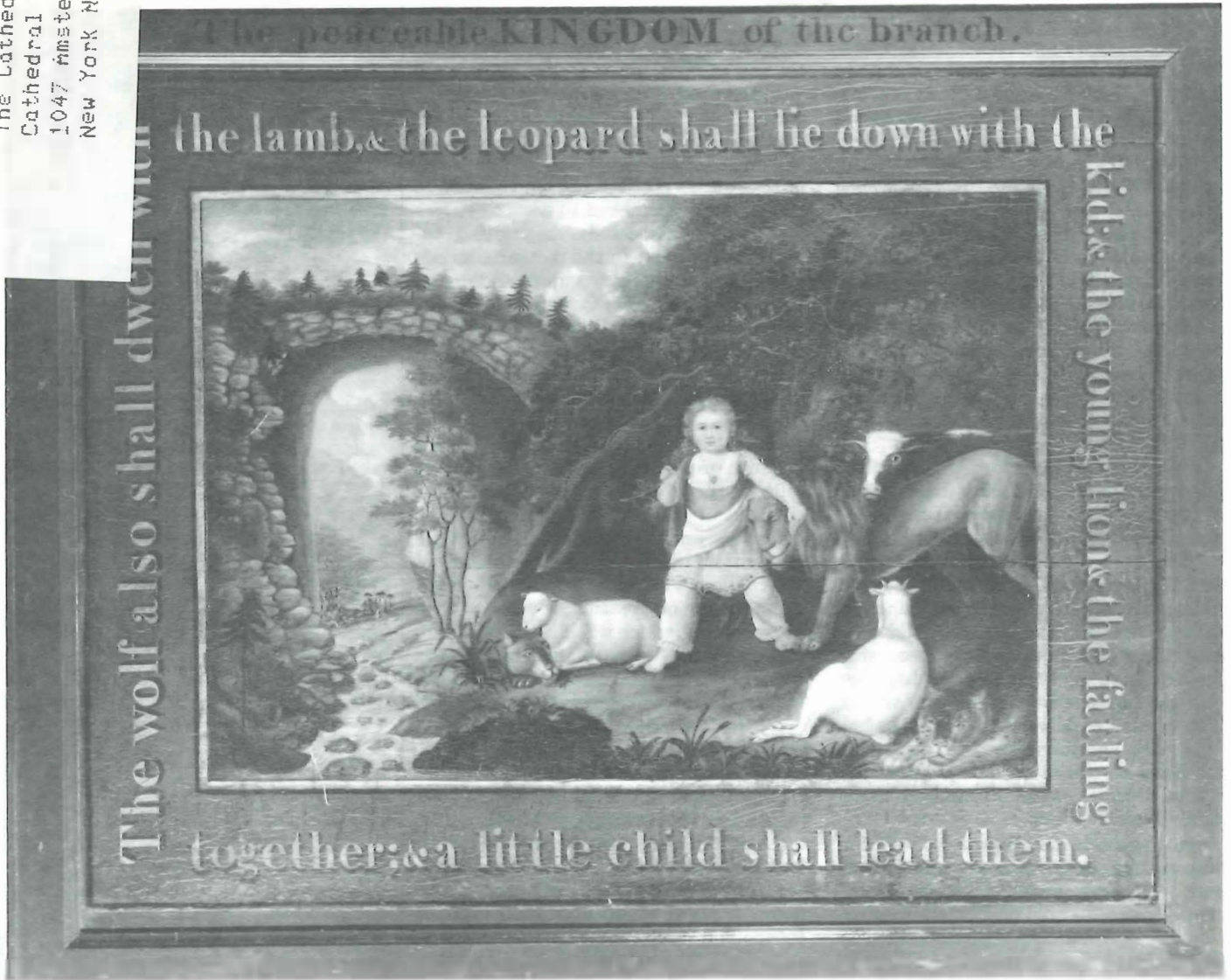


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Yale University Art Gallery, Gift of Robert W. Carle

"The wolf shall lie down with the lamb": reading for the Second Sunday of Advent [p.2].



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The Wolf and the Lamb

One of the greatest passages in the Bible is appointed for our Old Testament lesson on this Second Sunday of Advent — Isaiah, chapter 11, verses one to ten. The prophet first proclaims that a shoot will come from the “stump of Jesse.” Jesse was the father of King David. What is predicted is that a new branch will grow from his family tree, that is a new David. [Elsewhere also ancient peoples call a prince a branch.] This glorious ruler will carry out God’s will on earth. So that he may do so, the Spirit of the Lord will give him the spirit of wisdom and other gifts appropriate to a great monarch. These verses are paraphrased in the prayer following the application of water in the baptismal service (BCP, p. 308).

What will be the effect of this ruler’s good government and wide dispensation of justice? To our surprise, the result is described in terms of animals!

“The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder’s den. They shall not hurt or destroy in all my holy mountain” (Isaiah 11:6-9).

Once again, Isaiah’s words are powerful and moving, even if we are not entirely sure what they mean. They have exercised a powerful hold on human imagination. Early Americans were fascinated by this passage. The repeated paintings of the “Peaceable Kingdom” by artist Edward Hicks (1780-1849) represents a

unique flowering of religious folk art in English-speaking America. The self-taught Quaker painter did dozens of varying renderings of this text and of other scenes. The backgrounds sometimes showed Natural Bridge in Virginia or Niagara Falls — both widely regarded in that era as prodigies of God’s creative power. Hicks also liked to depict settlers and Indians peacefully negotiating together somewhere in the distance, an addition reflecting his understanding of Isaiah’s message. [TLC reproduced a different version of the Peaceable Kingdom, Dec. 4, 1983.]

The Hebrews and other ancient peoples associated good rulers with good weather, good crops, and good order in nature (see Psalm 72). The establishment of peace between predatory animals and their prey reflects the divinely inspired good government of “the Branch.” The child who leads the animals is indicative of their gentleness, but we are also reminded of the children who raise their voices in that great poem of creation, Psalm 8. The harmlessness which will characterize dangerous snakes also reminds us of the story of the fall soon after creation. In the future, the fall will somehow be remedied.

Where is all this to happen? What is the Lord’s “holy mountain?” Is it the hill in Jerusalem we considered last week? Hardly a place to find bears and lions! Or the barren Mount Sinai or Horeb where the Law had been given and where Elijah heard the still small voice? In any case the holy mountain is a mysterious landmark, a place where mysterious events occur. This mountain, like God’s kingdom, cannot now be discerned by earthly eyes.

By describing a dramatic new era in nature, a reconciliation of the most hostile animals, and the return to a supposed vegetarianism of Eden, Isaiah has given an unforgettable picture of the future kingdom of God. This word-picture continues to prepare our hearts for the kingdom.

If we do not know where the mountain is, we do know who the Branch is. Let us open our hearts to his gracious rule.

H. BOONE PORTER, Editor

On the Cover

One of over 60 paintings of the Peaceable Kingdom by Edward Hicks, this example keeps to six animals, while offering a full view of Natural Bridge near Lexington, Va. A peaceful conference of Indians and settlers is seen through the bridge in the distance.

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LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

Article Disappointing

Your article "Sewanee Film Protested" [TLC, Nov. 9] was disappointing for several reasons. First, it gives an undue amount of attention to some admittedly serious, but unsubstantiated, allegations set forth in a very trite and almost unintelligible leaflet. Second, your report and its quotations (including an inaccurate quotation attributed to the leaflet) appear to have been taken entirely from two or three newspaper articles published on September 12 and 13, without any independent investigation by your reporter.

Like many of your readers, I assume a high degree of accuracy in your articles. Unlike the popular media, with deadlines and commercial needs for sensationalism, TLC, I thought, had the luxury of careful reporting and objectivity.

I would expect these standards to be applied in the highest order when reporting about an Episcopal institution with the reputation and high profile of the University of the South.

If your reporter had really done his or her job, your story (assuming that your reporter still felt that there was a story!) would have reported at least that: the subject leaflet was so poorly written that one could not take its allegations seriously without an independent investigation; such an investigation would have included interviews with those responsible for overseeing the quality of students' conduct at Sewanee and those interviews would have drawn an entirely different picture of the quality of that conduct and the role of the University in attempting to govern it; and the University's Board of Regents discussed the leaflet at its May meeting and, in view of the recent repetition of the same old allegations, again at its October meeting and adopted a statement [see p. 6].

If your reporter had spoken to me or almost any other Sewanee graduate of the last 25 or 30 years, he or she would also have heard that the political and aesthetic views of the professor who produced the film are well known and that part of a Sewanee education is being exposed to differing views and learning which are not to be taken seriously. (In

fact, the authors of the leaflet have probably succeeded in attracting more publicity for this professor than he has managed in all of his years at Sewanee!) I have the utmost confidence that the students at Sewanee continue to be capable of coping with ideas of all sorts without necessarily succumbing to them and that they are unlikely to be encouraged to partake in illicit sexual activities as a result of viewing a six-minute, Super 8 film which cost \$200 to make.

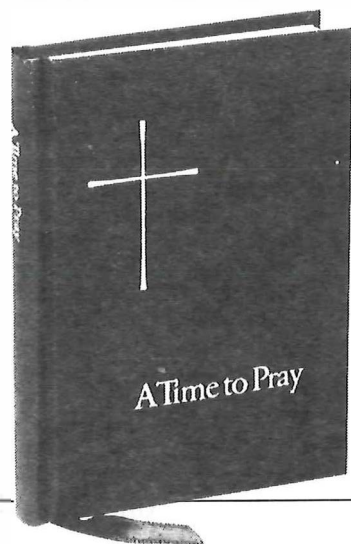
Finally, I must say that nothing would be more inconsistent with the mission of Sewanee than to yield to the dictates of someone as narrow-minded as the authors of the leaflet appear to be. They are free to speak their pieces, but not necessarily to have their views of righteousness reflected in "guidelines" which, according to their leaflet, are "enforceable and . . . enforced."

EDWIN D. WILLIAMSON
Chairman of the Board of Regents
The University of the South
New York, N.Y.

Of course TLC sought independent opinion on the story, and allowed university spokesmen some weeks to provide their version. Ed.

• • •
Regarding your news item on the "annual erotic film festival" at the University of the South, I was both shocked

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and humiliated that such would be shown, and I was encouraged that at least a few people still had the common sense to protest it.

As usual, any time those in the academic world cannot teach whatever they wish, it seems they cry persecution of academic freedom and censorship. Unless we are still willing to teach and insist upon some forms of restraint, we must surely wind up in one of two positions: either there will be such a backlash of indignation that we will have a censorship that will make Cotton Mather pale by comparison (history repeating itself); or within two generations every restraint that civilization has used to stay out of the jungle will be gone, and anarchy will rule.

If Sewanee is no different from any other college in the world, why is it that dioceses all over the South are closing down missions and cutting back on other important work in order to support it?

(The Rev.) LEE M. ADAMS
St. Timothy's Church

Houston, Texas

• • •

It grieves me that several self-appointed moralists have made common cause publicly to defame the University of the South, and in particular many of its faculty and students, in a campaign of indignation that smacks of puritanism of the most spiritually invidious and insidious sort. Their attempt to stifle freedom of expression, and simply impose moral tenets (however biblical), flies in the face of some basic theological principles of Judeo-Christian and Anglican tradition. In this controversy, not only academic but also spiritual freedom is at stake.

As that discerning novelist, critic, and Christian humanist Andrew Lytle, himself a sage of Sewanee, has often observed, the puritan temptation and tendency is to arrogate to oneself the righteousness and moral judgment that properly belong to God alone. Yet God is God, whose property is always to have mercy.

The genius of the Episcopal Church — and one of the reasons why some of us are Anglican rather than Calvinist or Romanist — is to affirm divinely revealed definitions of human nature and conduct while seeking to follow the One who in the New Testament also revealed how such definitions should be applied: forgivingly, flexibly, and to the end of effecting freedom from guilt.

As a former pupil myself of Professor Scott Bates, whose "Song of Solomon" film festival has aroused such prurient controversy, I wish to go on record as witnessing to his aesthetic, ethical and moral integrity as a teacher, mentor, and representative of the finest traditions of the university. Though I often found my-

self at odds with him intellectually and politically, such experience of adversarial yet mutual respect served only to deepen my faith and nurture my maturity as a Christian and churchman.

With Professor Bates and others, I trust that the students of the University of the South will continue to be afforded unfettered opportunity to explore, celebrate, and discriminate between any and all examples of artistic, philosophical, poetic, and indeed, erotic, renderings of that fulness of human experience in terms of which ultimate choices must be made. Such opportunity is what both Christian humanism and a liberal arts education are all about.

(The Rev.) WILLIAM N. MCKEACHIE
St. Paul's Parish

Baltimore, Md.

Training Over Time

I do not presume to question the scholarship of Charles W. Thompson on the sincerity of his concern for the music in the liturgy [TLC, Nov. 9]. In fact, I agree that the choir should serve as musical leaders in the liturgy, and that the choir's performance should not inhibit the worship experience. However, I would like to suggest that a choir that performs poorly after spending a large portion of rehearsal time devoted to the anthem, will probably not perform any better just because they devote more time to the presentation of liturgical settings.

Quality of performance, I feel, is more dependent on the choice of music which emphasizes the musical strengths of the choir, and on the training of your voices to sing well, than on how much time you devote to anthems or learning liturgical settings in the rehearsal.

Also, I truly hope that the anthem does not become an "oddity of the past." I believe that no amount of spoken word could have interpreted the passion of Christ in quite the same way as the music of J.S. Bach has done on countless occasions.

Yes, I agree that the liturgy is important and can be a beautiful moving experience. But I hope we can develop and encourage the understanding and the enlightened presentation of our beautiful liturgy without inhibiting the potential of the anthem and even longer works where appropriate.

RICHARD JESSE DAVIS
Olney, Ill.

Late Bloomers

I am surprised, and saddened, by the vehemence of Fr. Stephen Caudle's reply [TLC, Nov. 9] to the subject not just of the pension of "late bloomers," as he refers to them, but even of their presence in the church. Your correspondent indicates that one's presence in the priesthood is a matter of one's own choice or

decision. Aside from all the canonical procedure, I wonder that he ignores all the scriptural precedent as given to us in the Old Testament, by Paul, and even by Jesus in such stories as Matthew 20:1-16? I feel a great relationship to Jeremiah concerning my own "late blooming" — I was quite content in my *chosen* field, but when I was *called*, there simply was no denying it.

I am sorry that my presence in the church, as well as that of a good many others in my situation, is so distressing. It may be that our presence is more than simply coincidental with our church's turnaround in membership.

(The Rev.) CHARLES R. THREEWIT
Church of St. Thomas the Apostle
Hereford, Texas

• • •

I am in entire agreement with the letter of the Rev. Stephen Caudle of Christ Church, Beatrice, Neb., when he says that "late bloomers" should not be given equal benefits by the Church Pension Fund with men who have spent their lives in the priesthood. I was ordained in 1951 at the age of 26, and have spent my entire working life as a priest. In the last decade it has become fashionable to encourage men to enter the priesthood after having given their most vigorous years to another profession. The church had better learn very quickly that its healthy survival depends on life-time vocations, not on late vocations.

(The Rev. Canon) JOHN C. FOWLER
St. Michael and All Angels
Tucson, Ariz.

St. Michael's Congregation

Reports in the ecclesiastical press about St. Michael's, Tulsa, have concentrated on the more sensational aspects of the story [TLC, Nov. 2].

The less sensational side has not been reported. My aunt is a founding member of the congregation. She and her entire family have received extraordinarily compassionate pastoral care from their rector, Fr. John Pasco. The fact that not a single member of the congregation of St. Michael's has left to join Bishop McAllister's St. Michael Mission indicates that the people of St. Michael's Church are a well-tended flock. The congregation is fully aware of all the questions about church funds and Fr. Pasco's deposition, yet they love him dearly, and well they should.

While I am not aware of all the issues involved in the ecclesiastical trial, I do find the charge of "immorality" particularly mean-spirited. I have known Fr. Pasco for 20 years, and I would gladly testify to his moral rectitude. He and his wife and family are a wholesome example to the people in his care, and his

character is beyond reproach.

The issues raised in the ecclesiastical court will also be raised in a civil court, since Fr. Pasco is suing the Bishop of Oklahoma for libel, and St. Michael's legal right to its property is the subject of another suit.

The resolution of these legal issues, and the outcome of the libel suit, will vindicate either Fr. Pasco or Bishop McAllister. I have the deepest respect for both men, and I sincerely hope that all this may be settled justly and amicably.

I am concerned about Fr. Pasco and St. Michael's not because I am a "traditionalist" (I am not) but rather because I am liberal enough to hope that our household is big enough to accommodate us all. The Bishop of London has come to their defense, and he appears to be willing to pay the price of his action, which has been criticized by his colleagues both in the Church of England and the Episcopal Church.

(The Rev.) ROBERT BROWN
St. James Church
Los Angeles, Calif.

Anglican-Roman Relations

Your November 2 edition on Anglican and Roman Catholic relations made informative reading, but there's an un-

Continued on page 13



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Episcopacy Panel Meets

The special committee appointed by the Most Rev. Edmond Browning, Presiding Bishop, to consider the ecclesial and ecumenical implications of the ordination of women to the episcopate, met in October at the Church Divinity School of the Pacific, in Berkeley, Calif.

Those attending reviewed draft statements which, when completed, will be made a part of the committee's report to the House of Bishops, to diocesan standing committees and to the Primates' Working Party. While drafts and titles have not yet been completed, it is anticipated that the report will cover such topics as constitutional and canonical authority, developments in Anglican tradition enabling the ordination of women, unity in the episcopacy, pastoral implications of the ordination of women to the episcopate, ecumenical considerations and the effects of the ordination of women as bishops in the Anglican Communion.

The committee also gave attention to the Statement of Witness, [TLC, Sept. 7], which had been presented to the September meeting of the House of Bishops. It has been presented by the Rt. Rev. Clarence Pope, Bishop of Fort Worth, and the Rt. Rev. William Stevens, Bishop of Fond du Lac, on behalf of a number of bishops who have grave differences of conviction over the ordination of women to the episcopate.

Responsibility to Church

According to the committee chairman, the Rt. Rev. Edward Jones, Bishop of Indianapolis, "as committee members, we feel a responsibility to the whole church, to state as clearly as possible the doctrinal reasons for such a development, and to do so with pastoral sensitivity. To the women who have been ordained to the presbyterate, we affirm our conviction that the experience since 1976 has been a positive one. To those who are troubled by the ordination of women, whether to the presbyterate or the episcopate — we would reassert what has been true all along, that the church has a long history of living creatively with dissent."

Sewanee Regents Statement

In response to the story "Sewanee Film Protested" [TLC, Nov. 9] the Sewanee Board of Regents reissued their

statement regarding "A Protest and Prayer," which was originally issued October 11. The following is the regents' statement:

"The Board of Regents of The University of the South confirms the informal position it took at its May meeting regarding the allegations in the leaflet entitled "A Protest and Prayer." At the May meeting, the board heard the responses to the leaflet from the vice-chancellor and the deans of students, accepted their assessment that the leaflet did not portray accurately the social life at Sewanee, and endorsed their position of dealing with the moral challenges inherent in the lives of students in a supportive, rather than a repressive, spirit.

"The board rejects the general tenor of the leaflet and many of its specific proposals, and reaffirms the aims and purposes of the university of: 'existing for the education of all who come here in such disciplines as will increase knowledge, understanding, and wisdom, pursued in close community and in full freedom of inquiry and enlightened by Christian faith...'"

Indianapolis Shelter Opens

This winter, homeless people in Indianapolis will be able to spend the night on pews in the nave of All Saints Church instead of on the streets.

The decision to offer its nave as a shelter began with All Saints' rector, the Rev. Nan Peete, and then the parish vestry. According to Ms. Peete, "The homeless are not just the church's problem, they're the city's problem too. But I felt that we — I — have to do something even if our space is not large."

The vestry and rector first considered using their parish hall for a shelter, but many other groups were using it as well.

"Other possibilities were discussed, like stacking up bunks. Then someone suggested having people sleep in the pews — and that was the ray of light!" said Ms. Peete.

The shelter opened recently just as a blast of Arctic air sent temperatures plummeting in the midwest, and by the second night, 24 people had filled the 38 available pews.

The shelter is one of the three urban ministries operated by the Episcopal Metro Council, which represents 13 congregations in the greater Indianapolis area. The other two are a feeding ministry, also at All Saints, and an advocacy program.



RNS
The Rev. Calvin Cabell Tennis, newly installed as Bishop of Delaware on November 9, holds a gift from one of the parishes in the diocese. He was installed in St. John's Cathedral in Wilmington.

Ms. Peete said the shelter had drawn primarily single homeless men, as homeless families are housed by other social service agencies.

Dr. Richard Soughers, Metro Council president, said a previous shelter had closed after a neighborhood organization complained that it was attracting "an undesirable element."

He said, "We looked at 80 to 100 buildings since last March and finally found one that seemed suitable. But it cost \$100,000 and needed remodeling. The city has promised us assistance through the Indianapolis Foundation, but we would be waiting until 1987." So All Saints was volunteered as a temporary winter shelter until a permanent site can be obtained. Blankets and pillows have been provided by the Metro Council and volunteers from Metro parishes help out on a rotating basis.

"We have had no problems these first nights," Ms. Peete told THE LIVING CHURCH. "The men are so quiet, they seem to understand that this is sanctuary."

(The Rev.) EDWARD BERCKMAN

CONVENTIONS

The **Diocese of Connecticut** held its convention at Christ Church Cathedral, Hartford, on October 24-25. Present were 372 clerical and lay delegates representing 187 parishes and missions of the diocese.

In his convention address, the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, emphasized the growth and development which has occurred in the diocese during the past five years since the recommendations of a special study commission were implemented.

The special guest at the convention was the Most Rev. Edward Scott, retired Primate of the Anglican Church of Canada. As part of the delegation which visited South Africa recently, Archbishop Scott said he was convinced that the South African government, "was not prepared to enter into negotiations" to give blacks a share of power and abolish apartheid. Imposition of international sanctions, he said, was of "very great symbolic importance to convey the world's repugnance of apartheid."

A number of resolutions were passed, including one endorsing the Presiding Bishop's designation of November 9 as a Day of Prayer for the AIDS crisis. Other resolutions included opposing aid to the contras in Nicaragua, supporting a comprehensive test ban treaty and a ban on the space arms race.

A 1987 budget of \$3,473,618 was approved.

At the convention banquet the Bishop's Awards for Service to Church and Community were presented to Mrs. Joan

Conner, longtime head of the diocesan insurance board; the Rev. Clinton Jones, recently retired from the staff of Christ Church Cathedral; and the late Mr. Edward Bayne, a leader in the Pan-Anglican movement and a founder of the Anglican Center in Rome. Mr. Bayne's posthumous award was accepted by his wife, Mrs. Linn Bayne and his daughter Sara.

(The Rev.) ROBERT CARROON

• • •

The 18th convention of the **Diocese of Southwest Florida** met at Punta Gorda October 17-18 and heard a report on the recent meeting of the House of Bishops from the Rt. Rev. E. Paul Haynes, diocesan bishop.

Representatives from the diocese's newest mission, St. Margaret of Scotland in Sarasota, were introduced. The 1987 budget of \$1,781,006 was accepted and resolutions opposing state lottery and casino gambling were passed.

Several of the diocese's special ministries, including Migrant Ministries, Campus Ministry at the University of South Florida and others, gave reports from the floor.

JOYCE C. SMITH

• • •

The 129th convention of the **Diocese of Minnesota** was held October 24-26 in Rochester, Minn. The Rev. David Weaver, interim rector of St. Paul's-on-the-Hill in St. Paul, reported about the trip he and eight youth took to Rwanda, Africa. Their purpose was building rela-

tionships with the Diocese of Butare, Minnesota's companion diocese in Rwanda.

Convention actions were many and varied. The first new mission in 11 years was received by the diocese: Saints Martha and Mary in Eagan, Minn. In addition, certificates of appreciation were presented to the nine congregations which have sponsored refugees this year.

The issue which attracted the most discussion was the "divestment policy," which read in part, "Resolved, that it is the investment policy of the Diocese of Minnesota that no funds shall be invested in companies doing business in South Africa. All investments not conforming to this policy shall be liquidated in a reasonable period of time, but no later than December 31, 1987." The resolution was approved.

A 1987 budget of \$1,471,967 was passed.

VIOLA McCONNELL

• • •

The 20th convention in the **Diocese of Wyoming** was held October 9-12 and was hosted by Christ Church in Cody. The Rt. Rev. Bob Gordon Jones, Bishop of Wyoming, presided, and the Rev. John Guest of Sewickley, Pa. was the spiritual director for the convention.

Attendees tackled several resolutions including:

- supporting the Presiding Bishop's Fund with thanksgiving offerings and asking all church members to give an amount equal to the cost of their own Thanksgiving dinner;
- supporting sanctions against South Africa;
- allowing deacons to serve as clerical deputies to General Convention.

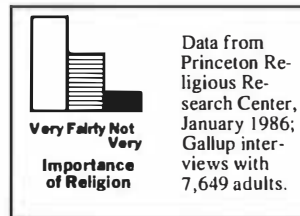
A diocesan budget for 1987 of \$506,679 was adopted.

Special guests to the convention were the Rev. Canon Arthur Howells and his wife, Margaret. They came from the Diocese of Swansea-Brecon in Wales, which has recently joined Wyoming in a companion diocese relationship.

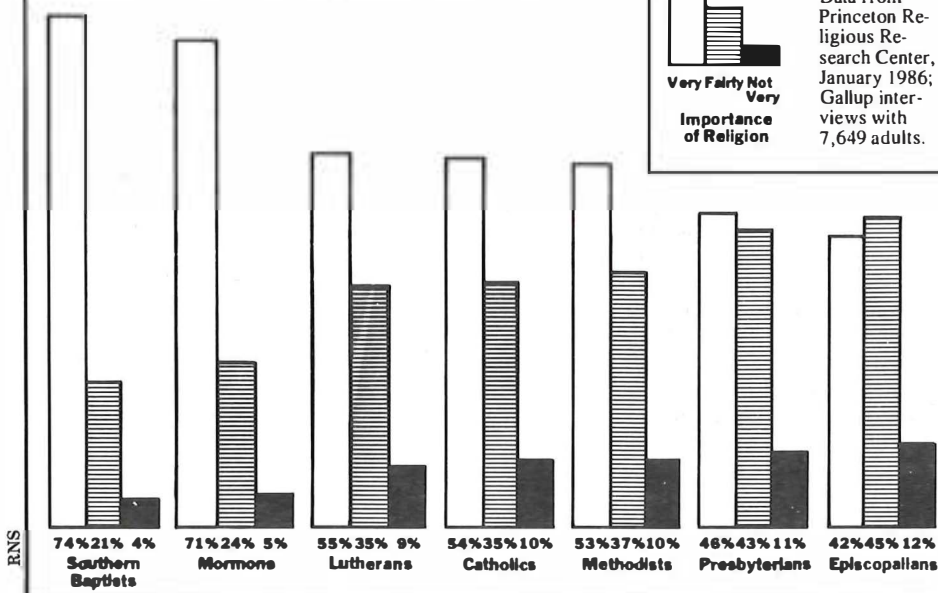
DOROTHY JOHNSON

At A Glance

Who Thinks Religion Matters?



Data from Princeton Religious Research Center, January 1986; Gallup interviews with 7,649 adults.



Distributed by the Religious News Service, this chart shows responses to a Gallup Poll which asked, "Does religion matter to you?"

BRIEFLY...

A television spot produced by the Episcopal Church Office of Communication and aimed against drug use has won air time on all three broadcast networks. The public service announcement depicts three young men buying "crack" cocaine and one dying after very limited use. It is one of a series of spots which have been produced by the Church Center in the 1980s addressing issues of racism, families, sexuality, peace and disease.

Thus Spake Amos

An Advent Event

By JOSEPH ELLIOTT

We make so much nowadays of the social aspects of things as to be in danger of discounting the contributions of the individual, particularly in art and religion. Poetry in one sense is a social product, yet if Chaucer, Shakespeare and Milton had died in their cradles, English literature would be much less worth reading. And while religion is a social phenomenon, its actual historical course would be very considerably modified if we could go back and take out of it simply these five men: Zarathushtra, Buddha, Amos, Jesus and Mohammed.

Whatever we may think of this collocation of names, let it serve to remind us that in Amos of Israel we have a great and arresting figure in the history of religion. Let us also be reminded of the significance for Israel's religion of Amos and his successors among the prophets.

Amos was the first of the new order of prophecy of Israel. Those before him were professional prophets, members of prophetic schools or guilds, who witnessed for the nation's God (with ecstatic worship) and who depended for their livelihood upon charitable gifts. From this order of prophets Amos was separate, for he had no sympathy with the emotionalism of ecstatic worship, and it was in no professional spirit that he had assumed a role in prophecy.

Amos stands at the head of a glorious succession which includes Hosea, Isaiah and Jeremiah; of men who were called by God out of the midst of their ordinary

lives that in his name — God of Israel, but also God of all the earth — they might speak in their day and generation. "No prophet I, nor prophet's son," says Amos, thus disassociating himself from the prophetic schools and guilds, and seeking even to repudiate the very name of prophet, "but a herdsman, and a dresser of sycamores, and the Lord took me from behind the flock, and the Lord says unto me, 'go, prophesy unto my people Israel.'"

These words of Amos recall the sole instance in which the life of this prophet comes into the full light of day. The episode to which the words belong forms a classic episode in the annals of the Hebrew people and is surely one of the great episodes in the religious history of mankind.

Just picture this man whom the Lord took from behind the flocks, this shepherd and dresser of sycamores from the Judean hills, keen and sharp as the desert air he breathed, harsh and austere as the desert scenes that daily fed his eyes, confronting the corrupt religion of his time in its chief sanctuary and on one of its high feast days; in all the strength of stern conviction lifting up his voice against king and priests and people, that he might declare the oracles of judgment and righteousness he had received from the Lord's mouth and from none other.

Amos at Bethel has been well compared to Savonarola at Florence, or Luther at the Council of Worms. It is the same scene, though the actors and ages are changed.

Modern studies of Amos and the other prophets have banished the notion that

these men of Israel, who give their names to so many of the Books of the Old Testament, were mere impersonal agents or instruments of God, mere mouth-pieces of God's rebukes, warnings *and* promises. These were men of flesh and blood, living men with a living message to their fellows that burned in their hearts and leapt in words of fire to their lips; men with the outlook of statesmen and the insight of philosophers, and whose hearts were open to the inspirations of heaven. Men who read so closely the signs of their times and mused on them so deeply that over their souls the light from heaven flashed, and after the light came the Voice and they knew that they were called and destined to be the interpreters of the Most High — the messengers to their people of God's character and will.

That is why the message they delivered came with all the passion and force of personality behind it. It did not flow through them as through some equable channel of revelation, but displayed the sweep, the rush and, mayhap, some of the turgidity, too, of the mighty streams that break down from the mountainsides in the times of the melting snow.

Such is the point of view from which we may rightly appreciate the significance in the history of religion of these ancient prophets of Israel, and learn to distinguish the divine from the human element in their teachings, the eternal and abiding from the dispensational and transient — to discover, in other words, in what sense it is that these men of their time are men of all time.

Lord, raise up for us an army of Amoses. And in this season of Advent, may your call be heard.

The Rev. Joseph W. Elliott is a retired priest of the Diocese of Northern California and resides in Ocean Park, Wash.

Collecting Your Thoughts

By TRAVIS Du PRIEST

Monks are always talking about collecting thoughts. I'm not sure sometimes what I'd do with mine after I collected them, but collect them all together — I wonder if I ever will.

I saw a sign once at a parish church for "A Day of Recollection." That I think I could handle. I'm good at recollecting my thoughts. I can sit for hours drifting back over past people, places, hurts and joys, sorrows and accomplishments. I think I can recollect. Advent is a good time to recollect.

And I can collect, as long as someone does the hard work for me, as in the liturgy. Every Sunday, the church collects my thoughts, and those of many others, first in the venerable Collect for Purity that begins the Eucharist, and then in the Collect for the day.

But collect my own thoughts, I don't know. I meditate — or try to meditate — a lot, and sometimes my mind is a zoo, let me tell you. A real zoo — I've got birds flying, dogs barking, apes scratching, snakes slithering, fish darting, and lions sleeping:

I pick a theme, and along comes an elephant.

I recite a verse from scripture, and along comes a bear.

I chant a holy name, and through the air flies a bat.

I breath a phrase, and a crocodile crawls out of the mud.

So I repick, re-recite, rechant, exhale and rebreath. That helped once, but not always.

Fr. Du Priest is a Living Church staff member, assistant priest at St. Luke's Church, Racine, Wis., and professor of English at Carthage College, Racine. This article is the second of three to appear during Advent.



Once I decided to "go with" my animal thoughts; the little creatures can't be all bad, I thought. They weren't bad. Many of them were playful and good. And "going with" them, dating them as it were, meant that I admitted they were me.

It also meant I didn't have to fake it anymore. I could make me a part of my prayer. By courting my thoughts, fears, hopes, and dreams I placed more of my

whole self before God and before my conscious self. I felt my prayers became less superficial, more concrete.

One thing is for sure, they became much more child-like. I don't mean that I began begging and crying for things in a childish sense, what I mean is that I name things, people, wishes, and problems more exactly, as children do when they pray.

I told a wise brother about all this once. I was amazed. He knew it already. "Oh, yes" he said "praying your distractions. That's the first step to authentic prayer."

Perhaps that is one secret lesson of Advent, to learn to pray our distractions, to take our ordinary lives and place them before the Creator of the Universe. To wait, with him, for his Christ to be born anew in our hearts.

What I had thought was keeping me from praying was my prayer. I wonder, this Advent, how long my prayers have been interfering with my praying?

John the Baptizer

Does he speak
or thunder?
Words echo on rock,
struggle toward hearts.
He stands alone in swirling river water
yet is neither flood victim nor fisherman.
He is a birth-figure,
one who washes and warns,
one who cries out,
announcing Life.

J.E. Furman

EDITORIALS

Preparing the Way for Others

Advent points us to the future. The words of Isaiah and John the Baptist, the hymns of this season, and preparation for Christmas all point ahead. Looking ahead can be joyful and expectant. The future can also be fearful and puzzling. It can be a mixture of all of these — like the feelings of a young woman away from home who is about to have a baby. The feelings of Blessed Mary no doubt reflected all of this.

We all have a future to face, in this life and in the life to come. None of us can predict exactly what our future may be; at any moment catastrophic or glorious surprises may occur. We can, however, reckon with reasonable probabilities.

All of us will die some day, unless the Lord returns to earth first. Every adult should therefore have a will, even if he or she has very few assets or belongings. It might mean much to a dear friend or relative to receive some small belonging of yours as an expression of affection: they probably won't get it unless you give direc-

tions in writing. The absence of a will penalizes the people or organizations we might like to help. A will is a last chance to assist family members, charitable and educational institutions, and expression of causes you believe in. Bequests, if we may say so, can be a great help to this magazine, and to other non-profit agencies.

All of us have needs of various sorts. One need is to contribute to the life of others. This may be done in a great variety of ways through friendships, church activities, other voluntary organizations, in the exercise of talents we may have, in professional capacities, through our network of contacts with other people, and so forth. These are all resources — resources through which we can in some way contribute to others, and resources through which our own lives are made fuller, richer, and more interesting.

How does each of us look ahead to use the best gifts we have? How does each family encourage the gifts of its members? How does each parish nurture the gifts of its members? There are many ways in which we all can “prepare the way of the Lord.” In doing so, we approach the future with hope.

What Is the Anglican Communion?

By KENNETH D. ALDRICH, JR.

The Episcopal Church is part of a worldwide family of churches known as the Anglican Communion; i.e., those churches in fellowship with the Church of England — in Latin, the *Ecclesia Anglicana*. These churches are known by different names in different places! For example, in Japan, we are called the *Nippon Seikokai* — The Holy Catholic Church in Japan. In the Emerald Isle (where St. Patrick himself is buried in an Anglican churchyard) we are known simply as the Church of Ireland. The American church borrowed the name *Episcopal* from our Scottish brethren who used it to distinguish themselves from the state church of Scotland which was and is Presbyterian. Episcopal comes from the Greek word, *episcopos*, meaning “bishop” and indicates that our church has preserved the historic succession of bishops from the time of the apostles to the present.

In our day the largest number of Anglicans is not found in Europe or North America, as many suppose, but in Africa! This is the result of 150 years of courageous endeavor on the part of British missionaries. A relatively small nation like Uganda, for example, has as many Anglicans as the whole of the United States. Now the African church is prospering under strong indigenous bishops providing important Christian leadership for the emerging nations of the continent.

The newest field of Anglican growth is Latin America. Heretofore we had assumed all Latin Americans were Roman Catholics. When we realized that in many regions there were vast number of unchurched people and less

than one priest per 100,000 persons, we began to send missionaries to minister in response to the spiritual hunger of the South American people. The Lord has blessed the endeavor and Anglicanism today has enthusiastic adherents from Mexico to Patagonia.

It is exciting to realize that our worldwide church family is composed of women and men of diverse colors, races, nations and languages united together in a common faith.

What is this faith? It is nothing more nor less than the basic New Testament Christianity. What is it then that is distinctive to Anglicanism? It is our historic position as the *via media* — the middle way that emerged in 16th century England between the Romanism of the Council of Trent and the radical reformation of the European continent. Anglicanism at its best then keeps all that is good and right in the catholic tradition, adding the salutary biblical insights of the Reformation, resulting in a full dimensioned, balanced expression of the Christian faith.

As a reflection of the love of freedom inherent in the Anglo-Saxon character, Anglicanism has always allowed considerable latitude in belief and practice. This freedom has on occasion been abused and is pointed to by many as a weakness. However, it is precisely this freedom that saves Anglicans from the legalistic Pharisaism and religious tyranny which one sometimes encounters in some Christian bodies. The body of Christ is indeed a wonderful mosaic containing many diverse facets. We Anglicans are sufficiently comprehensive to recognize and celebrate the rich diversity as well as the fundamental unity of all God's people.

Anglicans have never claimed to possess the only valid expression of Christianity, but we Episcopalians do have a goodly heritage of which we may rightly be proud.

The Rev. Kenneth D. Aldrich, Jr. is rector of Trinity Church, Red Bank, N.J.

BOOKS

Strong Biblical Content

CREATIVE CHRISTIAN EDUCATION: Teaching the Bible Throughout the Christian Year. By Howard Hanchey. Morehouse-Barlow. Pp. 190. \$10.95 paper.

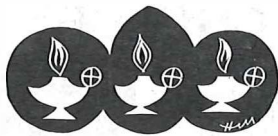
Many people ask for a new curriculum for Sunday schools and parishes. If you are caught in the infectious enthusiasm of Professor Hanchey, although such content has been suggested and used many times before, you will find in this book tested ways of using biblical content throughout. You have your curriculum material already. The liturgical year is divided into five six-week terms: All Saints, Christmas, Epiphany, Lent and Easter-Pentecost.

The author stresses intergenerational learning, because emphasis is on the church as a *family*; separate Sunday morning classes for children are also part of the plan. In a brief review it is impossible to describe the plan or to do justice to it, so please buy the book and read it. It has good ideas for use with other materials, and some wisdom on theology and teaching.

Since the average Sunday school teacher is often new to the job, teams of teachers are suggested, with experienced ones helping the novices. This presupposes a parish which can supply these people. Others will have more conventional leadership.

Having caught the spirit of the book, we need to face certain questions: Is the priest willing to give steady time to preparing the teachers, especially at the beginning? Or is there a layman he can prepare to help him?

What about those teachers who panic without more conventional guides? For



these pertinent material to fit in with the seasonal ideas is outlined by Professor Hanchey: he suggests *The Colorado Curriculum* or the *Arch Books*. He gives suggestions for each season. The author bids the teacher not to follow plans slavishly, but to carry over to another week if the class needs more work on the subject or shows great interest.

The whole question of time should be re-thought, and maybe when parents are sufficiently involved, they will insist on regular attendance and other measures. If, for example, one class uses the allotted time for making a banner, how much time is left for more formal study?

Do the adults involved in the teaching

of such topics as death and the problem of evil, have sufficient theological knowledge and sound thinking? They should not be entered into by adults who have such half-baked ideas that superficial sentimentality could confuse a thoughtful child.

Read the book, catch its hope and joy. Then see if it can be used creatively in your parish, where you can prove the authors favorite adage:

"I hear and I forget
I see and I remember
I do and I understand."

DORA P. CHAPLIN
Professor, General Theological Seminary
(ret.)
Staten Island, N.Y.

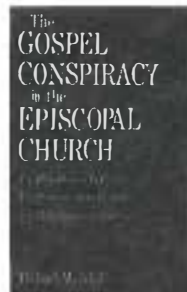
Suggestions for Calendar

HANDBOOK OF THE CHRISTIAN YEAR By Hoyt L. Hickman, Don E. Aliers, Laurence Hull Stookey and James F. White. Abingdon. Pp. 304. \$15.95 paper.

This large format ringback album has been compiled by a team of leading American Protestant liturgical scholars. It covers the history and rationale of the church year, suggestions for the celebration of major feasts and seasons, lectionary and a few hymn suggestions for every Sunday, a directory of liturgical symbols and a glossary of liturgical terms. The lectionary is the three-year "Common Lectionary" similar to but

Michael Marshall Features

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Michael Marshall

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not identical with that used in the Episcopal Church. For such occasions as Palm Sunday and the Easter Vigil, detailed material is offered, with options, at considerable length. If all Protestant churches adopted the eucharistically centered worship advocated here, it would be a new day for American Christianity.

Episcopalians will find much of their own version of this material in the Book of Common Prayer, *The Book of Occasional Services*, *The Episcopal Choirmaster's Handbook*, *The Priest's Handbook*, and other publications. As always with books of this kind, however, those who plan services of worship will find new ideas and helpful suggestions.

H.B.P.

Unorthodox, Stimulating

SMOLDERING FIRE. By Martin Israel. Crossroad/Continuum. Pp. 190. \$9.95 paper.

Subtitled "The Work Of The Holy Spirit," Dr. Israel's book will get little attention from American charismatics because of his favorable view of reincarnation and spiritualism. This British mystic, who is both an Anglican priest and a lecturer on pathology to the Royal College of Surgeons, sees the Holy Spirit at work in all activities, in this world and out of it. Thus, he visualizes all religions and all spiritual activity, both good and bad, as well within the domain of God the Father.

As a consequence, God's children on this earth live spiritually among beings who make up the communion of saints, good and bad angels, and discarnate human spirits, all of whom are part of the environment for our pilgrimage to destruction, seen as necessary before our resurrection and transfiguration into a face to face encounter with deity. If one

can tread carefully among the shards of shattered pentecostal icons, one can profit from Martin Israel's strongly biblical emphasis on following Jesus' spiritual journey until we attain what he calls human "divinization."

(The Very Rev.) ROBERT HALL
Episcopal Center for Evangelism
Live Oak, Fla.

Scholars' Views

WHAT ARE THEY SAYING ABOUT SALVATION? By Denis Edwards. Paulist. Pp. 101. \$4.95 paper.

Despite the frequent thunderings of fundagelical preachers that "Jeezuz Saves," soteriology is not a common household word of interest, yet salvation theology is a central doctrine of the Christian faith of the greatest urgency today, in light of the crises under which we live.

Fr. Denis Edwards, a Roman Catholic pastor and theologian from Australia, has put together an exciting, excellent book addressed to the questions of the meaning of salvation.

Using the theological insights of four very different, equally interesting scholars, he advances their fresh ideas as a positive antidote to a certain traditional salvation theology and much of its bloody, expiatory manipulative emphasis.

Karl Rahner is the first expositor to be called upon and his concern with universal salvation, "God is present as offering to all human persons — yet God's self-communication is always mysterious and indefinable. We are saved because in one of us God's salvation has been made historically present, explicitly and irrevocably."

Gustavo Gutierrez, speaking from the perspective of the oppressed peoples of Latin America, begs for conversion

through the suffering features of Christ recognized in the poor. His liberation theology has a stubbornness grounded in faith and a recognition that our aloneness with God and oneself is the condition for real community and salvation.

Sebastian Moore, monastic and popular author, posits a theology that "is very much a work in progress." "God is the other within that ends an otherwise ineluctable loneliness." We crave to participate in this reality for whom to be is to love — "salvation is the meeting with the risen Jesus which resolves our inner loneliness."

Edward Schillebeeckx' monumental contemporary Christology is difficult to abbreviate but Fr. Edwards presents the core of his thought with cogent brevity, underlining the Dutchman's stress on God's victory over suffering and death and all negativity. Christ's suffering and death is the radical and unconditioned nature of life lived for others.

This book is a splendid "love story," all of the thinkers are so radiant with the love of Christ, and Fr. Edwards ends with his own positive distillation of these studies, filled with hope himself, in the salvation of Jesus. A book of riches, concise and relevant for any "thinking" Christian.

MARY MOON HEMINGWAY
Kittery Point, Maine

Books Received

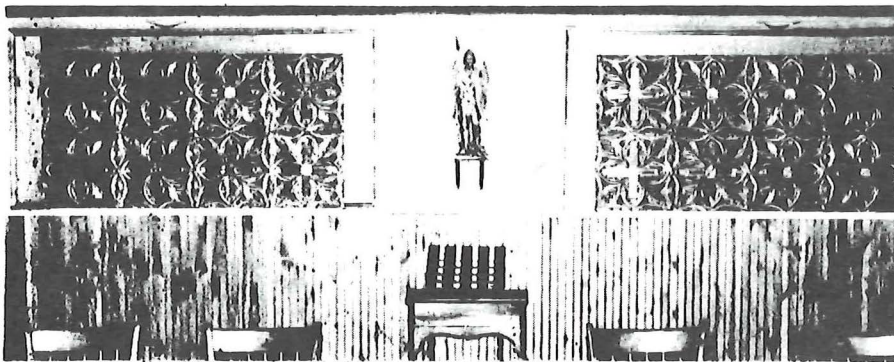
CHRISTIAN COMMITMENT AND PROPHETIC LIVING. By Jeffrey G. Sobosan. Twenty-Third. Pp. xiii and 122. \$5.95 paper.

ULTIMATE QUESTIONS: A Theological Primer. By Clyde F. Crews. Paulist. Pp. v and 169. \$6.95 paper.

WALK WHERE JESUS WALKED: A Pilgrim's Guide with Prayer & Song. By Willard F. Jabusch. Ave Maria. Pp. 199. \$6.95 paper.

GOD & HUMAN SUFFERING. By Douglas John Hall. Augsburg. Pp. 223. No price given.

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The Rev. Randolph Jon Geminder
Rector — St. Mary's Church
Amityville, L.I., N.Y. 11701

LETTERS

Continued from page 5

dercurrent of the whole theme of reconciliation with Rome that troubles me. Why, in God's name, would we want to be reconciled with Rome?

Put me down as one Anglican who would like to see us distance ourselves from the repressive, reactionary authoritarianism of Roman Catholicism. I think we need to be much more adamant and vocal about our differences with Rome. Simply because of its great size and influence, Roman Catholicism can tend to represent all Christian thinking (or at least all catholic thinking) to a public not as interested as we in denominational distinctions.

Do we want to be known as a church almost entirely preoccupied, in the realm of ethics, with matters sexual and reproductive? Do we want to be known as threatened by women and feminism? Do we want to be known as actively hostile to intellectual freedom and dissent and abettors of docile small-mindedness? If not, then we need to tell the world that our church is an attractive alternative to Roman Catholicism.

(The Rev.) JOHN C. FISHER
Church of the Epiphany

New York, N.Y.

Wide Spectrum Issue

Although the scope of Donald Brey's article [TLC, Oct. 5] was limited to abortion, I believe his thoughts apply to a wide variety of ills which plague both church and secular society. Two cogent phrases which were particularly captivating were "classical Christianity," and "time-bound."

We find ourselves embroiled in so many issues today, seemingly without reasonable resolutions, because we moderns have, by and large, lost the classical and universal mind set. Such lack of classical perspective leaves us vulnerable to the latest sociophilosophical whims and mission-detering controversies.

(The Rev.) JAMES M. ROMAN
Trinity Cathedral

Trenton, N.J.

Alternative System Needed

It was recently said [TLC, Sept. 28] that those who wish not to listen to the Anglican leader in South Africa must make a very strong case for it. I have neither the desire nor the ability to discredit Archbishop Tutu. However, Chief Buthelezi is the elected leader of the largest group of black people in South Africa; that should make his opinion worth something. And if Archbishop Tutu's word is considered authoritative, his comment that the West can go to hell needs some explanation. For an Anglican bishop these are very strong words. Yet another writer said, "the church

should oppose apartheid with zeal." I agree. But in the entire discussion, nobody who supports any punitive measures against South Africa has even tried to address the question of what apartheid is to be replaced with. Those who oppose a social system should have a workable better alternative at hand. The question of how South Africa is to avoid the tribal warfare, economic chaos, and political havoc that grip the rest of the continent is surely relevant to the discussion. As long as it is unanswered no case for any punitive action can be made.

The international vendetta against South Africa has passed the point of reason. I have no illusions of helping the overall situation, but let us at least not join the hysteria ourselves.

JOHN F. FAY

Fort Walton Beach, Fla.

Christ's Presence

I was amazed some weeks ago to read [TLC, Sept. 14], an article by the Rev. Stephen R. Caldwell concerning the use of "real bread" at the Holy Communion in which he wrote, "If the chalice bearer is following too closely behind the celebrant, let the chalice bearer give the not-to-be-rushed communicant time to savor the presence of Christ in the bread. . . ."

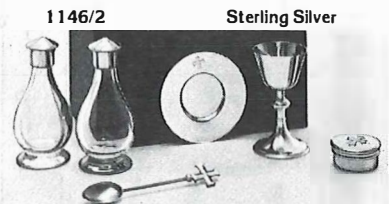
However, for various reasons (I hope good ones), I let it pass. But then comes TLC of October 19, bearing a letter from the Rev. Stephen Powers, in which the writer asks the question, "After all, is Jesus really more present in homemade bread than in wafers?"

Gentlemen, gentlemen, who says that Christ is present in the bread, leavened or unleavened? The Prayer Book holds that we feed on him in our hearts by faith. Surely that is the only place where Christ's presence counts. Please: not in our mouths!

(The Rev.) GEORGE W. WICKERSHAM, II
Rockbridge Baths, Va.

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Short & Sharp

By TRAVIS DU PRIEST

STEWARDSHIP AND PHILANTHROPY: The Unique Ministry of the Endowed Parish. By Louis L. Knowles. Consortium of Endowed Episcopal Parishes (Suite 222, 20 N. Meridian St., Indianapolis, Ind. 46204). Pp. 22. No price given.

An ordained Presbyterian minister serving as director of the Religious Philanthropy Program shares the substance of a talk given to the Consortium of Endowed Episcopal Parishes. He distinguishes between stewardship and philanthropy and maintains that the endowed parish needs to relate to both, as it contributes to the vision of a just, tolerant society.

A FEW THOUGHTS ABOUT CURRICULUM. All Saints Essays, Family Life Series, No. 3. All Saints Convent, (Box 3127, Catonsville, Md. 21228). Pp. 23. No price given.

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YEARBOOK OF AMERICAN AND CANADIAN CHURCHES 1986. Edited by Constant H. Jacquet, Jr. Abingdon. Pp. v and 297. \$17.95 paper.

This standard reference work provides basic information and statistics (as available) on every known Christian church in North America, data on religious periodicals, ecumenical agencies, non-Christian religions, and much else. If you wish to find out about the Liberty Baptist Fellowship (executive committee chairman, Jerry Falwell) or the Schwenkfelder Church (almost 3,000 members), this is the place. H.B.P.



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PEOPLE and places

Appointments

The Rev. Robert F. Magnus is rector of Trinity Church, Athens, Pa. 18810.

The Rev. Thomas J. McElligott is interim rector of Christ Church, 5 Paterson St., New Brunswick, N.J. 08901.

The Rev. James F. Moon is an assistant at Grace and Holy Trinity Cathedral, Kansas City, Mo.

The Rev. Samuel M. Outerbridge is assistant at St. John's, New Milford, Conn.

The Rev. Lee Powers is interim rector at the Church of the Good Shepherd, Pitman, N.J.

The Rev. Lawrence Seyler is now vicar of Christ Church, Palmyra, N.J. Add: 207 W. Park Ave., Langhorne, Pa. 19047.

The Rev. Charles F. Sutton is associate at St. Luke's, Gladstone, N.J. 07934.

The Rev. Richard E. Trask is interim rector of St. James', 1501 Greenwood Ave., Trenton, N.J. 08609.

The Rev. John Williams is interim pastor of St. Martin's, 777 Southgate, Daly City, Calif. 94015.

Retirements

The Rev. L. Bartine Sherman, as rector of St. Martin's, Charlotte, N.C. Add: 2328 Sharon Rd., Charlotte, N.C. 28207.

Changes of Address

The Rev. G. Edward Bowden may now be addressed at 240 Oak Lane, Lakehurst, N.J. 08733.

The Rev. Susan R. Carney is at 3880 Rodman St., N.W., Apt. D214, Washington, D.C. 20016.

The Rev. Timothy B. Cogan may be addressed at 84 Academy Rd., North Andover, Mass. 01845.

The Rev. David L. James is now at 509 Bradford Ave., Westfield, N.J. 07090.

The Rev. Eugene C. Rabe may be addressed at Chelsea Village, J9 Boston Court, Atlantic City, N.J. 08401.

The Rev. James M. Roman may be addressed at Box 77356, West Trenton, N.J. 08628.

The Very Rev. Richard W. Rowland is now at Suncoast Manor, 6909 9th St., S., St. Petersburg, Fla. 33705.

Deaths

The Rev. George A. Wilson, Sr., retired priest of the Diocese of West Missouri, died at the age of 84 on October 28 in Springfield, Mo.

A graduate of Berkeley Divinity School, Fr. Wilson served churches in Iowa, Connecticut, and Texas before becoming rector of Christ Church in Springfield, Mo. He served Christ Church from 1950 to 1970 when he retired. From 1970 to 1976, Fr. Wilson was an associate at St. James, Springfield.

Alice Welke Kelley, former managing editor of THE LIVING CHURCH and later book editor, died November 12th in a Manitowoc, Wis., hospital, of cancer. She was 59 years of age.

Mrs. Kelley was born in Milwaukee, and was a graduate of Marquette University. She joined the staff of THE LIVING CHURCH in 1949 leaving in 1956 to join her husband, David, who served with the NATO forces in Germany. She returned to the editorial staff of the magazine in 1958 and resigned in late 1959 to move to Mishicot, Wis., where her husband joined the high school faculty. At the time of her death, Mrs. Kelley was public relations director of Manitowoc Public Library and a member of St. James Church, Manitowoc. In addition to her husband, she is survived by two daughters, Heidi and Moira.

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COCONUT GROVE, MIAMI, FLA.

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H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:30, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

INDIANAPOLIS, IND.

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BOSTON, MASS.

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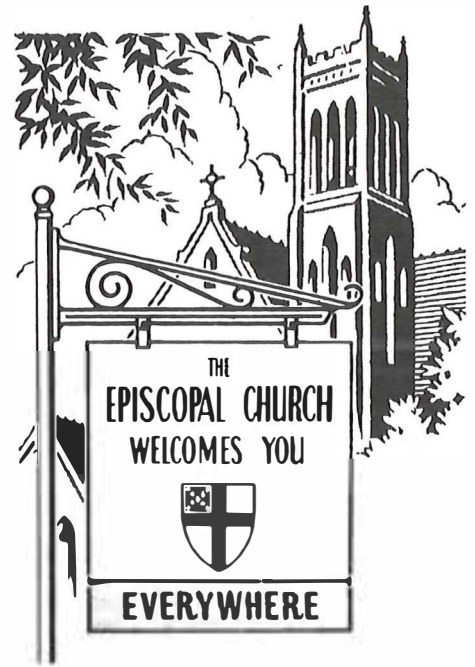
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