

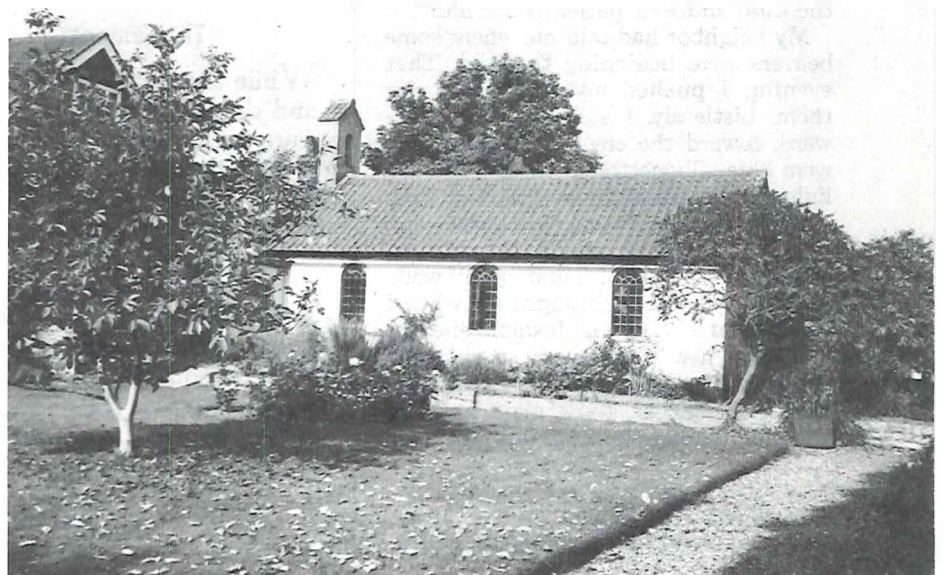
THE LIVING CHURCH

FILE COPY



Evelyn Underhill

A retreat at Pleshey marked a turning point in the life of Evelyn Underhill, a great spiritual writer and guide (page 11).





Heart So Full

By SUSAN MANGAM

The leaves, transfigured in their dying, blanket the woods in light-giving glory. Gone are the Canada geese joined high above in giant pulsing arrows to follow the sun on its southward journey. My heart aches at the letting go, the dying, yet my heart is so full.

It all began again, or rather, anew early last August. I was frenetically working in the garden, neither paying attention to nor enjoying this earth and growing things. Something caused me to stop. The song of the hermit thrush broke through — a sharp reminder of my call to silent prayer. So busy, anxious for tomorrow, I had lost touch with that silence, lost heart. What am I to do?

That winged messenger brought the question and answer together: Begin anew, listen. Listen to the birds, the wind in the trees, the creek after rainfall, the breath entering my body. See. Soak up the gift of God-love in creature life. It is all here, all is given. "Be still before the Lord and wait patiently for him."

My neighbor had told me where some beavers were beginning to build. That evening I pushed myself to look for them. Listlessly, I started down, westward, toward the creek. The mountains were blue silhouettes in the late golden light. Down through the fields (a wren scolded me for getting too close), and into the still, dark woods. Turning upstream at the creek, I found myself walking as my father had taught me when I was a child — "Indian" fashion, silently. Ahead, a new pool began to ripple in expanding rolling arcs. Then they were there: the larger, dark male and the chestnut female close at his shoulder.

They glided to the opposite shore and waddled out into the thicket, where, soon, two clumps of willow seemed to dance.

In no time the beavers slipped back into the water, each with a neatly cut willow branch. Sitting upright on their fat haunches, they ate the leaves and bark. Small murmurings were exchanged. A movement upstream caught my attention — a blue heron maneuvered through the narrow channel with slow archaic wing strokes. Sights so precious overwhelmed me. I felt like an invader into the innocent intimacy of holy creation.

The bigger beaver let a length of peeled willow float free to be caught by the other and brought toward the bank where I hid. She dove and disappeared underneath the overhang of hemlock roots. I was standing on their roof! Then

from the opposite willow thicket a flash of raw sienna, and a yearling buck emerged. His coat was lovely and he was at once sturdy and exquisitely delicate. From the hollow underneath me came a chirping murmur as the beaver reappeared. The deer stopped, alert, listening. But when he saw the beaver, he relaxed and munched some leaves. Beaver and deer.

At this sight I was flooded with joy; but the next instant brought pain as I recalled, in a former sight, the violence of my own species: Just downstream, the dismembered, skinned beaver my dogs dragged out, and a little farther, the broken, headless carcass of a stag. yet you bless me, creatures of God's redeeming, healing love.

In sorrow and joy I crouched and turned away to leave them in peace. After about ten steps I froze. The deer was heading toward me. He came within 15 feet, saw me and leaped back, away — but not far. By the willow thicket, he turned to bless me again with the knowledge that I had only caused fright, not terror. Up out of the wood, into the field — my heart was too full to comprehend. "My heart is so full, I fear it will break" I repeated, chanted with each breath. "My heart is so full . . ." For some reason I turned around, and there, perfectly poised on Hunter Mountain, hovered the molten orange-red sun. Then it came to me: This is the Eve of the Feast of the Transfiguration.

And the Transfiguration continues, not only as a day of celebration in August and just before Lent, but in all time and in all creation. The growing chill of northwest winds will soon drive the beavers underground and still the surface of the earth in glistening white silence.

"Be still before the Lord and wait patiently for him" (Psalm 37:7).

The Tempest

While the earth, high heaven
and the restless deep
were taking finite form
God paused to shape
the Ultimate Storm
with infinite power
to lay in dust
the haunts of haughty Man
and purge the desert sand
anoint the vulnerable land
with seasonable shower
rinsed from the sky
refreshing the fading flower
ennobling the butterfly.

Ray Holder

Our guest columnist, Sister Susan Mangam, S.T.R., is a solitary sister in the Diocese of Albany.

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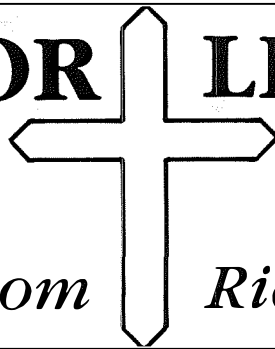
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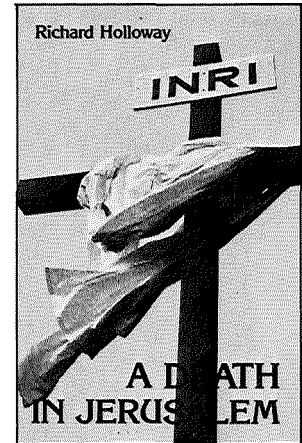
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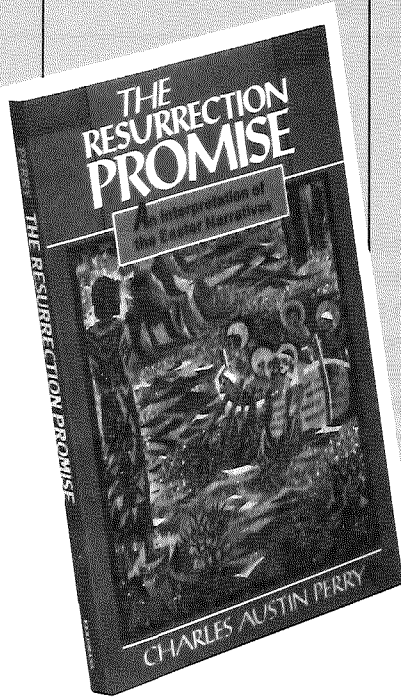


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LETTERS

Letters from readers are subject to abridgement and editorial discretion.

Don't Turn Your Backs

I was deeply saddened to read in the newspaper one recent morning an article about the report of a task force in the Diocese of Newark on sexuality [p. 8]. My reaction is not one of self-righteousness. I pray that my position and that of the faithful who worship in the Episcopal Church is one of fully subscribing to the intent and teachings of holy scripture, namely: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness" (1 John 1:8-9).

My understanding of sin and forgiveness in the Christian faith then, is this: Acting outside the will of God, the Christian recognizes his or her sin, has a sorrowful heart, confesses the sin with sincere purpose of amendment, and receives absolution and satisfaction. The key to our human dilemma is recognition of sin as sin, confession, repentance, and beginning a new life with Jesus Christ as our Lord. We cannot hope to heal the human sickness of sin by declaring that sin is no longer sin and continuing to live outside the will of God.

With all kindness and deepest compassion, I regard Bishop Spong's position on this issue as deplorable, destructive, irresponsible and unchristian. I pray that he has been misquoted.

I would appreciate feedback from the laity, priests and bishops on this issue. In the name of all that is decent, sane and Christian, don't turn your backs on this issue. It will not just go away.

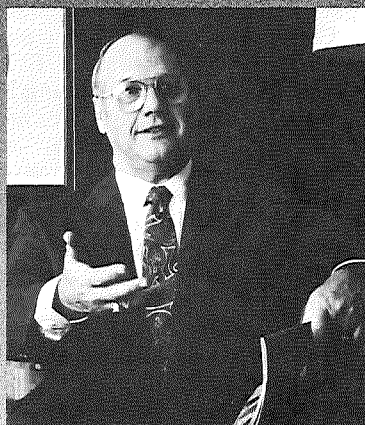
(The Rev.) EDWIN T. SHACKELFORD
 Our Merciful Saviour Church
 Sacramento, Calif.

Art of Stained Glass

What two splendid articles on stained glass in the issue of February 1 by Fr. Pierce. He has given us an interesting and concise biography of the great artist, Charles Connick. But chiefly he has given us illuminating information concerning the art of stained glass and its purpose.

Other than the great west rose window at the Cathedral of St. John the Divine in New York, I have not had the privilege of seeing any work of Charles Connick. My fascination with the so-called "medieval" stained glass goes back to the time when as a boy I witnessed the installation of windows of Henry Lee Willet in St. John's Cathedral here in Wilmington. Also, I had the privilege of a visit to the Willet studio in Philadelphia. Willet developed a national reputation

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and has work in the Washington Cathedral, a great west window of the three lancets and two transept windows.

I urge all who would like to understand better the art of stained glass to read Fr. Pierce's articles. Thanks to you and to Fr. Pierce. I must indeed visit All Saints in Brookline sometime.

HARRISON WALKER

Wilmington, Del.

All Saints and All Saints

One minor correction regarding illustrations used with my article on Charles Connick [TLC, Feb. 1]: the window pictured on the facing page to my article is All Saints Memorial Window at the Church of Our Saviour in Brookline, Mass. It is one of the best Connick win-

dows I have ever seen, but alas, it is not in All Saints Parish, as was indicated.

(The Rev.) NATHANIEL W. PIERCE
All Saints Parish

Brookline, Mass.

Taking Marriage Seriously

I could not agree more with your guest editorial "Prostituting the Church?" [TLC, Jan. 25]. That is exactly what many priests and not a few bishops do and what is worse what much of the laity expect. So long as the canons of the church fly in the face of the recorded teaching of Christ, and of orthodox catholic teaching, what else can we expect?

It is well-nigh impossible for a concerned pastor to say "no" to a couple who have no interest in the church beyond a pretty ceremony when most people think about marriage with their emotions rather than with their minds and faith.

My experience is that even if such couple comes regularly to worship and pre-marital instruction, we rarely ever see them again after the ceremony. Those who pressure such weddings pass it off with a shrug.

Churchmen will never take holy matrimony seriously as long as the church does not, as long as remarriage is so easy, as long as it is legal to declare a marriage "terminated," as long as our priests and bishops themselves divorce and remarry.

If the sacrament of holy matrimony is no more profound or binding than a civil marriage, why should we expect our people to consider it so?

(The Rev.) WILLIAM L. LAHEY
St. Paul's Church

Winter Haven, Fla.

Presiding Bishop's Position

After reading the many items concerning the Presiding Bishop's views on the role of homosexuals in the church, I am at a total loss as to what his position is. I would like to state a position which might appeal to many in his flock:

Homosexual sex in any instance and heterosexual sex outside marriage are sins. The Bible is perfectly clear on this, as it is about the nature of marriage. If, in its clarity, it is wrong about this, then the "bottom bricks" are coming apart and everything that is Bible-based is at risk.

Calling these sexual practices sin does not suggest that Christ has turned his back on the sinner. Nor should Bishop Browning. Nor should the church. Nor should any of us. For we are all sinners and all need the healing love and forgiveness of Christ, usually most tangibly expressed through the ministry of the church.

Bearing in mind the special difficulty of homosexuals resisting sin, since they are tempted in ways heterosexuals cannot possibly imagine, there is surely a

need for clergy who have, as a first choice, been able to change their homosexual orientation and, quite possibly, those who have not. But, in no case, should *practicing* homosexuals, any more than promiscuous heterosexuals, be admitted into or retained in the clergy.

Is it possible that the Presiding Bishop could be persuaded to say that he agrees with this statement, or say with what particulars does he disagree?

JOHN M. GORE

Oakton, Va.

Transferred Feast

I was ordained a priest at All Saints', Pontiac, Mich., on the Feast of the Conversion of St. Paul, January 25, 1956. On January 25 each year since that happy event, I have either celebrated the eucharist or attended a celebration on St. Paul's Day. This year, January 25 came on a Sunday and at our parish church, All Angels', Manhattan, we dutifully followed the Prayer Book rubrics and observed Epiphany 3. On January 26, (Conversion of St. Paul transferred) I went to the Cathedral of St. John the Divine for 7:15 a.m. Morning Prayer and eucharist. The propers were not those of St. Paul but of Timothy and Titus. When I asked the celebrant after the service for an explanation, I was told the cathedral had observed St. Paul on the Sunday, the day before.

The most important thing about the eucharist is, of course, that it is the eucharist, whatever the propers, and Timothy and Titus are certainly worth remembering, but I write to inquire whether any other readers ran into confusion on this point.

(The Rev.) LEWIS W. TOWLER
All Angels' Church

New York, N.Y.

New Birth

The Rev. James Basinger wonders how Anglicans view "the doctrine of the new birth" [TLC, Feb. 1].

Our Book of Common Prayer makes it very clear that "Being born again" is a function of baptism. As the celebrant touches the water, he or she says "Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior." The prayer following baptism refers to God's having raised the newly baptized to *the new life of grace*.

The notion that the "new birth" is primarily a subjective experience dependent upon human response to God's grace suggests a rather low doctrine of God and an exaggerated doctrine of human nature.

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BOOKS

Primer on Spiritual Life

STONE TURNING INTO STAR: Prayer and Meditation for Lent. By Joan A. Shelton. Paulist. Pp. v and 159. \$5.95.

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Designed both for the beginner and those who have been trying for years, *Stone Turning into Star* speaks in our own tongue and opens to us the wonderful works of God. Shelton writes of Jesus in his passion as "longing to scuttle away to safety . . . alone in the dust and the yelling." Such language gives the stamp of authenticity to both author and her subject.

Practical ways of preparation for prayer, meditation upon scripture and relating that scripture to the world's story, prayer and commitment to action form the four-fold Benedictine method expounded and followed in this book.

Our aimless gropings for God, wanderings of mind and coldness of heart may be changed into sure direction and sound concentration as we persevere in the path Joan Shelton shows us in this treasury of devotion.

(The Rev. Canon)
ARTHUR M. SHERMAN (ret.)
Lancaster, Pa.

Serious but Light-hearted

A JOYFUL HEART: Meditations for Lent. By Martin Thornton. Cowley Pp. 76. \$6.95 paper.

The dozen chapters of this book contain serious thoughts for Lent, expressed in a light-hearted and sometimes humorous manner. The funniest involves the crisis caused in a British cathedral when, on a very hot day in August, a devout young woman ap-

peared at the Holy Eucharist clad only in a bikini!

For many years Martin Thornton has been a leading exponent of prayer and spiritual direction in the Anglican tradition. The last decade of his life was spent as chancellor of Truro Cathedral in Cornwall where he preached the sermons on which these chapters are based. He died last June: this is his final book. It will be helpful lenten reading both for his old admirers and for new readers. H.B.P.

Delicious and Strengthening

THE SIDELONG GLANCE: Politics, Conflict and the Church. By Richard Holloway. Cowley. Pp. viii and 80. \$6.95 paper.

At first I was puzzled that I, a physician, not normally a reader of such books, had been invited to review Bishop Holloway's most recent collection of essays. Like others I have worried for months about the illness infecting the Episcopal Church in this country. Our church is sick, inflamed with an angry and confrontative spirit that has brought us to the point of schism. Many are dismayed. Yet when I had finished reading this book I felt the way a pneumonia patient does who is beginning to get better. How delicious and strengthening is a good broth when loving care and the right medicine have done their work! This book is good medicine for bad times, lovingly offered, invigoratingly prepared.

Here are seven essays imbued with such kindness and good sense that I want to prescribe them for everyone, especially those bishops who are now readying themselves for the approaching Lambeth Conference. This book reminds us that a magnanimous heart is the heart of the Anglican spirit. "Magnanimity is largeness of heart, generosity of soul; it is the kind of human sympathy that succeeds in loving its enemy and often, thereby, turns enemies to friends . . . magnanimity, mercy in action, is essential to the continuance of

Continued on page 16

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THE LIVING CHURCH

March 1, 1987
Last Epiphany/Sunday before Lent

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Convocation Discusses Pro-Life Actions

"We are primarily in the forgiveness business." That was the thrust of a keynote address delivered by the Very Rev. David B. Collins, president of the House of Deputies, to members of the National Organization of Episcopalians for Life at a convocation at Truro Church, Fairfax, Va., January 20-22. It was the second annual convocation of NOEL chapters and over 400 people attended. Several well-known figures gave addresses, including the Surgeon General C. Everett Koop and the Rev. Jerry Falwell.

Viable alternatives to abortion were the main topics of discussion.

"Real alternatives must begin in a spirit of forgiveness," Dean Collins said. He cited Matthew 6:14-15, "For if you forgive men their trespasses, your heavenly Father also will forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." It was the hardest thing Jesus ever taught, he said, but he maintained that the business of the church is to practice it as a model to the world.

"We've got to understand what forgiveness is or we won't be able to forgive," he said. A spirit of forgiveness must come from a perspective that men and women are sinners in need of forgiveness, he said, and he urged putting aside self-righteousness. He called on the church to serve as a model of forgiveness, including in the area of indiscriminate abortion. The first step, he said, is "knowing Jesus Christ as your personal Lord and savior."

Unwanted Child

Dean Collins startled his audience toward the end of his address when he explained why he believes a forgiving perspective is paramount to the church. "I was an unwanted child," he explained. "My mother conceived me out of wedlock, a young teenage girl." At the age of two weeks he was given up for adoption.

"I've stayed away from this subject (of abortion) in my ministry partly because it's very hard for me not to look on those who advocate abortion for inconvenient pregnancies as those who might have been my murderers," he said.

Taking to heart again the words of Matthew 6:14-15 concerning forgiveness, he told of how "the Lord Jesus Christ has given me the grace to forgive them, to praise him for my natural



Louisa Rucker, Dean Collins, and the Rev. Canon John W. Howe, rector of Truro Church and president of NOEL, at recent convocation: finding viable alternatives to abortion.

mother, to have compassion for her and all those like her."

He said his own adoption by an Episcopal priest 64 years ago gave him a special insight into what it means to be adopted by grace.

U.S. Representative Henry Hyde of Illinois spoke of the current situation in the legal battles against abortion. Hyde, who has been active in introducing pro-life legislation in Congress, voiced his perspective in saying, "Birth is simply a change of address." He talked of abortion as a civil rights issue and raised questions about the quality of life ethic.

Surgeon General Koop also addressed the question of quality of life in asking, "who are the truly disabled?" In referring to the many people he has dealt with as a pediatric surgeon, he said he has never met a severely disabled person who has regretted being allowed to live, nor has he met a set of parents who wished their child had not been allowed to live. "The presence of a physical or mental disability should not presuppose the presence of an emotional or spiritual disability" he said.

Kay James, president of Black Americans for Life, talked of the increasing involvement of the black community in the pro-life movement.

The solution to the problem of abortion is a Christian solution, not a governmental solution, the Rev. Jerry Falwell

said. "God has a solution to every problem." He added, "It is not enough to say I am opposed to abortion, we must also from our hearts and from our pocket-books provide an alternative of better options."

NOEL executive director Louisa Rucker noted that Falwell, through the work of his Thomas Road Baptist Church in Lynchburg, Va., has one of the most comprehensive programs for unwed mothers in the nation.

Giving an example of a particular program was Peg Luksik, a Roman Catholic laywoman and the founder and director of MOM's House, Johnstown, Pa., a licensed day-care center for infants and toddlers. Not a live-in facility, the house provides vocational training and practical work experience for unwed mothers.

Several workshops were held, on such topics as sidewalk counseling in front of abortion centers, foster parenting, and "shepherding homes," homes made open by members of parishes for young women to stay at for a period of time while in the midst of a crisis pregnancy.

Newark Report on Sexuality

A 15-page report presented to the annual convention of the Diocese of Newark suggests that the Episcopal Church should recognize and affirm non-marital sexual relationships between homosex-

uals, and single, divorced and widowed adults.

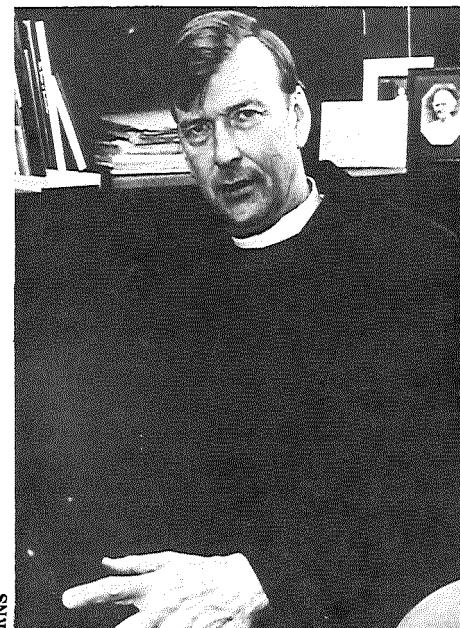
The report was sponsored by the diocese's Task Force on Changing Patterns of Sexuality and Family Life, and had been under development for two years.

In a comment to a national news service, the Rt. Rev. John Spong, diocesan bishop, said, "I find it difficult to believe that a church that blesses hounds in a Virginia fox hunt can't find a way to bless life-giving, lasting relationships between human beings."

The Ven. Leslie Smith, diocesan communications director, told TLC that the report has been circulated to all bishops in the Episcopal Church and to most parishes in the Diocese of Newark. In addition, sections of the report will be reprinted in the diocesan newspaper *The Voice* over the next several months. The report will be brought up again at the diocese's next convention for specific recommendations.

Drafters of the document say the refusal to accept the living-together arrangements of unmarried couples has driven sexually active singles away from the church. The document cites recent research that found unmarried couples living together were less likely to maintain church membership and to attend services than were their married counterparts.

The report specifies that since there is a 10-15 year difference between puberty and marriage in our society, and since attitudes toward marriage have changed significantly over the past several decades, premarital sex and cohabitation should be accepted. In addition, the report says homosexual relationships should be acknowledged by the church, as should homosexuals' full participation in ministry.



Bishop Spong

"Living Water" Conference

Eighty-six leaders of ministry programs from across the U.S. agreed that most Episcopalians have too small a vision of their responsibility as ministers. The occasion was an exploration conference on total ministry held at the Kanuga Camp and Conference Center in Hendersonville, N.C. in late January.

Titled "Conversations at the Well," it was the seventh conference sponsored by the Total Ministry Task Force of the Office for Ministry and Development of the church.

Participants quickly disposed of the prevailing concept that training for the ministry of the laity relates only to community outreach. "Everything each person does, in all circumstances and places, has potential for being God's ministry in the world," they agreed.

Coordinator of the conference, Jean Haldane of Seattle, reminded conferees that "the word 'ministry' helped us rediscover the centrality of baptism, and also that Christian life is a daily thing."

One speaker told how she progressed from rural poverty, to foster mother of 300 children, to Peace Corps director, and is now identifying university resources which can help the poor in third world countries. She believes "the world is where God is. However many strikes you have against you, you have a ministry where you are."

Six workshops supplemented participants' discussions about their own experiences involving ministry to others.

Anti-Pope Demonstrations Planned

San Francisco's homosexual community is upset over Pope John Paul II's planned visit in September and is planning to greet him with angry demonstrations.

John Wahl, a member of the Stonewall Gay Democratic Club who is chairing a coalition of eight groups planning to demonstrate against the papal visit, said, "We are preparing a significant, strong, even unforgettable reception for what really is a foreign prince coming to our country to preach against the freedoms many of us have fought for many years to achieve."

The Rev. Robert Cromey, rector of Trinity Church, San Francisco, joined with 50 of his parishioners and the church's board of directors in a petition to San Francisco mayor Diane Feinstein asking that the papal visit be canceled because it could "cause greater divisions between the homosexual and heterosexual communities in San Francisco."

Bill Strawn, a spokesman for the mayor, said that Ms. Feinstein had written to Fr. Cromey that she "essentially disagreed completely" with his position. "I feel San Francisco is a city of great tolerance," Mr. Strawn quoted the may-

or's letter as saying. "No one ideal or religion, in my view, should be denied to be heard."

The Rt. Rev. William Swing, Bishop of California, has also disassociated himself from Fr. Cromey's position. He said that although he personally disagrees with many of the pope's positions on homosexuality, he thought most Episcopalians would be "quite excited" about the papal visit.

Consultation on Homiletics

Professors from the nation's Episcopal seminaries were urged at a recent consultation not to accept the language of cultural belief in self-reliance. They were gathered in Washington, D.C. for the second annual Consultation on Homiletics at the College of Preachers, a post-graduate facility in the church devoted to improving preaching.

Prof. Robert M. Bellah, a sociologist from the University of California, Berkeley, drew upon his popular book *Habits of the Heart* in leading a group of more than a dozen seminary professors in how to be heard in a culture of self-reliance. The test is not what "feels good" to people, but what *is* good, he said.

A 1978 Gallup poll found 80 percent of Americans felt they should develop their own religious beliefs independently of church, Bellah noted, as if "we are to go the church of *our* choice — we do the choosing, not God choosing us."

Bellah traced how pursuit by Americans of Ralph Waldo Emerson's self-reliance credo denies Christianity and its doctrine of responsibility to all persons in the community of God. He agreed that participation in worship can help regain the reverence of community and urged that preaching become central to awakening parishioners to the pernicious effects of "bureaucratic individualism" by which the idolizing of "process" obliterates the application of Christian goals.

To illustrate the effects of "bureaucratic individualism" Bellah noted academia's romance with John Dewey's democratizing of education through science, research and specialization. Even in seminaries, he said, "rhetoric or homiletics (the disciplined study of preaching God's word), instead of being the core function around which most teaching of Bible and ethics could be made manifest, becomes a minor specialty."

Christians in Papua New Guinea

At one time, Papua New Guinea had more Western missionaries per capital than any other place. Even though more than 95 percent of the citizens are counted as Christians, some are turning elsewhere.

"Many have been baptized and taken a Christian name, and that is the extent of

their 'Christian understanding,'" said R. Daniel Shaw of the School of World Mission in Pasadena, Calif. He worked in Papua New Guinea from 1969 to 1981 with the Summer Institute of Linguistics.

"Due to the 'pay back' system of understanding, some groups now feel they have been Christians for a period of time and therefore 'paid God back' for Christ's suffering." Consequently, he said in an interview, some groups are now exploring other avenues such as materialism and communism, or returning to the pre-conversion belief system.

The drift from Christian belief, he said, has fostered a revival of traditionalism, including tribal fighting, cannibalism and ancestor worship in some areas.

"Somehow the Christian message must be seen as relevant to their group interests and (must be) viewed as real from their perspective," he added, "not just a story about people in far off places a long time ago."

Of the three million Papua New Guineans, about one million are Roman Catholics and 700,000 are Lutherans. The Most Rev. George Ambo is Archbishop of Papua New Guinea and also the Bishop of Popondota.

Other Christian denominations and adherents of traditional religions make up the most of the balance.

Zimbabwe Bishop Resigns

The last white bishop in Zimbabwe's Anglican hierarchy has announced his resignation. The Rt. Rev. Robert Mercer, Bishop of Matabeleland, told clergy and laity of the southern Zimbabwe diocese that he had "run out of ideas" for church growth and would step down on May 1, the tenth anniversary of his consecration to the episcopate.

Bishop Mercer is an Anglo-Catholic and has been one of the most outspoken opponent's of women's ordination to the priesthood in the worldwide Anglican Communion. Among Episcopalians, he is best known for his declaration of solidarity with dissidents who broke away from the denomination to form "continuing churches" because of their opposition to women's ordination and liturgical revision.

He was among several regular Anglican bishops who attended a Connecticut conference last year at which various Anglican-Episcopal splinter group leaders met to discuss strategy in the event that the U.S. church would consecrate a woman bishop.

A native of the former British colony of Rhodesia, Bishop Mercer was trained as a monk at the mother house of the Community of the Resurrection in Mirfield, England. He became a parish priest in South Africa but was ordered to leave the country by the government for political reasons.

He eventually returned to Rhodesia

and was a parish priest in the capital city of Salisbury (now Harare) before his consecration as bishop in 1977. After Zimbabwe became independent under a black government, Bishop Mercer opted to remain even though the Anglican Church was rocked by changes after its position as quasiestablished during colonial days was eclipsed.

Bishop Mercer, 51, denied in his resignation letter that he was "disgruntled" and added, "I should be very happy to jog along for the next 14 years."

"But personal preferences don't matter much one way or the other," he wrote. "What matter are fresh energy, imagination and initiative for a diocese which faces exciting challenges and opportunities. I have run out of ideas."

He is expected to be succeeded as bishop by a black churchman.

CONVENTIONS

Stewardship was the theme of the 92nd convention of the Diocese of Washington, reduced by a blizzard from two days to one in January.

In his address, the Rt. Rev. John T. Walker, diocesan bishop, charged that "properly understood, stewardship gathers up the totality of our Christian life, for it is at the very heart of our faith . . . carried on to the national and international levels, to support the work of the whole church, in a stewardship program of faith."

In his keynote address, Dr. Alvin Briscoe of the diocesan stewardship commission reminded that "stewardship is the church's mission rather than the means to mission. Its centrality was set forth long ago, and we must close the gap in our theology about stewardship, for a more complete knowledge of how it relates to God, to each other and to other Christian values, so that our giving is on a spiritual rather than a program basis."

A highlight of the convention was the installation of the Rev. John Frizzell as executive officer of the diocese and canon to the ordinary. All sessions took place in the nave of Washington Cathedral, including the catered meals. Exhibits by various groups and organizations were set up in the bays of the side aisles.

There were few resolutions. It was announced that in accordance with the mandate of the previous convention, the diocesan constitution and canons had been amended to require that all persons holding diocesan office must be communicants in good standing.

A 1987 budget of \$2,378,937 was approved.

The Peace Commission, chaired by the Rev. Canon Charles Martin, reported a

number of significant achievements. *The Nuclear Dilemma*, a publication produced by the commission, has had wide circulation and study, and is being updated to include the Reykjavik summit talks and other developments.

The Central American situation has been under study by a group of 14 clergy and laymen, who made a recent trip to those countries, joined by Bishop Walker in Nicaragua.

The Rev. William Tully, a member of the cathedral chapter, reported that construction of the twin towers continues, and that a sum of \$2.5 million would assure the cathedral's completion in 1990.

DOROTHY MILLS PARKER

. . .

The third annual convention of the Diocese of East Tennessee held December 4-6 in Knoxville was highlighted by the founding of a cathedral and the launching of a capital funds campaign.

December 4, the Rt. Rev. William E. Sanders, diocesan bishop, dedicated St. John's Church, Knoxville, as the cathedral of the diocese. In the 158 years that the Episcopal Church has been in the state, there has never been a cathedral east of Memphis.

Heralding its role as one of "a servant ministry of leadership for the church in this area," Bishop Sanders stated that "the role of a cathedral is closely intertwined with that of bishop and that of diocese . . . they are called together to be a sign and servant of the unity of this family of God in East Tennessee."

When the convention met later, it officially launched a capital drive to establish an ongoing fund to provide for new missions and social ministries. Part of the campaign's funds are set for a diocesan center to be built adjacent to the cathedral. A goal of \$3.5 million was set for the drive and advanced gifts of \$1.5 million had been received.

A diocesan budget of \$928,505 was adopted for 1987.

After some debate, a resolution affirming the position of the national church on Nicaragua was accepted.

An additional resolution honored the Rev. William G. Pollard for his "significant contributions to the dialogue between religion and science." Dr. Pollard, an atomic physicist and former executive director of Oak Ridge Associated Universities, was vice chairman of the General Convention's Joint Commission on the Peaceful Uses of Atomic Energy, and was largely responsible for the gift of a research reactor from the national church to Rikkyo University in Tokyo.

Since ordination to the priesthood in 1954, Dr. Pollard has served as a non-stipendiary priest at St. Stephen's, Oak Ridge.

LINDA LOGAN

Evelyn Underhill: Conversion at Pleshey

She was reluctant to go to Pleshey, having gotten into “a state of vague, increasing inward struggle.” But once there, her turmoil was soon stilled by the silence of that house “soaked in love and prayer.”

By FAY CAMPBELL



Evelyn
Underhill

Then at Ascensiontide, I went into retreat at Pleshey.” These words marked a turning point in the life of Evelyn Underhill, great spiritual writer and guide, who was to become one of the most distinguished figures in modern Anglican history.

The year was 1922, and she was already well-known as a theological writer and lecturer. The publication of her major work, *Mysticism*, in 1911 had established her reputation, and although she was an untrained lay theologian, she was a recognized authority on mysticism. She was writing for distinguished periodicals and had a following of devoted readers and friends; many of whom came

Fay Campbell, who has frequently contributed to this magazine, has her U.S. home in Washington, D.C. She is presently living in Nairobi, Kenya, where her husband has a business assignment.

to her for advice and spiritual counsel. Yet for all her brilliance as a writer, all her gifts as a speaker, and all her skill in guiding others with spiritual problems, Evelyn Underhill was herself in great spiritual turmoil.

She was born in London in 1875, raised in a nominally Anglican home and became happily married to her girlhood friend Hubert Stuart Moore who shared her artistic interests. None of her religious experience had made any lasting impression on her, however, until she traveled to the continent around the turn of the century and found in the churches of Italy and the cathedrals of France an element of awe and mystery she had not known before. She began to search for the source and meaning of what she had discovered. Exploration of ancient mystical texts led her to appreciate Christian mysticism and to write a major work and several other books on

that subject. She visited churches, both English and Roman, longing to know what their secret was.

She was past the age of 30 when she first had an experience of God. With a friend, she had gone to spend a week in retreat at a Roman Catholic Franciscan convent in Southampton. Evelyn was so overwhelmed that at mid-week she could bear no more and fled. The following day she had a stabbing conversion experience which convinced her of the truth of Christianity. She felt strongly attracted to Catholicism, a disposition that would remain with her all her life; but although she attended Roman Catholic mass for many years, she remained an outsider. The chief obstacle to her submission was an intellectual incompatibility with the Church of Rome and the repression of thought following the Modernist controversy. She remained for many years in a kind of ecclesiastical limbo, unwilling to

compromise her intellectual integrity no matter how pressing her spiritual hunger or how devastating her spiritual isolation.

In 1921 she had been invited to give the Upton lectures in religion at Manchester College, Oxford, the first woman to be chosen by any Oxford college as an outside lecturer. These lectures, which were published in 1922 under the title *The Life of the Spirit and the Life of Today*, reflected a marked transition in her thinking. Previously intent on the individual mystical experience of God, she now was convinced of the corporate nature of Christianity and the necessity of institutional affiliation. No one knows exactly when or why she began to attend Anglican services, but it appears that by the time she was delivering the Oxford lectures she was leaning toward the church of her baptism. It was at this crucial point that an invitation came to make an Ascensiontide retreat at Pleshey.

She was reluctant to go. Her spiritual crisis was raging. At the beginning of Lent she had, by her own account, gotten into "a state of vague, increasing inward suffering and struggle." By Holy Week she was "so tortured"; as she later wrote, "I felt vile through and through, body and soul, just rubbed in the mud." Easter brought no respite, no joy. "I stayed at the bottom for weeks," she wrote. "I confess I had times of the blackest depression, when it seemed the strain could not be borne, or the utter loneliness. Religion seemed suddenly to have become savage and unrelenting."

Evelyn's reluctance to go to the retreat had been overcome by the persuasive encouragement of the warden of Pleshey, a good friend, who had invited her. She came "with apprehension and vagueness," but her inner turmoil was soon stilled by the silence of this house "soaked in love and prayer" and its little rambling garden with the moat beside it and the profusion of birds and flowers. Immersed in silence, beauty and holiness, Evelyn unclenched her soul and experienced "mysterious peace and light." The attitude of deep devotion and the silent but supportive fellowship of her fellow retreatants cured her solitude and gave her a feeling of belonging to the Christian family. "I lost there my last bit

of separateness," she wrote, "...and gained a wholly new sense of the realness and almost unbearable beauty of the Christian life." She came away from Pleshey "tranquil and determined on entire surrender."

What is Pleshey? It is a picturesque town where thatch roofed cottages still stand surrounded by flowers. In ancient times a Roman road traversed the site. Saxon farmers once ploughed these fields. Then came Normans. William the Conqueror awarded these rich lands to Geoffrey de Mandeville, who built a castle near the top of the hill, its moat reaching nearly to the Roman Road. In medieval times Pleshey was a flourishing town and a royal residence. A church and a college of resident clergy stood on a hill. Church and college were destroyed during the 16th century. In time little remained of what had come to be known as the "holy land" except its tradition as a place of prayer, maintained by villagers who worshiped amidst the ruins. Finally in 1708 the church was rebuilt and still stands. On adjacent property a new house of prayer was built in 1907 for a religious community for women and it restored to the hilltop its reputation as holy land and as a haven of rest and peace. When the Diocese of Chemsford was established in 1918, the Sisters left and the house became a retreat center for the new diocese.

What had happened at Pleshey to change Evelyn so much? Soon after the retreat she wrote to her spiritual director, "My old religious life now looks so thin and solitary: this is more various — contemplating, Holy Communion, the felt presence of God. . . ." This gives us a clue to the only thing that could have happened that could so transform her whole existence. Before the retreat, she never spoke of Holy Communion. Yet in the summer of 1922 she was "settled" in the Anglican Church, and she said that what helped and fed her most was Holy Communion. Most significant is her reference to the "felt presence of God." What other explanation could there be for such all-encompassing changes in her personal and spiritual life except that she had met God at Pleshey? And met him specifically in the person of Jesus Christ. A letter she wrote in 1927 confirms this: "Until about five years ago I had never had any personal experience of our Lord. I didn't know what it meant." Had this life-changing event been an experience of Christ in Holy Communion? It would seem so from the correspondence which followed, stating repeatedly the importance to her of Holy Communion. A few months later she could write, "Yesterday I *saw* and *felt* how it actually is that we are in Christ and He in us. . . ." And so Evelyn's spiritual and ecclesiastical crisis had been resolved in the only way it could be, by God's intervention. Her encounter with the living

Lord in Holy Communion in an Anglican church was crucial to its resolution.

Evelyn returned eagerly and often to Pleshey for retreats. She loved its peace and its long tradition as a place of prayer. She rejoiced in the rhythm of worship, prayer, and silence, finding the regimen of daily communion and daily offices, with silence in between, "the most easy unstrained and natural life" she had ever lived.

She was therefore elated when in 1924 she was invited to conduct a lenten retreat at Pleshey. It was a new step in the Church of England for a woman to conduct a retreat, and to this privileged task Evelyn brought every personal and spiritual gift she had. Thus began what was to be her most distinctive work. Evelyn lost no time realizing that this was the work God was giving her to do. Year by year she took on more and more, until she was giving as many as eight retreats each year in three different localities. She generally gave three retreats each year at Pleshey, in late Lent, the Sunday after Ascension, and All Saints. Even in later times with declining health she still came to Pleshey at least once a year. There was no place in England, no holy place anywhere more dear to her than Pleshey.

Evelyn Underhill prepared her retreats diligently. First of all she would enlist the prayerful support of intercessors, and she was herself wholly given to prayer (she did most of her writing, she once admitted, on her knees) as she formed her theme and composed her addresses. At the retreat she attended to every detail: hymns, readings, suggestions for meditations, even room assignments, thoughtfully matching each retreatant with the virtue for which her room was named. She prepared the altar for every service herself and spent hours in the chapel in prayer. She had a lovely speaking voice and conducted her retreats with a sense of proportion and with perfection. Nothing was left to chance; everything was combined to focus the retreatant's whole attention to God. "Her greatest gift to us all," wrote one retreatant, "was her sense of God." She had a unique gift for reaching minds struggling toward enlightenment and became spiritual director to many of those who came to her retreats. All who knew her felt she had something about her which was out of the ordinary. They tried variously to describe it as calmness, serenity, charm, vivacity, aura or light. Yet she was very natural in her personal relationships, with a ready smile and that indispensable mark of genuine spirituality, a delightful sense of humor.

Evelyn understood that the Christian life could not be lived in continual withdrawal into the peace and beauty of a candlelit altar. The union with Christ that one craves, she believed, can and

The Cover

Among the sites at Pleshey are, at upper left, the retreat house, and lower right, the church.

must be only through union with his redemptive work always going on in the world. She always made certain that her retreatants got up off their knees and went boldly into the din and clatter of the world where the work was to be done. "She believed in us, saw in us capacities beyond what we had guessed, called us into the company of saints," wrote her biographer Margaret Cropper.

Evelyn's coming to Pleshey marked the dividing line between her early struggling and searching, and the confidence and maturity of the final two decades of her life. It was her church affiliation that finally gave her peace and stability and permitted her to focus all her talents and energy on the work God set before her. Evelyn herself worked

tirelessly to enrich Anglican spirituality. With her special gift for communicating God to others in both spoken and written work, with her vast experience of the company of saints and thinkers of every age, she had a profound influence on the religious thought of the day. As she became increasingly active in the life of the church — attendance at church conferences, work on church commission, meetings with church people from the highest to the humblest — she became a major force in the revitalization of Anglican spirituality in the '30s. Church people turned to her hungrily for something they sensed in her which gave her works both beauty and integrity, something which "reminded the Church of England that it was part of the Holy Catholic

Church and heir to great renunciations and consecrated achievements and to the strange unguessed-at beauty of holiness."

Committed Anglican though she was, Evelyn was always ecumenical in outlook. "To Evelyn the church always meant the one undivided church, the Body of Christ," wrote Lucy Menzies, her closest friend who was for many years warden of Pleshey. She was convinced of the deep underlying unity of all supernatural experience and became a pioneer of spiritual ecumenism. Evelyn retained her love for the worship of the Roman Catholic Church and in her later years developed a deep appreciation of Eastern Orthodox worship. Over the years she maintained warm relations with members of the Free Churches.

A prolific writer, she published a dozen books during the retreat years, and four more were published after her death. She also wrote dozens of articles and essays, several introductions, and about 200 book reviews. Nearly all the books of this period are her retreat addresses. She used the same material for all the retreats in one year, and most were published in book form the following year, although some were delayed several years.

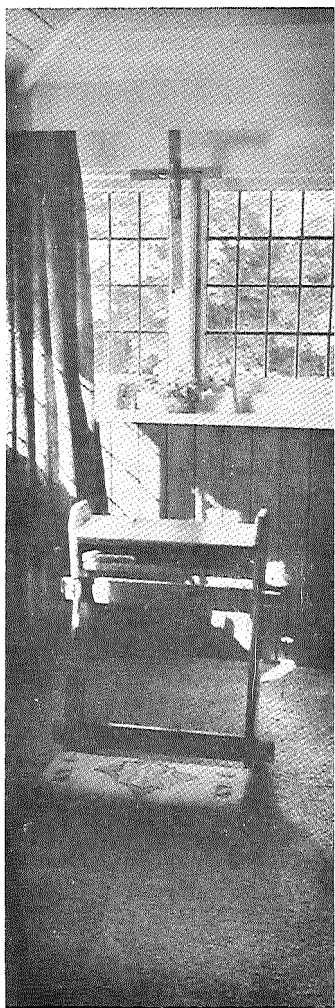
Failing health obliged Evelyn to give up most of her activities after 1937. She and her husband lived quietly. She went on writing and counseling and directing a prayer group to the end. She died in London shortly after the feast of Corpus Christi, 1941.

An Evelyn Underhill Association has been formed to collect her papers and make her books more widely available. A retreat specially commemorating her is held at Pleshey every five years; the next will be in 1991.

Many of her books, long out of print, have been reprinted for a new generation thirsting for the same things Evelyn gave her own generation. She has again caught the interest of theology students and readers of devotional literature, and new studies of her life and work are being published. A number of young people found their way to Pleshey for the 1986 retreat.

Nearly a half century has passed since Evelyn Underhill was last at Pleshey, but still her friends come, and others whose spiritual lives have been transformed, nurtured, guided and enriched by her books. They come, as she did, to be with God in the peculiar holiness of Pleshey. There her name is still spoken, her presence still felt. Her touches are everywhere. Her words seem to reverberate from the walls of the chapel where she gave those marvelous addresses and drew people into an ever-deepening certainty of the reality of God and an ever-expanding life in Christ.

Evelyn Underhill's Retreat Books



The Oratory, House of Retreat, Pleshey

Most of Evelyn Underhill's retreat addresses were published in book form. Most of her books have long been out of print and are best found in parish libraries or secondhand bookstores. However, a few books have been reprinted, recently, as noted.

Concerning the Inner Life (Methuen, 1926; reprinted by Seabury Press, 1985) consists of three addresses given at a clergy conference in 1926, the first time clergy had been so addressed by a lay woman in the Church of England.

The House of the Soul (Methuen, 1929; reprinted by Seabury Press, 1985) is the 1929 set of seven retreat addresses.

The Golden Sequence (Methuen, 1932), the 1930 retreat addresses, dealing with the relation of the created spirit and the "Spirit Increate."

The School of Charity (Longmans, Green & Co., 1934) treats the Nicene Creed in six addresses given in 1933.

The Mystery of Sacrifice (Longmans, Green & Co., 1938) is the addresses given at Evelyn's only retreat in 1935, and reflects her study of the Holy Eucharist.

Abba (Longmans, Green & Co., 1940; reprinted by Forward Movement Publications, 1982, and in an abridged version by Morehouse-Barlow, 1982) consists of her 1934 retreat addresses, considered her finest ever.

The Fruits of the Spirit (Longmans, Green & Co., 1942; reprinted in abridged form by Morehouse-Barlow, 1982), the 1936 retreat addresses.

Light of Christ (Longmans, Green & Co., 1944), the retreat addresses of 1932.

The Mount of Purification (Longmans, Green & Co., 1960), the retreat addresses of 1931, is based on Dante's image of purification as a process of climbing the terraces of a mountain.

Three other books relate closely to this article: *The Life of the Spirit and the Life of Today* (Methuen, 1922; reprinted by Harper & Row, 1986). Evelyn Underhill's Upton Lectures given at Manchester College, Oxford, in 1921.

Evelyn Underhill. By Margaret Cropper. (Longmans, Green & Co., 1958). A warm biography of Evelyn Underhill written by a dear friend.

Pleshey: The Village and Retreat House By Margaret Avery. (Ellis & Phillips Ltd., Third Edition, 1981).

Repentance

In a sinful world, the trick is to remember what sin is all about.

By DAVID THORNTON

Sin is such a shifting, sliding word. It always seems to repel our self-application, like identical poles of two different magnets. Someone else's sin is so unmistakably reprehensible; mine can always be explained away. Furthermore, the farther away from me the sin gets, the more loathsome I deem it to be.

Lent is a good time (although not the only time) to think about our sins; and about ourselves as sinners; and as no less than a lenten people of God.

In a sinful world, it becomes increasingly difficult to remember what sin is all about, as we shall suggest in the following weeks. Thus we shall suggest that some insidious sins may also look at first glance unlike sin at all. These may be the ones we take as life's lot — the ones we feel almost comfortable with, like a pair of loafers or an open collar. Some sins may simply strike us as the price of stressful living in a busy world rather than as a matter of clear decision in a moral one.

Because these kinds of sins appear so unobtrusive, we'll call them "unpretentious sins." But before we talk about them, let us start where Lent starts: with Ash Wednesday.

Ash-Wednesday liturgy introduces a prophetic call to repent of sin. Now, understanding sin (even "unpretentious sin") requires that we understand what repentance means; conversely, we will never grasp the meaning of repentance unless we first take sin seriously.

So the prophetic call of Joel, the post-

Exilic prophet of Judah, tells us of the Lord God's open invitation to man: "Return to me with all your heart." And Joel adds: "Return to Yahweh your God for he is gracious and compassionate" (2:12-13). Earlier, Hosea of Israel had used the same words to his eighth-century contemporaries: "Return, O Israel, to Yahweh your God. . . . Take with you words [of pardon] and return to Yahweh" (14:1-2).

Prophetic calls to "return" to God are a revealingly Hebrew expression for "repentance." And "returning" or *teshuvah* is a major theme in Judaism. It is found, for example, in the blessings of weekly synagogue worship which praises God as he who "*delights* in repentance" and is "abundantly gracious in forgiveness." In *teshuvah* we find the genetic ancestor of the Christian idea of "repentance."

The New Testament uses three words for repentance, one of which literally means "turning around," and thus has never lost its link with the choreography of Greek drama.

The Christian equivalent of *teshuvah*, however, is a word that means, not "turning around," but "changing-the-mind" — *metánoia*. John the Baptizer uses the word when he challenges Pharisees and Sadducees to "Produce fruits worthy of repentance [change-of-mind]" (Matthew 3:8, Luke 3:8). It is used by the author of the letter to the Hebrews to remind his audience that "Esau found no place for repentance [changing-his-mind]" (12:17). Jesus in his first ministry says: "Repent [change-your-mind], the kingdom of heaven is here" (Matthew 4:17). But its arresting application is in Jesus' declaration of his mission: "I have come to call . . . sinners to repentance [change-of-mind]" (Luke 5:32).

Now if we lift off the veneer of repenting familiarity here, we notice the underlying relation between repentance and sin, and read: "I have come to call . . .

sinners *from sin*."

The point: repentance can now be understood as no less than the exodus, the escape route, from sin which Jesus made possible, and even now makes possible for us. For what is important in gospel descriptions of sin is its constant association with forgiveness: only in Jesus can we understand the enormity of sin and the need of repentance.

Thus, because sin separates us from God, we *return* to God only by turning through Jesus away from sin. Through Jesus, we really *change our mind* only when we change our mind about sin.

Since the Prayer Book of 1552, confession has been given a central place in communal acts of worship. But this does not imply that *repentance* is merely formulaic words of ritual contrition or recitation of liturgical maxims about what we have done or left undone.

The genuine business of repentance is actuated not just by corporate or conventional disclaimer. Repentance requires a self-conscious signature (which liturgy implicitly awaits); it requires the first-person-singular "I" before it can join the corporate first-person-plural "We." The sin of which I repent cannot be sin in the abstract but must be *my* sin; if it doesn't touch *me*, I cannot change my mind about it. When I realize that *I* am the sinner whom Jesus has come to call "from sin," I can see why he calls *me* "to repentance."

My repentance must therefore lie at the beginning of my personal journey through Lent. Perhaps yours lies there equally so.

With this agreed between us, we can begin to talk in the following weeks about "unpretentious sins." For we can remember that an exodus from sin — of any kind or size — has already been opened for us.

Next week: Presumption

David Thornton is the pen-name of a retired psychotherapist and editor who has been a laypreacher and secretary of the mission board of the Church of the Ascension, Carrabelle, Fla., in the Diocese of Florida. This is the first in a lenten series.

EDITORIALS

Lent Book Number

It is with pleasure and pride (godly pride, we hope) that we offer in this issue reviews and discussions of many books and a feature article on Evelyn Underhill. The publication of such an article on this great spiritual teacher has been a long cherished hope of your editor, and gratitude is expressed to Mrs. Campbell for her research and reflection over a period of years which has made this unique article possible.

Evelyn Underhill was an accomplished author, who not only wrote the sort of books here discussed but a variety of other things including memorable poems. In her own admirable personality as in her writings, she stands as an outstanding spiritual guide for Lent or any other season. She is one of the half-dozen giants of the Church of England in the present century. We hope that *THE LIVING CHURCH* can contribute to a new and rising tide of interest in Evelyn Underhill at the present time. We will of course be glad to receive comments, additional information, and possible future articles on this remarkable and saintly figure.

Alleluias and Pancakes

This last Sunday before Lent is a day of many meanings. We sing Alleluia for the last time before Lent begins, we get ready for pancakes on Shrove Tuesday, and more southerly localities are preparing for Mardi Gras or Carnival. Meanwhile, today is held before us the picture of the transfigured Jesus.

It has taken us some time to get used to this added observance of the Transfiguration. For so many years, it was hidden away in early August, in the midst of the summer vacation season. Prior to the revision of the Prayer Book in 1892, the Episcopal Church did not have such a feast at all. Now we have both the feast of August 6 and this additional celebration before Lent. (The "First Article in this issue is related to the Transfiguration.) May it stir us all, as it is intended to do, to press on toward him in whom is our fulfillment and perfection and the promise of glory.

Slow to Respond

Our guest editorial is by the Rev. Charles H. Long, director and editor of Forward Movement Publications, Cincinnati, Ohio.

It's not easy to join some Episcopal congregations even if you are an Episcopalian.

For example, last summer a member of the family moved to another part of the country. She started to attend a large and wealthy parish and has not missed a Sunday since. In August she filled out a card in the pew with her name and address, stating that she would like

one of the priests to call and that she wished to transfer her membership from her former parish. No response.

In September she phoned the parish office and repeated her requests. She explained that she had been an active Episcopalian and a member of the vestry of her former church. The secretary said she would arrange a letter of transfer and give her message to the rector. She enrolled her child in the day care center and volunteered to help with the nursery on Sunday. Still no visit or phone call from parish staff or lay leaders.

In October on her own initiative she started to attend the ECW meetings. The members were cordial. She continued to attend services every Sunday.

In November she was appointed, through the ECW, to a diocesan task force on child abuse.

In December, just before coming to visit us, she received a form letter acknowledging her presence at a Sunday service and expressing the hope that she "would worship with us regularly!"

What if she had been less persistent or, heavens! not even an Episcopalian?

This Month

This month of March proverbially begins either like a lion or like a lamb. In either case, it will be a busy month for your magazine. We begin in this issue with our Lent Book Number which by long custom, appears on the Sunday preceding Ash Wednesday. On the Sundays which follow, we will observe the special character and spirit of the holy season of Lent. Our next Parish Administration Number will appear on March 15.

During this season we will have a series of articles entitled "Unpretentious Sins" by David Thornton, with the first in this pre-Lent issue. We urge our readers to follow this series week-by-week — it will help all of us observe a useful and spiritually constructive Lent.

Beginning next week, we will institute a new feature in the back part of the magazine, which we hope will be an attractive addition.

Ash Wednesday Prayer

"Remember, O man, that thou art dust and unto dust shalt thou return!"

When self deception would postpone reform
Falsifying my true fearful state,
Pretending goodness where offence was born,
Disclaiming sin, my only slight mistake, —
Then, if for want of more pretentious day,
I still deny the terror of my sin,
Lord grant new life through ashen death Wednesday
That dust marked, my contrition, I begin.

Frederick Howard Meisel

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BOOKS

Continued from page 7

societies that contain a variety of opinions," he writes.

There is much more; never have I read a further reaching meditation on our Lord and the problem of evil. The author's deep learning is worn so lightly that one almost overlooks it. His engagement with the horrors of the contemporary human predicament is expressed with utterly unsentimental tenderness. Here are spiritual depth, humor, and wisdom set forth so deftly that the prose is often poetry.

Begin this book and you will not put it down until you have finished it, unless with relief or with regret you pause to wipe away tears.

JOHN T. MALTSBERGER, M.D.
 Lecturer on Psychiatry,
 Harvard Medical School,
 Boston, Mass.

Fitting Introduction

A CHESTERTON ANTHOLOGY.
 Edited by P.J. Kavanagh. Ignatius.
 Pp. xxvii and 488. \$24.95, \$14.95 paper.

Every few months, or so it seems, another literary journalist prints an article that boldly announces the dawning of a Chesterton revival. The only problem with these articles is that they have appeared with increasing frequency for the last 30 years. At no time since his death in 1936 have fewer than 25 of G.K. Chesterton's books been in print at any one time. Perhaps there is no revival, but merely a series of journalists (as well as general readers) who light upon Chesterton's work, each believing he has uncovered a neglected but major figure, whereas in reality a faithful remnant has been reading his books all along.

Actually Chesterton was one of the true masters of the English language but, like C.S. Lewis, much of whose

thought bears a striking resemblance to Chesterton's, his writing covers such a vast range of styles and genres that it is difficult to classify. He always referred to himself as a journalist, and much of his best writing is still buried in various magazines, newspapers, and other ephemera. What is perhaps his best literary work is contained in his apologetics (*Orthodoxy* and *The Everlasting Man*), whereas much of his most enduring social thought appears in some of his novels.

P.J. Kavanagh had an unenviable task in culling 500 pages from Chesterton's enormous output. What does an anthologist put in or leave out? Chesterton wrote epigrammatically; should the volume contain quotable snippets or longer extracts? I think his only editorial mistakes was to include about 40 percent of *Orthodoxy*. No matter how seminal a work, it seems needlessly scatter-shot in approach when parts of it are removed from the whole. Chesterton's non-fiction is invariably argued tightly and consecutively, although his organization may become apparent only with close analysis because he writes with such a light touch. Moreover, *Orthodoxy* is easy to obtain, whereas an extraordinary amount of top drawer material waits to be reprinted. It would have been better had Kavanagh avoided the book-length non-fiction in favor of even more of the shorter essays Chesterton seemed to toss off the top of his head so effortlessly.

We get hefty extracts from the literary criticism, from the poetry, from the histories and social criticism, and from the short stories (including the perennially popular Father Brown tales). No matter what the ostensible subject may be, discerning minds can sense the underlying theological roots behind the engaging style.

Finally, Kavanagh includes all of *The Man Who Was Thursday*, certainly Ches-

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*Phelps P. Murdock
 Columbarium Chairman
 St. Peter's Church
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ARTHUR LIVINGSTON
Chicago, Ill.

For Visually Impaired

THE BOOK OF COMMON PRAYER (1979). Large Print Edition. Church Hymnal Corporation. Pp. 1001. \$29.95.

THE HYMNAL 1982. Singers Edition in Large Print. Church Hymnal Corporation. Pp. 960. \$34.50.

There are now large print editions of the Prayer Book and the hymnal available to assist visually impaired Episcopalians. The content of the large print editions, with print 50 percent larger, is exactly the same as that of their small print counterparts, including all the tables in the back of the Prayer Book and indices at the back of the hymnal. The pages of the large print editions are on loose-leaf sheets 8½ by 11-inches which come with attractive, sturdy boxes for storage, and with matching three-ring binders. Because each set is somewhat bulky, the necessary pages for a particular celebration are to be removed from the boxes and placed in the lightweight binders which can be more easily held by those who require them. Because of copyright restrictions, no part of the hymnal can be reproduced. C.H.P.

First-Rate Manual

THE ALTAR GUILD HANDBOOK. By Marion J. Hatchett and Anne K. LeCroy. Harper and Row. Pp. xi and 100. \$6.95 paper.

This handbook is written to "supply general instruction and practical information for altar workers," and to "teach something of the history and meaning of the services and customs of the Church." Such a blend of purposes offers an impressive amount of instructive detail about all the church's liturgies and altar guild responsibilities for each.

The book begins with a walk-tour of the church building and survey of the Church Year. Next, every service of the Book of Common Prayer and the Book of Occasional Services is considered. A brief summary of history and customs of the specific service from early centuries to today is given, followed by a section of practical procedures for preparing the essentials and worship setting for each service. Instructions are concise and in outline form.

The authors do not include the prayer

and devotional life inherent in the altar guild ministry nor the potential impact of altar guilds upon the spiritual life of the parish.

Coauthored by one of the eminent liturgical scholars of the church, the handbook is factual, objective, highly readable and gives the reader a sense of involvement in the sweep of our liturgical heritage. This is a first rate liturgical manual — an important working guide for altar guilds and a valuable study resource for the whole parish.

PHYLLIS HAYDEN
La Crosse, Wis.

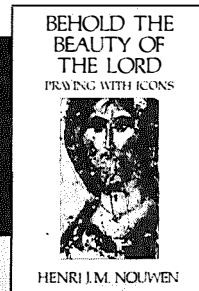
Reflective and Provocative

THEOLOGY, CHURCH AND MINISTRY. By John Macquarrie. Crossroad/Continuum. Pp. x and 210. \$19.95.

John Macquarrie, on his retirement as Lady Margaret Professor of Divinity at Oxford, has brought together 18 papers prepared for different occasions in a book dedicated to his colleagues at Oxford. A kind of logic has been imposed upon this collection by their arrangements in three groupings corresponding to the three words in the book's title.

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cal chapter, Dr. Macquarrie has chosen topics dealing with issues in theology: ideology, empiricism, biblical studies, Christology, anthropology, experience and argument, natural theology and Anglican theology. Following this survey there are five chapters on the church. This section I found particularly provocative. The final grouping of chapters have to do with the ministry, addressing such issues as the bishop as theologian, the ordination of women, and politics as lay ministry.

Dr. Macquarrie manages to open up important issues in every chapter and, if he does not treat them extensively, he provokes one to reflection and thought. His writing is clear, scholarly, and irenic and reflects the inclusiveness of Anglicanism at its best. In short, this book raises many important questions, and gives wise guidance in some of the critical issues of our time, but it offers few solutions or answers. Perhaps this is all we have a right to expect, but one longs for more from this distinguished theologian as he steps down from his post at Oxford.

(The Rev.)

ALEXANDER MALCOLM MACMILLAN (ret.)
Chautauque, N.Y.

God's Forgiveness

RECONCILED SINNERS: Healing Human Brokenness. By Dr. Bernard Cooke. Twenty-Third. Pp. 109. \$5.95 paper.

Dr. Bernard Cooke, a highly respected Roman Catholic theologian, has given us a book short enough and irenic enough to be read profitably by any orthodox Christian serious about his life.

It begins with a chapter on "Being Human" and, while it is utterly catholic, the book throughout breathes a true Christian humanism. It takes account of psychological realities, and it is very strong on our social obligations as Christian individuals and churches. I was especially moved by the chapters called

"Forgiving Self" and "Jesus: Sacrament of God's Forgiveness."

I shall want to give the book to intelligent adults who ask how to deepen their sacramental life in the church.

(The Rev.) DONALD L. GARFIELD
Grace and St. Peter's Church
Baltimore, Md.

Concise and Persuasive

THE LIBERATION OF THE LAITY. By Anne Rowthorn. Morehouse-Barlow. Pp. 141. \$9.95 paper.

The "ministry of the laity" is a subject that has been increasingly written, preached, and talked about in the last few decades, by many people and at various levels of depth. Here finally is one book that puts everything together.

Its author, a layperson, knows the disciplines of scholarship from experience. Notes and references are copious and clear, and there is a thorough index. Key quotes from a wide range of theologians are included to give illumination and authority to essential points.

Not only theology but also church history has been used effectively. For example, the fourth chapter on the "Clerical Captivity of the Church" explains the history of the development of dominance by the clergy and the consequent deprivation of the laity of their true role in the ministry of Christ.

It is concise but very persuasive. Not all is scholarship. The cry for a spirituality suitable for laypeople living out Christianity in the world comes from the heart and emotions of one who has wrestled.

Clergy who are beginning to see their true role as enablers of ministry should experiment with study groups of key laypeople, using this book. May the clergy then have the good sense to get out of the way at a propitious time.

(The Rev.) RAYMOND
CUNNINGHAM, JR. (ret.)
Millbrook, N.Y.

Many Suggestions for Lent

WHAT COLOR IS YOUR LENT? By Theresa Cotter. St. Anthony Messenger. Pp. 68. \$3.95 paper.

This booklet provides discussions, prayers, and a great variety of suggested projects and activities for the lenten season and, at the end, for the paschal season as well. Although intended for Roman Catholic individuals or families, much here can be useful for any thoughtful Christian. Among the 47 suggested possible lenten projects in the first list given, we find such items as:

- Make a weekend retreat.
- Attend ecumenical lenten services.
- Plant a tree.
- Greet everyone I meet with a smile.
- Recite daily, "Come Holy Spirit."

This book includes eight such lists, enough to stir the constructive imagination of anyone.

H.B.P.

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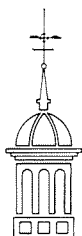
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PEOPLE and places

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The Rev. Alan Avery is rector of St. John's, 2827 Wheat St., Columbia, S.C.

The Ven. Wallace E. Bristol is assisting priest of St. John's, Kirkland, Wash. and archdeacon of the metropolitan archdeaconry; add: 7333 125th Place, S.E., Renton, Wash. 98055.

The Rev. Billie Charles Caradine is interim rector of All Souls, 935 Machinato, Urasoe City, Okinawa, Japan 901-21.

The Rev. John E. Cline is vicar of the Church of St. Michael and All Angels, Alturas, Calif. Add: Box 1051, Alturas, Calif. 96101.

The Rev. Robert Kenwood Cooper is now rector of St. Matthias, 3301 St. Matthias Dr., Shreveport, La. 71119.

The Rev. Jonathan Crawford is vicar of Ascension, Hayward and St. Luke's, Springbrook, Wis.; add: Box 637, Hayward, Wis. 54843.

The Rev. Audley St. Clair Donaldson is now chaplain of Voorhees College, Denmark, S.C. 29042.

The Rev. John Edmonds is interim pastor of St. Martin's, Pawtucket, R.I. 02861.

The Rev. Bruce N. Gardner is curate of St. Paul's, 711 S. Saginaw, Flint, Mich. 48502.

The Rev. James Calvin Goodlett is rector of St. Michael's, 500 Edgewood Dr., Pineville, La. 71360.

The Rev. Joel Harvey is now chaplain and director of pastoral care at St. Mary's Hospital for Children, Bayside, N.Y.

The Rev. Ralph Howe is rector of Trinity Church, Box 342, Crowley, La. 70526.

The Rev. Clyde Ireland is vicar of Camp Gravatt, Rte. 4, Box 925, Aiken, S.C. 29801.

The Rev. James M. Jensen is rector of St. Paul's, Box 683, DeKalb, Ill. 60115.

The Rev. David B. Joslin is rector of St. Stephen's, Edina, Minn.

The Rev. Lee B. Kneipp is curate of Grace Church, 405 Glenmar Ave., Monroe, La. 71201.

The Rev. Gary Lemery is priest-in-charge of St. Mark's, 10 Turner Ave., Riverside, R.I. 02925.

The Rev. Robert H. Long is assistant of the Church of the Advent, Spartanburg, S.C.

The Rev. Robert MacDonald is interim rector of St. Martin's, 24699 Grand River, Detroit, Mich. 48219.

The Rev. Keith Milligan is assistant of St. James, 1620 Murray St., Alexandria, La. 71301.

The Rev. Jean B. Olsen is chaplain of Kent County Hospital, Warwick, R.I. and continuing on the staff of St. David's, Cranston, R.I. Add: 200 Meshanticut Valley Pkwy., Cranston, R.I. 02920.

The Rev. Joseph W. Pinner, Jr. is rector of Epiphany, 1100 S. Union St., Opelousas, La. 70570.

Deaths

The Rev. Leslie David Batchelor, a retired priest of the Diocese of Rhode Island, died January 5 at the age of 84.

Fr. Batchelor was born in England and was graduated from the University of Manitoba in 1930; he was ordained deacon in 1930 and priest in 1931 by the Archbishop of Rupert's Land. From 1930 to 1943 he served as a missionary in Canada; in 1943 he was called to be rector of the Church of the Redeemer, Providence, R.I. He remained there until 1954 at which time he became vicar of St. Andrew's, Providence and St. Peter's, Johnston, R.I. He also served as chaplain to the Providence hospitals until 1959. Fr. Batchelor retired in 1970. Since then he has been associated with St. Mark's, Warwick, R.I. He is survived by his wife Marjorie, two daughters, and two sons.

CLASSIFIED

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THE EUCHARIST. A study of the development of the Eucharistic rite, including theology, texts, ceremonial, music, pastoral dimensions, and ecumenical situation. June 29-July 10, 1987. Leaders: Dr. Marion Hatchett and Mr. James Litton. Three hours academic credit. Tuition — \$390.00. Double room and meals — \$210.05. Single room and meals — \$253.05. Contact: Connie Ensley, School of Theology, Sewanee, Tenn. 37375-4001. (615) 598-5931, Ext. 282.

TRAVEL

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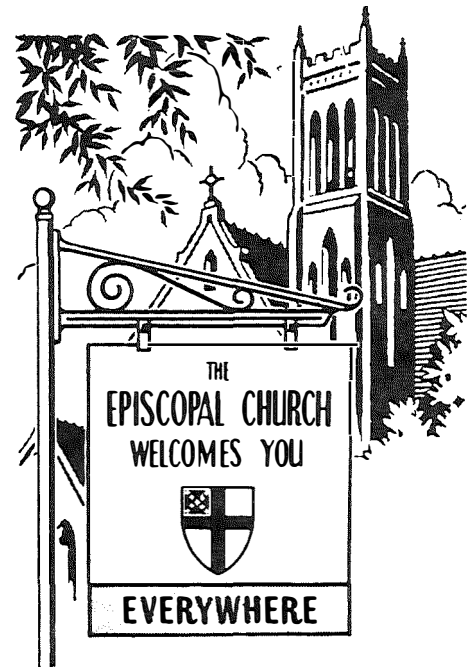
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CHURCH DIRECTORY

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CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30
Mon to Sat; 8-6 Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau,
Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F.
Manning, Gloria E. Wheeler, deacons
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 Rt. Rev. G.F. Burrill, Epis-
copal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid
Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen Dahan, 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.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Mon & Fri. 7; Tues,
Wed, Thurs 12:05. HD 12:05

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W.
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.
Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service
10. Eu scheduled with all services

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15
Mat & HC; 12:15 HC; 4 EP

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
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,
1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the
Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the
Rev. Howard Stringfellow, c; the Rev. Leslie Lang; the Rev.
Gordon-Hurst Barrow
Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP
& Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed
12:10. Eu Sat 10

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
The Rev. Edward Gettys Meeks, S.S.C., r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev.
Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15;
Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev
& Novena 5:30. C Sat 5-6, at any time on request

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45
(Thurs 6:15, Sat 7:30). Ep daily 6. H Eu Wed 10

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkly as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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