, that is if they can brush off his snide references to what he refers to as the "Great Intervention," by which he means the suffocation of the human spirit by the Roman Catholic Church.

With this minor discrepancy the book is a landmark of human historical interpretation. He points out how it was the analysis and categorizing of time and its display by huge clocks in public squares that brought community life to flower in medieval towns. This was in contrast to the restrictions of the emperor's court in China that throttled the human creative spirit and held China back despite great discoveries in paper, gunpowder and navigation instruments far ahead of the West. In many other respects, however, Chinese achievements were outstanding.

Boorstin lays open for us the tremendous accomplishments of man on his march to mastery over his planet and

disenchanted with the same journal exploration which finds us starkly into the abyss created by threat of nuclear winter. Surely no one can see that if we have come this far we can deal as well with the new absolute weapons that could destroy us and our planet.

(The Rev. Canon) ROBERT E. MERRY
Duxbury, MA

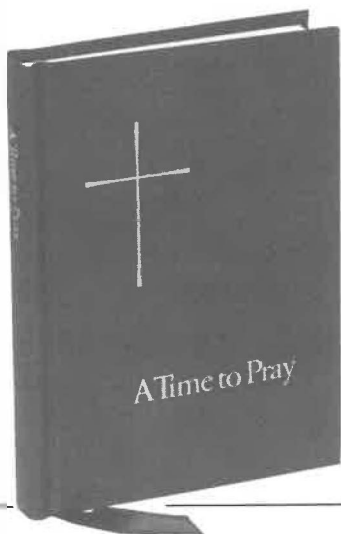
Religion and Sociology

AMERICAN SOCIOLOGY: World Reflections of Religion and Their Institutions. By Arthur J. Vidich and Sta. M. Lyman. Yale University Press. Pp. xiii and 380. \$30.

In a fresh and lively history, two sociologists at the New School for Social Research examine the religious roots of American social thought. As the authors develop their thesis, they find America founded on a Puritan heritage that envisioned a society based on a voluntary covenant of believers. Over the centuries, the covenant was expanded to include all men and women who would thereby "become brothers and sisters within a redeemer nation. Once a democratic commonwealth was created, "America becomes the City

Continued on page 13

Just in time for Christmas...



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Freedom Award

Rev. Christiaan Beyers Naude, former Secretary of the South African Council of Churches and dominee of the Dutch Reformed Church, South Africa's largest religious group, was re-presented with the Franklin D. Roosevelt Freedom Award during services at Trinity Church, Wall Street. Dr. Naude, a 1984 recipient of the award for Freedom of Religion, had been unable to travel to the United States for its presentation due to travel restrictions imposed by the government of South Africa. Following the conclusion of a four-week colloquy on South Africa sponsored by the Parish of Trinity Church, the Freedom Medal was conferred on Dr. Naude by Ambassador Norman J. vanden Heuvel, President of the Franklin D. Roosevelt Four Freedoms Foundation, and Fredrica S. Good, Director and Chief of Protocol to the Governor of New York and Executive Director of the Four Freedoms Foundation.

Dr. Naude has become one of South Africa's most outspoken critics of apartheid and inhuman treatment of blacks. In the 1960's he formed the Christian Institute, an ecumenical group to establish contact with black Christians. When the Dutch Reformed Church presented him with an ultimatum to choose between his ministry or resignation, Dr. Naude chose the latter and resigned in 1963 as leader of the church's Southern Transvaal Synod, a synod which could have led to the post-apartheid minister.

In 1977 the Christian Institute was banned by the South African government and Dr. Naude was banished for his efforts to Johannesburg. He was also forbidden to attend any kind of gathered church services and the order was made illegal for him, a white man, to minister in any black area. In October 1982, the original ban was due to expire but was extended another three years by the South African government.

The final lifting of the ban against Dr. Naude made it possible for him to travel to the U.S. to participate in *South African American Dilemma*, a four-week colloquy sponsored by Trinity Church.

Franklin D. Roosevelt Four Freedoms Foundation was organized in 1983, combining two older organizations — the Franklin D. Roosevelt Foundation, established in 1946 to perpetuate the memory and ideals of Franklin D.



The Rev. Christiaan Beyers Naude

Roosevelt, and the Four Freedoms Foundation, established in 1951 to advance the cause of FDR's Four Freedoms: freedom of speech and expression, freedom of every person to worship God in his own way, freedom from want and freedom from fear.

Use of Video Suggested

The Episcopal Church and its leaders have an ambivalence towards television, and most of the time don't realize that we live in a "post-print" age. This was the message from the president of the Episcopal Radio-Television Foundation when he addressed a luncheon gathering in Cincinnati, Ohio recently.

The Rev. Louis C. Schuëddig, Jr. said that "We communicate in a language and in ceremonies and with imagery that tends to be foreign to this post-print culture." He pointed out that the average American watches 7.3 hours of television a day — a figure that has sometimes found church leaders unwilling to believe.

"The conflict here is between understanding the culture as it really is today and where the church in its leadership thinks it is," he stressed.

Fr. Schuëddig, 37, has been president of the foundation since 1983.

One of the reasons for the church's reluctance to accept television is what he calls the "print obsession" of church

leaders. Most clergy are trained in the humanities and verbal communications, and generally receive their information through the print media.

"This print obsession leaves the clergy, the leaders of our church, ambivalent and a bit reluctant to accept the fact that we live in a post-print culture and that the church is far behind here, and that we're living in a tremendous communication crisis as a church," he said.

Fr. Schuëddig recommends that churches use video equipment for educational programs, acolyte training, altar guild training, new member orientation and youth ministries. It is usually much cheaper to buy or rent a video tape, than pay expenses and an honorarium for a guest speaker at a conference or program, he added.

NCC Meets

A budget approval, a report on sex and violence in the media, and the Reagan-Gorbachev summit drew attention during a National Council of Churches governing board meeting in Fort Worth, Texas, November 6-8.

Delegates viewed a film clip from an X-rated movie before opening a campaign against sexual and other forms of violence on television and in movies. They also approved a \$42.7 million budget, and commissioned a 15-member delegation to take part in a joint U.S.-Soviet prayer vigil in Geneva during the summit talks between President Reagan and Soviet leader Mikhail Gorbachev in mid-November.

During the three-day meeting at Fort Worth's Hyatt Regency hotel, the delegates also heard an unusual discussion by world Muslim and Jewish leaders who said they could not agree on politics and religion but urged interfaith action on hunger and poverty. In addition, they witnessed a candlelight vigil by farm workers who wanted — and received — action on a farm-labor dispute involving the Campbell's Soup Company.

Receiving much media attention was the National Council's 48-page report on "Violence and Sexual Violence in Film, Television, Cable and Home Video."

Orphanages Inspire Agreement

The work of the Anglican Childcare programs — a program developed through the Presiding Bishop's Fund for World Relief — has received strong affir-

five-year agreement between the Ethiopian government and the church.

The agreement, between the Children's Commission of the Ethiopian Government and the Jerusalem Memorial Association, an autonomous organization in the Ethiopian Orthodox Church, authorizes the creation of "children's villages," or childcare centers, for orphans throughout Ethiopia. These centers will be jointly operated by the Jerusalem Association and St. Matthew's Anglican Church in Addis Ababa.

St. Matthew's and the Jerusalem Association, working in close cooperation with the fund, established the first such center early this year at St. Mary of Sion Orthodox Church, Addis Alem. With the example of this center and the growing needs of Ethiopian orphans, the idea of an Anglican Childcare Fund was born.

The agreement signed recently recognizes the need for additional centers such as St. Mary's and paves the way for locating appropriate sites in close proximity to Orthodox churches, obtaining necessary materials and employing qualified staff.

If the gains made by the children already at St. Mary's are any indication, expansion of the program will indeed have tremendous impact. The Rev. Canon Samir Habiby, director of the fund, said that the children had made great strides in recovering from starvation and appeared healthy and happy.

Two additional sites are already under consideration for expansion of the program. One in the town of Repi, a suburb of Addis Ababa, the other in the northern part of the country. The "Jerusalem Association Children's Homes" is the name by which this joint project of St. Matthew's and the Jerusalem Association is known in Ethiopia.

England Predicts Ordination Date

The Church of England could have its first woman priest by June 1990. The five-year span is intended to allow the fullest possible discussion of the necessary legislation, and to allow the church to reach a common mind over the issue.

Details have been released in London about the projected path of the legislation, which was asked for by the governing General Synod earlier this year.

The synod managers hope the proposed date will satisfy those who, like the Archbishop of York, the Rt. Rev. John Habgood, want the synod to wait in order to appease the sizable number of those known to be opposed to the ordination of women.

June 1990 would appear to be the earliest ordinations could take place under the plan, and opponents could still cause delays at every stage in the long process.

The first step is the setting up of a

legislation for a synod to debate next July. The 10-member group is to include all views.

Once synod has decided on the legislation it wants, the drafting group will be replaced by a steering committee and finally by a revision committee. Simple majorities will be needed at each vote until final approval, when a two-thirds majority will be required in each of the houses of laity, bishops and clergy.

Sewanee Receives Grant

The University of the South has received a grant of \$750,000 from the Jesse Ball duPont Religious, Charitable, and Educational Fund to endow the Frank A. Juhan Chair of Pastoral Theology at the university's School of Theology.

The Rt. Rev. Frank A. Juhan served the church and Sewanee for over 60 years.

He was ordained as a deacon in 1911, a priest in 1912, and at the age of 37 became the youngest diocesan of the House of Bishops when he was elected the fourth bishop of Florida.

At Sewanee, he served as chaplain, teacher, and coach at the Sewanee Military Academy; he was trustee, regent, chancellor and director of development, and served as a consultant to the athletic department. In retirement, Bishop Juhan made his home at Sewanee and served the university until his death in 1968.

Throughout his life, he possessed an intense desire to help young persons find the means for an education and helped direct bright, dedicated young men into the priesthood.

"Because of his contributions to both the church and Sewanee, it is only appropriate that the Chair of Pastoral Theology be named for such an outstanding man of devotion," said Sewanee vice-chancellor and president Robert M. Ayres, Jr.

School System Supported

The Anglican Archbishop of Toronto has challenged Ontario political leaders to defend the province's public school system.

Speaking at a rally organized by opponents of extending funding for Roman Catholic secondary schools, Archbishop Lewis Garnsworthy said, "I want to have one political leader say, 'I'm proud of public education . . . and the teachers who have helped to build this province.'"

The rally, led by representatives of public school teachers' unions, other labor groups and several religious denominations that have formed the Coalition for Public Education, was also supported by women's organizations and

tion.

The Metropolitan Toronto Public School Board has applied to court judicial review aimed at stopping \$34 million in interim financing that private schools are receiving while public school financing is being debated.

CONVENTION

The 27th convention of the Diocese of Northwest Texas was held at the Center in Abilene, October 25-27. 400 persons registered and shared in ordinations of five persons to diaconate.

The Rt. Rev. Sam B. Hulsey, Bishop of Northwest Texas, presided at all session sessions and celebrated the convention Eucharists. His address focused on the necessity for outreach mission. Confirmations in 1984 were reported to be 144 less than in 1983; said, referring to the closing of one mission, St. Alban's in Odessa, "This has been a difficult time." There was consolation in the admission of new missions, St. Anne's in Canadian.

The level of financial stewardship in diocesan congregations was occasioned by thanksgiving. The diocese ranks first in average pledge per family in statistics compiled and released by the Episcopal Church Center in New York.

Funds were approved to initiate a companion diocese relationship with the coastal section of Ecuador. The budget adopted is \$857,814.

(The Rev.) JAMES CONSIDINE

• • •

The 57th annual convention of the Diocese of Eau Claire met Saturday, October 26 at Christ Church in La Crosse, Wis. The Rev. John Fischer, executive director of the Wisconsin Conference of Churches, addressed participants explaining the work of the WCC. The Rev. Frederick Freking, retired Bishop of the Roman Catholic Diocese of Eau Claire, spoke briefly and brought greetings from the present bishop, the Rev. John Paul.

Other activities during the convention included:

- accepting a budget of \$260,000 for 1986;
- accepting a proposal for a 1987 program of lower apportionments, reduced budget support to aided churches, and provide funds for mission development;
- approval of a resolution to promote understanding, education and dialogue between Indian and non-Indian communities in the diocese.

The convention also heard prayer for the diocesan 1986 "Year of Pentecost Christian Prayer and Witness."

DONNA VIERB

Glimpses of Glory

By ISABEL ANDERS



of the coming glory — flashes of hope to renew my faith in love requited, relationships bonded, hearts healed. It is true that we find some comfort in our worship community — the visible sign of Christ's presence, his body assembled in this locale. I am encouraged by the lives of faithful people who have braved the grayness winter after winter, who have been waiters with us year after year, hailing the dawn of his coming into our lives.

I cannot imagine the fullness of joy that will be ours someday when the King reigns in glory. But I can readily acknowledge the gifts in life that I enjoy as I approach middle maturity: a less equivocal faith, married love, contentment in my work. The richness of these pleasures, these fulfillments would have been unfathomable to me in my youth. But somehow I have learned how to live — not always graciously, stumbling through lessons year after year. Now as I look back on my own history, I find that the biblical images of glory, of the coming King, have greater meaning to me. There is more to be redeemed in me every day. The King *is* coming, and my own journey is only one small facet of his work among souls. All I can assume is that whatever joys await us on the day of the Lord are as far — and farther — beyond me than my adult fulfillment loomed beyond my childhood.

I believe it will be worth it to be human, to be alive in that day of his coming; that “the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18).

Jesus will reign. In worship I am able to affirm the continuity of the early relationship which began with the one who is my King, my Savior, from that first realization of his entering into my heart in its simplicity. I believe that he is also the Lord who will reign on the “holy mountain of Zion” — as I’m told in the evocative language of the psalms; the one before whom all nations will quake.

It takes faith in any age to believe in the goodness of the Lord, to perceive glimpses of glory in ordinary life, and to keep believing. But our assurance, our hope is not apart from his written word: “Open my eyes, that I may see the wonders of your law. I am a stranger here on earth; do not hide your commandments from me” (Psalm 119:18-19, BCP).

During these weeks of Advent, we have chosen to step back from the full realization of the glory of our redemption, to “forget” for a season in order to come together again as a body. Then, at the Christ Mass, we will celebrate his earthly coming to us — in the fullness of time.

Advent is a time of waiting, preparing, hoping. Yet we are human, and we do need glimpses of glory, even for these few meager weeks. They are part of our preparation as we saturate ourselves with the images of prophecy and promise which point to Christ's coming. We cling to these images of glory, these descriptions of his many facets: Wisdom from on high; Rod of Jesse's stem; Key of David; Dayspring from on high; Desire of nations. He is all these and more. As these titles of Christ march past us in the hymns, the word, the liturgy, they keep us looking up.

Perhaps that is all that is expected of us in these days: expectation, in all its human richness, that the King is coming.

These days of Advent, as I read the signated scripture passages, I again and again upon the images of a coming reign in glory. The Lord sits enthroned above the throne; the Lord sits enthroned as King of glory” (Psalm 29:10, BCP). We, the believers, we await and hope for the coming of the Lord, We and all creation long for that time when “Mercy and truth have met together; righteousness and peace have kissed each other. Truth shall spring up from the earth, and righteousness shall look down from heaven” (Isaiah 54:10-11, BCP).

What makes the yearning for deliverance so universal? In all the writings of the prophets, we are given the same message: We have erred, gone our own way; the Lord will come to make it right. We await the consummation of our hopes in the coming of the King. But through what, I wonder, will the world, and we as individuals, live before we see his coming? In the midwestern part of our country, during the weeks of Advent, we live in a gray much actual darkness. Today, with snow showers and only intermittent sunshine, it is hard for me to envision the light someday prevailing. The darkness mirrors my struggle to keep believing, to continually affirm the goodness of the Lord — that what God set in motion is eminently worth it; that daily with its toil and pain are compensated by the fulfillment awaiting us. The sky's grayness prevails, and this grayness tends to reflect our mediocrity of spirit, which is more than even than doubt. When nothing is good or bad, we need a sign — a streak of lightning, sign of the voice of approval — to keep us going onto the meaning of our hope in the Lord. I feel again a need for some glimpses

Anders is an editor and writer in Chicago. This article is an excerpt from a book of meditations on Advent, which will be published by Cowley Publishers next year.

Mystical Religion

Restoring Communion with the Infinite God

"Too many of us are so busy thinking, speculating and arguing that we find little time to restore our souls — as the beloved psalmists knew how to do — and get the springs of life set free within us."

By JOSEPH W. ELLIOTT

A weighty argument still exists in the exposition and defense of the thesis that the spirit of man is akin to the spirit of God, that one may be immediately conscious of and live in happy fellowship with the Spirit.

If you do not believe this or are violently in disagreement, read no further.

It is vital that this thesis be firmly maintained, for the negations of our day have gone very deep. In the controversies of the past one type of religion was pitted against another. Both sides held

in some form a spiritual view of life. But today, the religious attitude itself is challenged; the religious view of life is questioned; the validity of a spiritual outlook of any kind is put in jeopardy.

The alternative to religious faith today is the acceptance of a naturalistic universe, a biologized man, a secularized society. Meantime the issues between the conservatives and the liberals, between the fundamentalists and the modernists, between the high church and the "broad" church wings seem like petty controversies when the whole house in which the contestants are living is on fire and in deadly peril.

This negative attitude towards the

whole realm of the spiritual is not due to any profound thinking about the deep issues of life. Nor is it based on a closely reasoned system. Rather, it is the nature of a blind revolt, a conflagration like that which carries sand and cinders over the vegetation of border countries. Furthermore, it is not a reaction which has been arrived at by intelligent thought and which can consequently be answered by the reasonable mind. Instead, it can be met only by fresh and impressive presentational spiritual vitality in human lives.

The Christian church itself, influenced by the prevailing temper of the age in large measure lost its pristine

thinking, speculating and arguing we find little time to restore our — as the beloved psalmists knew — do — and get the springs of life within us. The most effective method is not that of argument and debate, as the forums suppose. I never argue anybody into loving. Instead, the great experiences of me like a vernal equinox or like a bright beam of light, and then there is no need of arguing. You find yourself securely in the presence of an undeniable fact of life.

Religion, then, is to be brought back to its original dominion over men's lives in the world today it will not be done by our arguments or authoritarian acts, but by manifestations of spiritual power. Old infallibilities are dead and they will be replaced, not by new infallibilities but by fresh discoveries of God and the living testimony of the awakened

consciousness implies a first-hand religious experience of a *mystic* sort. Immediately, the word "mysticism" must be defended and commended.

In mysticism we are interested in a mysticism which brings life to a fullness of complete living, with radiant joy and creative power. Not the mysticism of mere ecstasy, for that may be nowhere, nor the mysticism which is an opiate dulling all moral activity. Almost no major Christian mystics have ever approved of quietism (a state of calmness and passivity.)

Mysticism ought not to be regarded as a mystery for mysterious. There is a veil of mystery cast over all the realities of the universe, but it is a veil which overhangs the realm of science as well as the realm of religion. It has no special religious significance and we do not need a special word to express mystery.

In religion, mysticism ought not to be regarded as synonymous with the occult, the esoteric, or anything in the nature of borderline phenomena." Many seem to regard mysticism as a kind of truth that dwells in hidden corners and gibbers in hidden corners and out-of-the-way places. Automatic writing and automatic speaking may be used and certainly often does have, a significance for psychology, but I am not of having it treated as though it were a sure evidence of a mystical communication from God. These experiences are psychical phenomena, but they are not in any proper sense mystical phenomena.

And, again, should the word be taken to mean a contemplation of God or union with him by way of abstraction and ecstasy. This is the experience which has been called the *via negativa*. It consists in emptying the mind of all content so that the naked soul may wing its way to the naked Godhead, the alone to the alone, and perceive eternal reality in a

doubtless represents a classical type of mysticism. It leads in the direction of pantheism rather than of Christianity, and the ecstasy after which it strives is a highly abnormal experience.

Surely there is a better way to approach God and communion with him. The Infinite is not to be conceived as simply abstract and characterless: an absolute perfect which lies beyond all distinctions is a mere negation, "a divine dark."

It is possible to conceive a concrete Infinite, an Infinite revealed in and through the temporal and the finite. St. John's vine with many branches already suggested this better way. The vine represents an Infinite that goes out into multitudinous manifestations, and that finds itself in and through its interrelated and finite branches. Thus, perfection is not through isolation and withdrawal, but through self-surrender and sacrificial imitation.

If that is a true conception, we shall look for God — our God of the world — not beyond the tinge and color of life, but in the current of it, a current that never runs smooth; a current in the love and in the tragedy of this our life, immersed as it is in the finite.

If that is so, then ecstasy is not our surest way to God and we must profoundly reinterpret this mystic way, though in so doing we must not forget that those mystics of the past, with their hampering metaphysics, did actually, in experience, arrive at and touch eternal reality.

The *essentia* of mysticism ought to be thought of simply as the experience of

this is possible because deeper than all our faculties, ideas, and volitions, there is a subsoil root of our being which is indissolubly connected with a higher world of reality. The peculiar way of arrival at the goal is not so important as is the fact of having arrived.

There is a profound strain of mysticism in the writings of St. Paul, but it is obviously not of the classical type. It does not easily conform to the mystic way of the great tradition. Fifty-four times in his letters to his churches, St. Paul speaks of the way in which human life is *raised to a new power* when the divine spirit (or what for him means the same thing — when Christ) is "in us," or when "we are in Him." The experience of rising with Christ into "newness of life" is, beyond question, a central feature of St. Paul's Christianity; but it is not ecstatic nor is it reached by a process of abstraction. So far as I can see, St. Paul never assesses the increase of power through mystical experience in terms of rare physical phenomena, or in terms of emotional thrills, or in terms of any mere private satisfactions.

The great achievement which marks the state of "being in Christ" or of "having Christ in you" is the conquest of sin, the creation of a new man, the attainment of "the mind of Christ"; the acquisition of power in this difficult world to be more than a conqueror, to have ability to render "reasonable service" and, above all, to become an organ of the greatest thing in the world — love and grace. This Aegean Christianity of St. Paul's seems to me to be the very heart and essence of mystical religion!

The Sentinel

As I walk the beach
A seagull, a lone sentinel,
announces my coming.
His shrill cry beckoning his
comrades to fly.

When I pass,
they will return
as though I'd never passed
that way before.

Covering my tracks with their
thousand little feet.
And again that lone sentinel,
Posted to guard against intruders.

Corey Tucker

Nothing More Needs To Be Known

By VINCENT PARIS FISH

Peter and John were entering the Temple in Jerusalem when a lame man begged for alms. Peter responded, "I have neither silver nor gold, but I will give you what I have. In the name of Jesus Christ, walk!" Instantly the man's feet and ankles became firm. He stood and began to walk, and he went with Peter and John into the temple, jumping and praising God. Those who watched were astonished, unable to explain what had happened.

Fallible though we may be, all of us are capable of being the conduits through which God heals. St. Peter seized an opportunity to offer the healing gift of Jesus Christ.

About 12 years ago, just such an opportunity was extended to me. If I had followed my first reaction I would have lost the chance altogether. A few seconds hesitation saved the situation.

It happened this way. While I was visiting a friend and his wife on a Sunday afternoon, we were speaking of old times. Suddenly his wife went to the telephone and put through a call to a young woman in a distant hospital, who was suffering from what was considered to be a terminal illness. Her husband and I went on talking, but then I heard her say, "Fr. Fish is here, and he will give you a blessing."

I could not believe the words, but the telephone was being handed to me with urgent whisperings to give a blessing.

At that moment I wondered about the validity of blessings by telephone, but I could delay no longer, and asked the

young lady at what time the next day she felt certain that she would be alone in her room, without nurses or doctors or volunteers to disturb us. She thought that one in the afternoon would probably be safe.

I assured her that at that time I would telephone her, and she was to answer by stating her name, and nothing else. Then I would offer a prayer for her recovery, followed by a blessing, and immediately hang up. I also explained that in the meantime she should prepare for the prayer and the blessing, for they were not to be received in an off-handed manner, because they could be the means of God's healing.

That evening, after leaving my friends and returning to my hotel, I spent much time in preparing myself for whatever the next day might bring forth; for I realized the possible disaster that could follow if the girl had her hopes too high.

It was with a great deal of apprehension, therefore, that I put through the telephone call to the hospital the next day. She answered immediately, giving only her name, as instructed. The words for the prayer for recovery I had left to the Holy Spirit, and they came effortlessly, as did the blessing. After three seconds of painful silence, I hung up without a further word.

It was five days later that a knock came at my door, and when I opened it, an attractive young lady was standing there who asked me, "Are you Fr. Fish?" When she entered, she very excitedly told me her name, and said that when I had hung up after the blessing, she felt much better; so much better in fact that she asked her doctor to examine her.

As a result, she underwent a series of

tests. The doctor found that there was no evidence of the life-threatening disease, and released her from the hospital. She had immediately driven to see a friend on a trip of about 100 miles.

After her rather exhausting recitation of the history of her illness, and her feelings before and after the prayer and blessing, I cautioned her not to inform anyone about how and why I had called to pray for her and give her a blessing. This was to avoid any possibility of publicity of any kind, or the raising of hopes in the minds and hearts of persons who might blow everything out of proportion, and expect that they might be recipients of a miracle. Nor did I want any media publicity. She agreed that this was a wise precaution.

A week later the young lady telephoned and asked me if she could present me with a chalice in thanksgiving and in memory of her father and mother. I suggested that it would be better to give the chalice to the priest where her parents had worshipped with her. She did so.

Later, I heard about her several times through the friends I had visited on that important day. They said she was doing well, had resumed her position with her rather large company, and was happy indeed.

Our mutual friends died during the next few years, and no one else could possibly connect me with her recovery from her anticipated death. I do not know if she is still alive. It seems appropriate to me to leave her, as she has always been, in the hands of God. I appeared on the scene providentially did Peter and John. Nothing more needs to be known.

otiations for Hostages

s the seizing of hostages continues in various parts of the Middle East, Anglicans can be proud a significant role taken by Terry Waite, lay assistant to the Archbishop of Canterbury. As this is being written, we do not know the status of the delicate negotiations he is now involved with, but we hope and pray for his success.

Waite assisted in securing the release of the American Presbyterian minister, the Rev. Benjamin M. Mearns earlier this fall [Oct. 8]. Last winter he negotiated the release of four Britons in Libya, and in 1981 he was instrumental in freeing four British missionaries in Iran. Negotiation being a two-way street, he has also been active in assisting Islamic prisoners in Great Britain.

Knowing that Terry Waite would continue to be appearing in the news, we were pleased to carry a two-part interview of him in the issues of Sept. 8 and 15 by versatile and accomplished Washington correspon-

dent, Dorothy Mills Parker. As that interview makes clear, Waite's success as a negotiator stems from the integrity of his own Christian character, his personal humility, and his sincere willingness to understand other people of other cultures and backgrounds. He can negotiate because he really does wish to be fair to all parties. His ability to act, in some sense, in behalf of the pope as well as of the Archbishop of Canterbury, reflects his own extensive ecumenical experience.

Those of us who met Mr. Waite at Anaheim will recall the huge towering man, with a beard and shock of black hair, a genial manner and a ready laugh — hardly the usual picture of a diplomat repeatedly engaged in confidential missions. He would remind us that he himself is not the only one who needs to understand the broad picture. Anti-Arabian racism, of which we see certain instances, is not a helpful response in our country, Great Britain, or elsewhere. Nor is it an intelligent response for us in view of the numerous contributions which people of Middle Eastern background have made to all phases of American life during the present century, including the life of the Episcopal Church.

The Time of Not Yet

By R. FRANCIS JOHNSON

Take heed, watch; for you do not know when the time will come."

The first day of the Christian year begins with the prayer that we may be ready for the last day. The first Sunday of Advent warned us, not that Christmas is just four Sundays away, but that in the last day Jesus who "came to visit us in that humility will come again in glorious majesty to judge both the living and the dead. . . ."

For many of us "The Last Day" now is the day for television's final nuclear war that leaves only the dead, and the day who would be better off dead. This is the day for no one to come in glorious majesty to judge living and dead, because "The Day" has already doomed us. And if doom is sealed, there is nothing to watch, and no reason to take "The Last Day" dooms Advent.

All the more reason for the church in the late 20th century to keep Advent; to purge Advent of a "getting-ready-for-Christmas" attitude and instead, make it a season of expectancy for a time we do not know.

Advent is the church's time for "not" — for not having and for not knowing. "Take heed, watch; for you do not know when the time will come." Advent is the time of John the Baptist: "I am not the Christ." Yet, everyone of us is beset by pressures to deny the "not" — in self-discipline and in the Gospel. "Not" is not supposed to be part of the vocabulary of self-respecting modern Americans: Since we have more than enough to eat, we will eat it; since we can drive faster than 55, we will exceed the speed limit; since we can make an atomic bomb, we will drop it; since we can arm outer space, we will launch nuclear-armed satellites; since we can spend more than we earn, we will keep our credit cards; since we have electricity, we will light the tree before Christmas;

since we can desire the fruit hanging from the tree, like Eve we will pick and eat it.

What we can do we *will* do.

I am not so naive about Advent as I was when I was 30 years younger; the children were small and we had moved far away to a new job. If the radio played Christmas carols, we turned it off. If the mailman delivered what we thought were Christmas cards, we did not open them. Since no one invited us to pre-Christmas parties, we did not have to decline them — but we would have.

But still today I cherish an authentic Advent for the church. Advent is a time to travel light, to be spiritually austere, to live in touch with what is not yet, to savor the Last Day without preempting its glorious majesty, to put on only that armor that is as transparent as light, now in the time of an undisguisedly mortal life.

Take heed, therefore, and watch; for you do not know when the time will come.

Continued from page 5

God, the symbol of perfection and an object for emulation."

To Vidich and Lyman, American sociologists were the logical successors to the early Puritan theologians. Convinced that the U.S. was destined to redeem the entire world, they worked to perfect her domestic institutions. By quantitative research and social planning, they would vindicate the ways of industrial society and at the same time reduce its inequity. Ties to formal religion were always close. Indeed, there was only one prominent sociologist in the Gilded Age, the avowed atheist Lester Frank Ward, who was not a clergyman. Yale's William Graham Sumner, author of *Folkways* (1907), was an Episcopal priest. The world's first sociology department, that of the University of Chicago, was established by Albion W. Small, a Baptist minister.

Among other academic leaders, Wisconsin's E. A. Ross was raised in a strict Presbyterian atmosphere; he was most explicit about the need to build a Christian society, one based on female emancipation, the Protestant work ethic, and La Follette progressivism. For even more secular figures, the persistence of religious values is clear. Yet today the dream is all but abandoned. When social research loses its original sense of calling, it can result in mindless studies of mindless things — the plight of so much sociology today.

The book would have been strengthened, and the argument tightened, by a firmer grounding in theological history. Calvin and the Puritans did not find God "inscrutable, his intentions ever hidden," for Calvin claims that God provides clear illumination of his will for man by the holy scriptures. There are other errors and omissions. Father

the Holy Cross was an Anglican, not a Roman Catholic. There is no such animal as "Presbyterian deism."

Despite such weak spots, the book makes a real contribution to intellectual history. Clergy and laity of reformist bent can see the glories and pitfalls of attempts to merge Christian mission and social engineering.

JUSTUS D. DOENECKE

Professor of History

New College of the University
of South Florida

Sarasota, Fla.

Unusual Grisaille

STAINED GLASS ELEGIES. By Shusaku Endo. Trans. by Van C. Gessel. Dodd Mead. Pp. 165. \$13.95.

If rainy days, shades of gray, gloomy thoughts and unhappy people are your delight, then this book of short stories is for you. Mr. Endo's stained glass is not what this reader thinks of — the gemlike reds and blues that fill one with joy — but, rather, an unusual grisaille, with quite the opposite effect.

The author is much concerned, over and over again, with how dreadfully he did hurt his mother, how awful were the martyrdoms (related in depressing detail) of earlier Japanese Christians, and what a faithless coward he is because he probably would have apostasized rather than go to the stake.

The style is frequently graceless, though this may be due to the translator's lack of skill, rather than the author's. There are some interesting vignettes of World War II Japan; aside from those, this reader found little to make this book a "must" on your reading list — unless you like gray stained glass.

SALLY CAMPBELL

Cold Spring Harbor, N.Y.

EVERY BUSH IS BURNING: A Quality for Our Times. By Joan O.S.F. Friendship Press. Pp. xii and \$4.75 paper.

Sister Joan Puls' deeply reflective message is persuasive, based on her nesting life. Active in missions movements for justice and peace was a contributor at the Vancouver assembly of the World Council of Churches in their search for a spirituality effective in a fractured world.

In Sr. Joan's view discipleship requires prayer, a humble heart and an inner freedom to cross over cultural, national religious barriers. Confrontations become opportunities for bridging.

The dynamic for the redemptive new is "exchange." Loving reciprocity already realized in certain areas. Sr. envisions further embodiments of Gospel. We are summoned to be catalysts for growth of the kingdom.

ELIZABETH RANDALL-M

Old Lyme, Ct.

Books Received

WHEN WE GATHER: A Book of Prayers for ship, Year C. By James G. Kirk. Westminster Press. Pp. 144. \$8.95 paper.

BY OUR LIVES: Stories of Women — Today the Bible. World Council of Churches. Pp. 57. paper.

WILL THE REAL ME PLEASE STAND UP John Powell, S.J. Argus Communications. Pp. \$5.95 paper.

EVERYTHING IS JUST GREAT: A Story of Adventure and Success. By Robert B. Pamp. Multnomah Press. Pp. 123. \$8.95.

CREATIVE CONFLICT: How to Confront & Friends. By Joyce Huggett. Inter-Varsity Press. Pp. 192. \$5.95 paper.

WHAT I BELIEVE. Edited by David M Thomas More Press. Pp. 164. \$10.95.

BEYOND THE RELAXATION RESPONSE Herbert Benson, M.D. Berkley Book. Pp. 180. paper.

THE GOSPEL OF MARK. Translated by Walter Martin. Abingdon. Pp. 127. \$9.95 paper.

RIGHT HERE, RIGHT NOW. By Christophers and William H. Mahedy. Ballantine. Pp. xiii and 161. \$9.95.

THE IMMORAL REVEREND. By Robert H. mer. Prometheus Books. Pp. 356. \$16.95.

PROCLAIMING THE GOOD NEWS: Homilies the "C" Cycle. By Rev. John Jay Hughes. Our day Visitor, Inc. Pp. 264. \$14.95.

JOURNEY TO HEALING. Kenneth Farnsworth. CBP Press. Pp. 103. \$8.95 paper.

MY LIFE FOR THE POOR: The Story of Mother Teresa in Her Own Words. Edited by Jo Gonzalez-Balado. Harper & Row. Pp. xi and \$10.95.

CHILD OF THE COVENANT. By Michele niss. Ballantine Books. Pp. 148. \$2.95 paper.

THIS IS OUR MASS. By Tom Coyle. Twenty Publications. Pp. 141. \$3.50.

LEARNING TO LOVE JESUS. By Peter Brennan-Nichols. Argus Communications. Pp. \$3.95 paper.

Advent

Advent — the coming

Downright difficult to comprehend — the Almighty
should be so concerned about men.

Verily, I say, such love is unknown!

Even the sparrow's encompassed therein.

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Evelyn S. Turner

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PEOPLE and places

Appointments

The Rev. Charles N. Arlin, part-time vicar of Holy Cross, Perth Amboy, N.J., is director of finance and operations at Greenwich County Day School, Box 623, Old Church Rd., Greenwich, Conn. 06830.

The Rev. Michael A. Bamberger is now associate rector of the Church of the Ascension, 25 E. Laurel Ave., Sierra Madre, Calif. 91024.

The Rev. Craig W. Bates is now associate rector of St. Thomas, Linden Place, Malverne, N.Y. 11565.

The Rev. Thompson Brown is assistant at the Cathedral Church of the Advent, 524 N. 21st, Birmingham, Ala. 35203.

The Rev. James A. Creasy is curate at St. Andrew's, 14260 Old Cutler Rd., Miami, Fla. 33158.

The Rev. Jerry C. Doherty is rector of the Church of the Incarnation, Box 3046, Great Falls, Mont. 59403.

The Rev. James G. Estes is now at St. Francis, Box 312, Pauma Valley, Calif. 92061.

The Rev. Scott Foresman is vicar of St. Matthew's, Box 431, San Ardo, Calif. 93450.

The Rev. Jonathan Glass is now rector of the Powhatan, Amelia, and Cartersville cures in the Diocese of Southern Virginia.

The Rev. George H. Glazier, Jr. is now serving Trinity Church, Alliance, Ohio.

The Rev. Glenn H. Gould is rector of St. Mark's, Rte. 3, Box 1234, Huntersville, N.C. 28078.

The Rev. Pettigrew Hamilton is locum tenens of St. Philip's, 3435 Webster, Omaha, Neb. 68131.

The Rev. David R. Harper of New Zealand has been called as rector of the Church of the Apostles, Fairfax, Va. Fr. Harper has served as international director of Sharing Ministries Abroad, an Anglican missionary training agency in Great Britain.

The Rev. Malcolm A. Hughes, formerly canon residentiary of Christ Church Cathedral, Montreal, Canada, is now rector of St. Saviour's, Bar Harbor, Maine 04609.

The Rev. Joseph E. MacGinnis is the interim priest of St. Paul's, Glen Cove, Long Island, New York.

The Rev. Robert D. Marston is now serving St. Thomas, Orange, Va.

The Rev. Gordon K. McBride is now rector of St. Paul's, 1501 E. Speedway, Tucson, Ariz. 85719.

The Rev. Daniel S. Moore is assistant at St. Andrew's, Murray Hill, N.J.

The Rev. Philip Morgan is vicar of Holy Family, Angola, Ind. and science master/guidance counsellor at Howe Military School, Howe, Ind. Add: S. Darling St., Angola, Ind. 46703. Fr. Morgan is now canonically resident in the Diocese of Northern Indiana, having received letters dismissory from his bishop in Wales.

The Rev. William B. Outtrim is now at St. John's School, Apartado Postal No. 16, Puerto Cortes, Honduras, Central America.

The Rev. John C. Powell is rector of Christ the King, Willingboro, N.J.

The Rev. David S. Robinson is rector of St. Matthew's, Maple Glen, Pa.

The Rev. John C. Ross is assistant at St. John's, Box 153, Knoxville, Tenn. 37901.

The Rev. Mary Jo Smith is now associated with St. Bartholomew's, Cherry Hill, N.J.

The Rev. Robert Smith is rector of St. Andrew's, 2802 Minnesota Ave., Duluth, Minn. 55802.

The Rev. John T. Tarrant is rector of St. Paul's, 79 Cross St., Gardner, Mass. 01440, as of Nov. 24.

The Rev. Manton L. Tracy, Jr. is now rector of St. Christopher's, 2900 Westminister, Dallas, Texas 75205.

The Rev. Janet Watrous is now chaplain at St. Mary's College, 900 Hillsborough St., Raleigh, N.C. 27603.

the Church of the Atonement, 40 Court St., Westfield, Mass. 01085.

The Rev. Kenneth J. Wissler is now rector of the Church of Our Saviour, Jenkintown, Pa.

The Rev. Gretchen A. Wood is priest associate at the Church of St. John the Evangelist, Lansdowne, Pa.

Ordinations

Priests

Fond du Lac—Raymond Willcox Ryerson, vicar, St. John's, Shawano and St. John's, New London.

Milwaukee—Walter Jacob Baer, curate, St. Mark's, Box 4443, Shreveport, La. 71104. Fr. Baer has been transferred to the Diocese of Western Louisiana.

New Jersey—Joan Ruth Watson, St. Bartholomew's, Cherry Hill, N.J.

Oregon—Brian Thomas Kellington, vicar, St. Andrew's, Cottage Grove and St. David's, Drain, Ore. Add: 240 S. "O" St., Cottage Grove, Ore. 97424.

Southern Virginia—Wesley W. Hinton, curate, St. Michael's, Bon Air, Va. Add: 2231 Quarterstaff Rd., Richmond, Va. 23235.

Southwest Florida—C. Donald Janes, priest-in-charge, Church of the Good Shepherd, Box 1215, La Belle, Fla. 33935.

Deacons

Colorado—Myrna Eloise Bevans, assistant, Chapel of Our Saviour, Colorado Springs. Add: 105 Hayes Dr., Colorado Springs, Colo. 80911. Charles Leroy Palmgren, non-stipendiary, Leadership Program, Arlington, Va. Add: 6042 25th Rd., N., Arlington, Va. 22207.

Eau Claire—Bruce Gardner, senior, Nashotah House, 2777 Mission Rd., Nashotah, Wis. 53058. Dale Klitzke, non-stipendiary deacon, St. Mary's, Tomah, Wis. and the Diocese of Eau Claire; add: Box 270, Tomah, Wis. 54660.

of the Incarnation, Baltimore, Md.

Northwest Texas—Pamela Waite Dunbar, St. Nicholas, Box 5121, Midland, Texas 79704. Ruth Elise Warren Jones, St. Christopher's, 2807 42nd St., Lubbock, Texas 79413. Patricia Dinan Masterman, Episcopal Center, Box 1067, Lubbock, Texas 79408. Herbert James Pijan, St. Christopher's, 2807 42nd St., Lubbock, Texas 79413.

West Missouri—Nancy Corrine Tucker O'Shea, Memphis, Tenn.

Permanent Deacons

Maine—I. Michael Anthony, vocational deacon to the island of Vinalhaven, off the coast of Maine, Box 425, Vinalhaven, Maine 04863. Mr. Anthony, a retired school teacher, as a layreader, brought into existence what is now St. Timothy's, Vinalhaven.

Northwest Texas—Ann Parkeypile, book department manager, Texas Tech University and chaplain, Extern Methodist Hospital, 4811 12th, Lubbock, Texas 79416.

Renunciations

On October 3, the Rt. Rev. Clarence C. Pope, Bishop Coadjutor of Fort Worth, accepted the renunciation of the ministry of the Rev. Christian A. Bayles, for causes not affecting moral character.

Religious Orders

Sister Heléna of the Community of the Holy Spirit made her life profession at St. Hilda's House, New York City on October 14. The Rt. Rev. Horace W. B. Donegan, retired Bishop of New York, received her vows on behalf of the church.

Resignations

The Rev. William E. Davis, as rector of Holy Cross Church, Poplar Bluff, Mo. Add: 2531 N. 14th St., Poplar Bluff, Mo. 63901.

The Rev. Pierre W. Whalon, deacon-in-charge, All Souls, North Versailles, Pa., lives at the rectory which has the same address as the Canterbury Lane, North Versailles, Pa. 151 not in Pittsburgh as was reported to us.

Changes of Address

The Rev. Frederick S. Baldwin requests that mail be sent to St. Bernard's, Claremont, Bernardsville, N.J. 07924.

The Rt. Rev. John B. Bentley now resides at Mallory Rd., Rm. 20, Hampton, Va. 23666.

The Rev. Glenn B. Chalmers is now at 203 Ware St., Elizabeth, N.J. 07206.

The Rev. Joseph A. Harmon is now at School, Kent Conn. 06757.

The Rev. Ninon N. Hutchinson is at 225 E. St., Elizabeth, N.J. 07206.

The Rev. W. Keith McCoy is now at 815 Park Plainfield, N.J. 07060.

The Rev. Canon G. Ralph Madson (ret.) is at William Crane Gray Inn for Older People, Box Davenport, Fla. 33837.

The Rev. Allen Pendergraft (ret.) may be reached at Box 81, Mesa, Ariz. 85201.

The Rev. Robert Stafford may now be reached at 139 E. 63rd St., Apt. 3A, New York City 10022.

The Rev. Richard F. Tourbaugh is now at 2701 Ponder Rd., Madison, Conn. 06443.

The Rev. Anthony W. Van Ham is now at Hawk Trace, Marietta, Ga. 30066.

Other Changes

The Rev. George D. Wilkinson, III is no longer on the staff of St. Martin's, Metairie, La.

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

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Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
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12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP &
Eu 8, 12:10, EP & Eu 5:30

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The Rev. Richard L. May, Vicar

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MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
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Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

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HU & Eu 9:40; Sat Eu 9

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n, deacons
1 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,
EP 5:15

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