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Henry Vaughan, Nature Poet

I walked the other day, to spend my hour / Into a field," the opening lines of one of Henry Vaughan's poems, could in a sense start them all. Nature was where the poet drew his inspiration, was what enabled this poet to see through to the heart of things eternal and divine.

Normally, when we think of devotional poets, we think of the "greats" of our Anglican tradition — John Donne, T.S. Eliot, W.H. Auden, C. Day Lewis — and of course we think of the premier devotional poet, George Herbert. But few of us think of the intriguing and somewhat eccentric, Henry Vaughan [p. 11].

In literature anthologies, Vaughan is often grouped and studied with the so-called late or minor metaphysical poets — followers of Donne and Herbert such as Richard Crashaw, Thomas Traherne, Andrew Marvell, and Abraham Cowley. Whether Vaughan is a metaphysical, however, is not our present study.

His most memorable poetry from his collection *Silex Scintillans: or Sacred Poems and Private Ejaculations* (1650) derives much of its inspiration, and sometimes technique and wording, from George Herbert's poems in *The Temple*, published earlier in the century.

The echoes of Herbert, though, are but one of the many threads which weave together the fabric of Vaughan's poetry: He is at once a devout Christian, a mystic who sees "other springs" besides those in nature, and a follower of the occult philosophies studied by his twin brother Thomas — alchemy and perhaps the "hermeticism" vocabulary of the legendary Egyptian metaphysician, Hermes Trismegistus (Hermes thrice greatest) who was thought to have authored a number of books of neo-Platonic, Judaic, magical, astrological and alchemical doctrines. Those writings were quite popular in the Middle Ages and Renaissance.

Vaughan's narrators often imply a belief in the pre-existence of the soul as well as a theory of mystical correspondence, holding a one-to-one correlation between the physical and the spiritual. In any event, Vaughan is able to blend these interests with his own Christianity and create charming and often ennobling poetry.

Both his life and poetry are saturated with biblical themes and Christian yearnings, yet unlike Crashaw who meditates on the wounds and events of Christ or Herbert who travels through the church building and the liturgical year, Vaughan walks through the hillsides and along the river Usk and other streams of his native Wales, meditates on what he sees — and on what his inner eye sees beyond these literal senses — creating poems of deep joy and felicity.

Indeed, the spiritual and texture of his verse itself can be likened to the world the poet discovers in his own poem "Regeneration": / "A virgin soil which no / Rude feet ere trod, / Where, since he stepped there, only go / Prophets and friends of God."

Our guest columnist, the Rev. Travis Du Priest is a professor of English at Carthage College, Kenosha, Wis., and is on the TLC staff.

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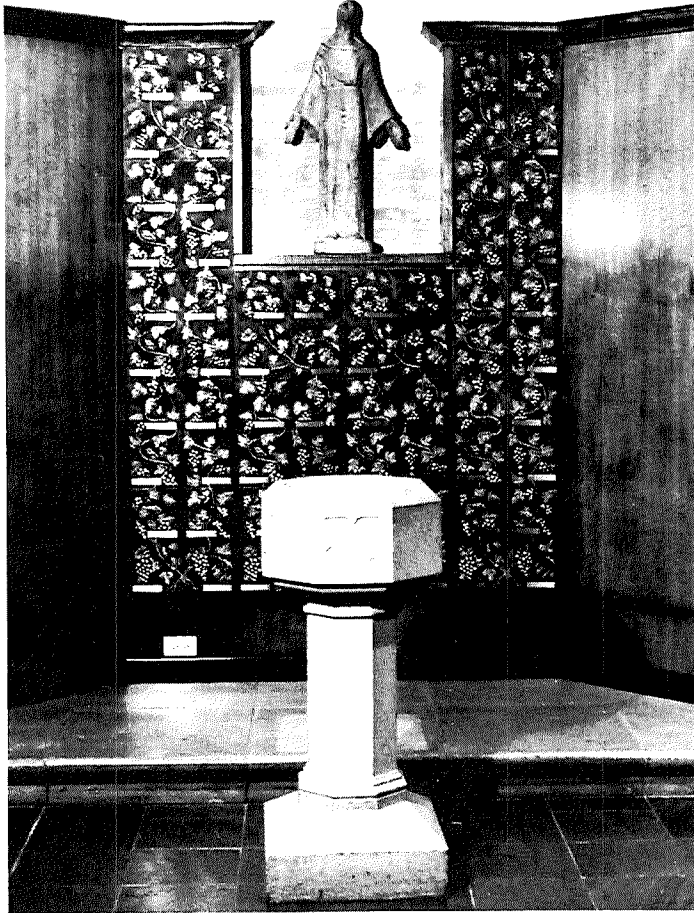
ON THE COVER

Two young boys help their father with a compost pile at a community garden where they grow vegetables during the summer: a time to celebrate with thanksgiving [p. 10].

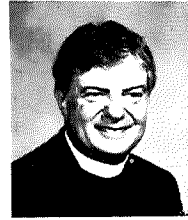
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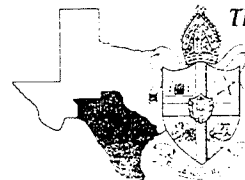
Rev. Joseph A. DiRaddo



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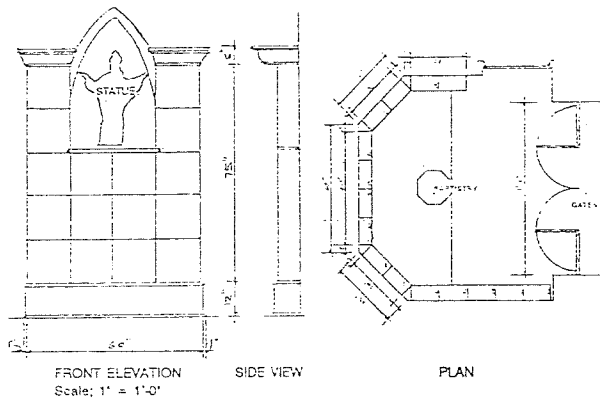
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— Alec Wyton, Organist-choirmaster,
Chairman, Department of Church Music
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LETTERS

Demands of the Bomb

The editorial on the Hiroshima bomb [TLC, Aug. 6] described the destruction of Hiroshima and Nagasaki as "tragic and regrettable." I think that that is a rather inadequate way of describing what happened that Transfiguration Day, a day when tens of thousands of children and other non-combatants were incinerated in the bomb's blinding flash.

The fact that the "coasts of Japan were heavily fortified and many of us could be expected to live for only a few minutes after hitting the beach" would understandably cause soldiers to have "profound thankfulness." But where is the next sentence of the editorial? Is that all that needs to be said?

The editorial concludes: "We have made far less progress than was hoped in the peaceful use of the atom." Is that surprising given the transfiguration that has occurred, a transfiguration where we trust the bomb to save us and where we bow down to its demands that we be prepared to incinerate God's children throughout the whole world?

DANA GRUBB

Gaithersburg, Md.

Wishy-washy

I was disappointed at the Presiding Bishop's statement on abortion [TLC, Aug. 6], in which he says "the people of the Episcopal Church represent a spectrum of opinion on the issue."

The Episcopal Church is wishy-washy. The 1988 General Convention straddled the issue as it does with so many issues of importance. The church should say abortion is wrong except where the life or health of the mother is at stake. Yes, even for incest or rape. Should the child be punished for the sins of a man? That child is precious in the sight of God.

Yes, we should oppose abortion. But by the same token opposition to abortion should be coupled with our willingness to adopt, yes, even babies of another color or race.

(The Rev.) WENDELL B. TAMBURRO
Gresham, Ore.

People-Crowding

In pondering Bonnie Shullenberger's ordeal over abortion [TLC, July 23], I appreciate her efforts to

come to terms with her earlier personal decision to adopt out her child. What I cannot appreciate is her unwillingness to allow other women to choose their own alternatives to having an unplanned child. That basic, decent right for a woman to choose is what Roe vs. Wade legally enabled women to do. Support for Roe vs. Wade is support for freedom of moral choice in the matter, not support for abortion per se.

Why does Ms. Shullenberger presume that abortion is a panacea for our social woes of child abuse, overpopulation, and the multiple ills associated with people-crowding? And yet, almost all of our social, ecological and even economic problems are related to people-crowding. Overpopulation is the world's first problem, and population planning is the world's first responsibility. If that problem is not met, none of the others matter. But abortion is not the panacea, only one of an entire panoply of alternatives.

The feminists I know reject the idea that men foisted abortion upon women for male purposes. There were no women's rights under Hitler, who allowed no rights to any class of people, true to the fascist mentality. In democracies, where people are respected and accorded rights, there must be the right to choose, or else there is no fundamental morality.

(The Rev.) CARLYLE H. MEACHAM
St. Martin's Church

Fairlee, Vt.

• • •

While Bonnie Shullenberger's remarks expand the all-too-narrow vision of the abortion arguments, her conversion experience apparently excludes even larger ideas and ideals. For there must be a third path between our starry-eyed idealism or hard-nosed pragmatism.

I for one am appalled at the way we construe the issues which matter deeply in our lives. Our primary metaphor is that of battle: choose sides, line up, pick your weapon and come out, guns blazing. An equally ineffective weapon is to complain about history but do little about it. Until we exchange our metaphor of violence for a metaphor of peace, little of any lasting truth can emerge. This of course

(Continued on page 14)

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WCC Meeting

In its July 17-26 meeting in Moscow, the 150-member central committee of the World Council of Churches named a task force to make proposals next March for "programmatically reorganization," reports Ecumenical Press Service. The reorganization could give the council, in the words of WCC General Secretary Emilio Castro, the "freedom and flexibility" to respond to new challenges posed by its seventh assembly (to be held in Canberra, Australia, in February 1991).

Also on the agenda was the committee's regular review of WCC programs, decisions about the assembly program, presentations on current issues in biotechnology, poverty, mission and health, and statements about several world crises.

Besides appointing the reorganization committee, the central committee asked Mr. Castro to initiate wide-ranging consultations on the understanding and vision of the WCC and its relationships with churches within and outside its membership, and with other Christian groups.

Perestroika

Interspersed throughout the committee meeting, the third in a socialist country of Eastern Europe, was exposure to church life in the USSR, particularly in the context of perestroika in Soviet society.

An extensive introduction to perestroika came from a five-person panel: an economist, a scientist, a writer, the deputy director of the foreign department of the Communist Party Central Committee, and Russian Orthodox Archbishop Kirill of Smolensk. Despite years of exclusion from national debate about social, cultural and economic life, Archbishop Kirill said the church is now taking part in the dialogue going on in the Soviet Union.

The committee spoke on several international issues. It expressed concern about obstacles on the way to free and fair elections in Namibia and called on churches to support ecumenical efforts to deal with Namibians returning from exile. Banks were asked not to help South Africa reschedule its foreign debt. The committee urged churches to press for an international peace conference on the Middle East

and to ask their governments to urge Israel to halt new Jewish settlements in the Occupied Territories and to consider dismantling existing ones.

An appeal for an immediate halt to hostilities in Lebanon spoke of the country's "unique character . . . as a democratic and pluralistic model . . . founded on Christian-Muslim coexistence." In a statement on developments in Europe, the committee welcomed "the process of transformation that is taking place" there, "leading to greater cooperation among nations."

The committee received a report from Mr. Castro on Romania, recommending that the WCC monitor the situation there, promote visits and meetings among churches inside and outside of Romania, follow international human rights efforts, and support churches, especially in Hungary, working with refugees who have fled Romania because of reported plans to replace 7000 villages by "agro-industrial complexes."

With a delegation from the North Korean Christians Federation present, the committee adopted a major policy statement on Korean reunification, building on a process in which the WCC and North and South Korean churches have been engaged for several years. It says Korea should be reunified by Koreans, without outside interference, and through a process of democratic participation by all Koreans.

Panelists familiar with recent scientific developments offered a broad and sobering overview of emerging issues in biotechnology. The committee urged churches to draw public attention to these issues and take part in developing safeguards and controls. It called for bans on genetic testing for sex selection, experiments involving human genetic engineering, "commercialized childbearing," and use of genetic engineering in biological and chemical warfare research. It also said strict international controls on releasing genetically-engineered organisms into the environment should be adopted soon.

Manila Manifesto

The culmination of the recent International Congress on World Evangelization was the development of the "Manila Manifesto," a statement of

purpose and mission [TLC, Aug. 27]. The manifesto begins with 21 affirmations which are followed by an elaboration of the two congress themes, "Proclaim Christ Until He Comes," and "Calling the Whole Church to Take the Whole Gospel to the Whole World." The following is excerpted from the text.

21 Affirmations

1. We affirm our continuing commitment to the Lausanne Covenant as the basis of our cooperation in the Lausanne movement.

2. We affirm that in the scriptures of the Old and New Testaments God has given us an authoritative disclosure of his character and will, his redemptive acts and their meaning, and his mandate for mission.

3. We affirm that the biblical gospel is God's enduring message to our world, and we determine to defend, proclaim and embody it.

4. We affirm that human beings, though created in the image of God, are sinful and guilty, and lost without Christ, and that this truth is a necessary preliminary to the gospel.

5. We affirm that the Jesus of history and the Christ of glory are the same person, and that this Jesus Christ is absolutely unique, for he alone is God incarnate, our sin-bearer, the conqueror of death and the coming judge.

6. We affirm that on the cross Jesus Christ took our place, bore our sins and died our death; and that for this reason alone God freely forgives those who are brought to repentance and faith.

7. We affirm that other religions and ideologies are not alternative paths to God, and that human spirituality, if unredeemed by Christ, leads not to God but to judgment, for Christ is the only way.

8. We affirm that we must demonstrate God's love visibly by caring for those who are deprived of justice, dignity, food and shelter.

9. We affirm that the proclamation of God's kingdom of justice and peace demands the denunciation of all injustice and oppression, both personal and structural; we will not shrink from this prophetic witness.

10. We affirm that the Holy Spirit's witness to Christ is indispensable to

evangelism, and that without his supernatural work neither new birth nor new life is possible.

11. We affirm that spiritual warfare demands spiritual weapons, and that we must both preach and work in the power of the spirit, and pray constantly that we may enter into Christ's victory over the principalities and powers of evil.

12. We affirm that God has committed to the whole church and every member of it the task of making Christ known throughout the world; we long to see all lay and ordained persons mobilized and trained for this task.

13. We affirm that we who claim to be members of the Body of Christ must transcend within our fellowship the barriers of race, gender and class.

14. We affirm that the gifts of the spirit are distributed to all God's people, women and men, and that their partnership in evangelization must be welcomed for the common good.

15. We affirm that we who proclaim the gospel must exemplify it in a life of holiness and love; otherwise our testimony loses its credibility.

16. We affirm that every Christian congregation must turn itself outward to its local community in evangelistic witness and compassionate service.

17. We affirm the urgent need for churches, mission agencies and other Christian organizations to cooperate in evangelism and social action, repudiating competition and avoiding duplication.

18. We affirm our duty to study the society in which we live, in order to understand its structures, values and needs, and so develop an appropriate strategy of mission.

19. We affirm that world evangelism is urgent and that the reaching of unreached people is possible. So we resolve during the last decade of the 20th century to give ourselves to these tasks with fresh determination.

20. We affirm our solidarity with those who suffer for the gospel, and will seek to prepare ourselves for the same possibility. We will also work for religious and political freedom everywhere.

21. We affirm that God is calling the whole church to take the whole gospel to the whole world. So we determine to proclaim it faithfully, urgently and sacrificially, until he comes.

BRIEFLY...

Church Army cadets Robert Joseph Dudley and Carlos Anthony Russo were **commissioned as evangelists** by the Most Rev. Edmond Browning, Presiding Bishop, recently. Captain Dudley is a Dakota Indian, one of five Native Americans in the Church Army. He will work with Indian youth in the Diocese of South Dakota. Captain Russo will continue to serve at St. Mary's Church in Beaver Falls, Pa.

St. Luke's [Episcopal] Hospital in Racine, Wis., announced recently that it has become the first health care facility to be accredited by the Joint Commission on Accreditation of Pastoral Services. After a site visit by a team representing JCAPS, the commission selected St. Luke's pastoral program to serve as a benchmark for the development of national standards for hospital pastoral care programs. St. Luke's has four full-time ecumenical ministers and 24 on-call chaplains who volunteered almost 5,000 hours of service in 1988.

On the closing day of a week-long retreat, members of the Brotherhood and the companion Sisterhood of **St. Gregory** celebrated the Feast of the

Transfiguration (August 6) with their own mountaintop experience. The convocation was held at Graymoor, the motherhouse of the Society of the Atonement, a Roman Catholic Franciscan order located in Garrison, N.Y. Graymoor is located atop a mountain, and this led to the theme for the week: transformation.

The Rt. Rev. John B. Coburn, retired Bishop of Massachusetts, was recently awarded the first Henry Knox Sherrill Medal for "Outstanding Service" by directors of the Episcopal Church Foundation. The late Bishop Sherrill, Presiding Bishop from 1947 to 1958, started the foundation in 1949. Bishop Coburn was cited for overall excellence in many capacities and received a silver medal.

At a recent board meeting of the **National Episcopal Coalition on Alcohol and Drugs**, Mary Bredenberg, a communicant of Grace Church, Kirkwood, Mo., was reelected president; the Rev. Edward Howlett, vicar of St. Peter's Church, Clearfield, Utah, was chosen as vice president. Ms. Bredenberg has served as chairman of the Diocese of Missouri's alcohol and drug abuse committee and Fr. Howlett is active on the Utah diocesan alcohol and drug commission.



The Very Rev. James R. Leo, dean of the American Cathedral in Paris, greets President George Bush and his wife, Barbara, at the entrance of the cathedral, where the president attended a service during his visit to Paris for the Economic Summit Conference in July. After the service Dean Leo presented the president with a Book of Common Prayer translated into French, and received a silver pattern and chalice from the president.

Newcomers and Faith Development



“Many times we provide classes that answer questions they are not asking. Then we see them slipping through the cracks.”

By NORMA C. MARRS

The 80s have brought an influx of baby boomers into our churches. They bring with them an assortment of religious backgrounds, but most have had some acquaintance with a church and the Christian story. Many of them bring with them a childhood concept of that story built on Bible stories of creation, the flood, and Moses' trek across the desert with a straggling bunch of followers.

I and others with whom I've worked have been amazed how many adults are ready to argue when they hear for the first time that Adam was not the first man to walk on the earth, nor was Eve really taken from his rib. When they hear that "Adam" means "all mankind," they are somewhat relieved, as their adult mind is ready to grasp the broader concept, compatible with scientific discoveries.

Then to hear that there probably was no real garden with a tree with forbidden fruit in it was quite disheartening. To hear and discuss the fact that much of the first 11 chapters of Genesis are myths leads into another insight, and the meaning of "myth." It

Norma C. Marrs is retired as coordinator of lay ministry and director of religious education at Christ Church Cathedral, New Orleans, La.

is generally accepted that these stories are told in metaphors, and the problem may be, we are hung up on metaphors as though they were the literal truth, when they are only used to explain the unexplainable.

The story of Jesus ends on the cross and a miracle that is hard to understand. With only a child's eye view of this, many adults are not able to translate much of the story, whether myth or history, into 20th century understanding. To know that the story relates to them as children and now as adults is foreign. The story as they learned it doesn't answer problems they face as adults today.

One young man once asked, "Why do they call Good Friday 'Good,' when such a terrible thing happened?" He had wondered since childhood about this and it led him to believe that God couldn't have cared much to allow this to happen. It took only a brief explanation to tell him that it is called "good" because of what God did with it. Had knowledge of Jesus ended with the crucifixion he would have gone down in history as another dead prophet; a good man, but the Bible records many good men. Nowhere else has ever been recorded a resurrection! Only God could do that, and turn sorrow into joy for all time.

During teenage years, many youth have found the whole story irrelevant, and peer pressure has led to forgetting about the church as a place to go for life's answers. It is one thing to read Bible stories, or hear them read, but how can they speak to teens and young adults in a meaningful way?

As an example, Jesus' parables could help if one could entice a young person into a class for "unbelievers." The prodigal son story is typical of many

households today. Parents seem too strict — the child wants to get his own apartment and live away from home in order to be free. Like the young man in the story, he learned that his father's love gave him the freedom to fail as well as succeed, but he had to try it on his own. How often as parents we have to let our children strike out on their own in a direction foreign to family values? How often like the father (God) in the prodigal son story, we stand at the gate waiting for that child to make the first move back to loving arms. Tucked into that story is the sulking, jealous brother. How often have we assumed that role also, in a family? Jesus told these stories for a purpose; they were not just simple stories. They contain deep truths which find new meaning each time we hear them.

Bumpy Transition

The church these young people knew in childhood or youth isn't making the transition very successfully. Then along come young families, who want their children to have a religious education. Now we find education classes filling with these youngsters who will learn the story as their parents once did. These parents will wander around with a cup of coffee hoping to slip into a niche that will help them find new answers — a new chapter of a story they didn't previously learn. These young adults come with the faith of a child, but now they need to have that faith nurtured and grow to fit their adult search. They may be shy about wanting answers for themselves, or maybe they do not know enough to know what they don't know.

As we look around our congregations we see many of these bright, young, well educated people, and we wonder where to put them so they can find answers to life's problems. Many times we provide classes that are answering questions they are not asking. Then we see them slipping through the cracks and disappearing. Before this happens, let us look again at the way faith develops.

John Westerhoff, an Episcopal priest and a noted writer on Christian education, does an excellent job explaining faith development in his book *Will Our Children Have Faith?* The premise of this writing is to suggest that our adult newcomers are coming to the church again as "children." Much of our observation is of persons who need to experience the same stages, only as adults.

We hear and read much about "bonding" between babies and parents. There is a need for a young child to feel "connected" to someone or something and be loved. "Bonding" is a natural process of child rearing and it is more successful if it is intentional. We need to know this is necessary and go about it in an authentic and systematic way.

Likewise, newcomers to the church need to experience a "bonding" process. We laugh at the phrase "frozen chosen" but in many ways it is true. It is easier to visit with those we know than spend time with someone we may never see again. If these newcomers are warmly welcomed, and then introduced to others, this may be the first step in a "bonding" for them within the congregation. They are likely to feel accepted and wanted, and look forward to coming back. Dr. Wester-

hoff calls this first stage of faith development, an "experienced" faith.

As these young adults have their questions answered, meet new friends, they experience a new approach to their faith through this "bonding" process. They want to take part in the life of the community and we find them helping at work parties, choirs, wherever needed, as they enjoy being part of the fellowship. They become aware that they are missed if they are absent. The Christian story moves them into a new level of understanding and major events in the church take on new meanings. Dr. Westerhoff calls this an "affiliate" or "dependent" faith.

As they grow in love and knowledge of the church, they find there is much they didn't learn as a child that is more relevant now, and they look for ways to satisfy their growing hunger for

knowledge. This is when the church could provide a class for newcomers like themselves which could learn in a climate of trust, and where no question asked is a "dumb" or "childish" one. They need to explore their own stories of childhood in a new way, putting the deeper truths and adult concepts into a new perspective, perhaps discovering for the first time how God was acting in their lives all along. They need to wrestle with all of this and become excited about things they didn't realize about Christianity. Dr. Westerhoff calls this struggle to learn, a "searching" faith.

Over the years, I have helped teach inquirers' classes to adults and children, and have written curricula for various kinds of adult study. Now I am ready to begin again — and design a "primary"

(Continued on page 12)

Noontime Job Support

JAMES W. NEWMAN

The article about helping the unemployed [TLC, June 4] concluded with the thought, "The prospect of an effective ministry to the unemployed may be complicated, but it is essential." Although we thoroughly agree that such a ministry to the unemployed is essential, our experience over the past few years at St. Matthew's Church, Austin, Texas, has proven that it need not be complicated. In fact, no more complicated than a weekly meeting at noon with a sack lunch at the church where job supporters and job seekers come together. I believe many other churches have also offered similar support.

Our congregation has not been spared the effect of the severe economic conditions found in many parts of Texas. Many of our people were/are hurting. In an attempt the

James A. Newman is a member of St. Matthew's Church, Austin, Texas.

deal with this situation, our pastoral council started a noontime job support group with a notice in our weekly bulletin. The group has continued as the need, and success, has continued.

The meeting is every Monday in our parish hall. All job seekers are welcome (and we are pleased to say we have had people from "all conditions"). On the average, there are two to four supporters and two to six job seekers. We simply invite seekers to state where they are in their lives and what type of employment they desire. It is a time of true "sharing" of difficulties, disappointments, trials and successes.

We state right out front that this job support is not an employment agency. We offer Christian concern and prayer. Each meeting begins and ends with prayer — the closing prayer being the "Prayer for the Unemployed" (BCP, p. 824) which is amended to pray, "Heavenly Father, we remember before you those who suffer want and anxiety from lack of work (especially those here with us). Guide . . ."

We are fortunate to have faithful job supporters from several other Episcopal churches. This has given us a much wider base of experience, as the supporters come from different parts of town and different work environments.

Our coordinator is a lady with some 25 years experience in operating a job search firm. Her advice is invaluable; and, despite the fact we are not a job finding group, from time to time we do get requests from employers. With the consent of job seekers, we publish brief data about them in our weekly bulletin.

Besides general advice, we offer help in resume writing and constructive criticism, a lending library of books and articles for job seekers, and updated lists of jobs open throughout Austin.

Many who come are not members of our church. We never ask but we feel certain many are not yet Christians. We are delighted to be able to offer the total ministry — the ministry of the laity to the laity in this manner. It has been truly rewarding.

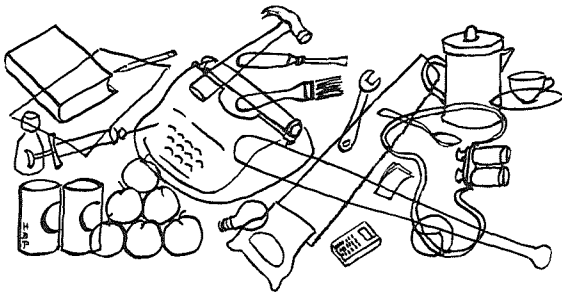
EDITORIALS

Celebrating Labor Day

On Labor Day weekend we will all avoid any labor, but we will gladly and very properly bring summer to a happy ending. Summer has been a good season, but so will fall be, with young people returning to school, football on TV, picking apples on the farms, and a brisker pace to life.

The great German Catholic philosopher, Joseph Pieper, has pointed to the practice of Marxist “peoples’ republics” that in times of hardship everyone may be asked to work on important holidays (*In Time with the World*, Engl. Transl. 1965, chap. V). That is a dreary practice. For in hard times, perhaps especially in hard times, the human spirit needs the opportunity to break routine, perhaps to get out of doors, and to enjoy the company of others.

Holidays, as Pieper shows, by their nature point beyond



the here and now. There is a transcendent side of festivity. Even a secular holiday, like Labor Day, gives Christians something to think about and something to be thankful for. The very idea of holidays (that is “holy days”) goes back to religious feasts. They all should point, for believers, to that ultimate feast in heavenly places which God has prepared for those who love him.

Finding Work

As many of us spend the Labor Day weekend happily and in leisure, let us not forget that, in our affluent nation, many are unemployed, or underemployed, or wrongly employed. As some go jobless or labor in jobs they cannot well carry out, others seek in vain the right and well qualified employee. This should not be so.

Can the church do anything about this? In some places, and in some ways, it can and does. We call attention to one such effort in this issue [p. 9].

Meanwhile, one of the greatest resources for employment seekers remains the book, *What Color Is Your Parachute?* by Episcopal priest Richard N. Bolles. Updated each year, it continues as a best-seller to serve untold thousands. The problem of unemployment will not quickly or easily pass, but we can and must, within the scope of our individual lives, do what we can to help others to identify and use the talents and capabilities which each individual possesses.

VIEWPOINT

Who Is Our Father? Who Is Our Mother?

By PETER BRAMBLE

We have finally discovered who God is, and she is a woman,” one person says.

“Wrong!” says another. “In our worship we pray, ‘O God my Father and my Mother!’ We know that God is both male and female, in other words a hermaphrodite.”

A third person retorts, “No! God is nonsexual, so we’ve got to get rid of sexual imagery altogether. No longer will we say, ‘Our Father.’ From now on

we’ll simply address God as ‘God.’”

What have we going on here in the church of Christ in our day and time? There would be no problem with the introduction of “inclusive language” if it were limited to how we speak about ourselves. In other words, changes that make us all “children of God” rather than “sons of God” are not only appropriate but desirable; the vernacular has taken us there. And such can be done without in any way contravening the theology of the Lord’s Prayer.

But with the changes in language comes changes in essence. Is it now the case that the revelation of God once given to the saints is not complete?

We Anglicans have been taught, and many still believe, that the self-

revelation of God in Christ is a done-deal, final and complete, sufficient to save all sinners; but now we are being led to believe that the revelation and its language is inadequate. We must remake Christianity according to contemporary “insight.”

The fact remains, however, that in the scriptures and traditional Christianity God is indeed seen as Father, male at the core, he who in love initiates and sustains life and being, who both creates and saves. The church, nation and nature, on the other hand, are seen as feminine, as mother, as that which receives, births, feeds, nurtures, protects.

The Bible thus images: God as husband, male, father touching and redeeming humanity, church, earth,

The author, the Rev. Peter Bramble, is rector of St. Katherine’s Church, Baltimore, Md. He has an earned doctorate in linguistic philosophy.

nature as female. And so, without fear, we say in the marriage ceremony: holy matrimony “signifies to us the mystery of the union between Christ and his church.”

This is the picture that pervades the Bible and the tradition. There can be no creative consequences in a hermaphroditic or neutered image of God. How is it all continued? Even though Abraham and Sarah were old and childless, the creative possibilities were surprisingly present and verified. Mary was a virgin, yet when overshadowed by the power of the deity, she conceives the Savior of the world. God is our Father, and the church that births and nurtures us all is our Mother. “Yet she on earth has union with God the three in one.” How has this become a negative?

The church, like mother earth or our own mothers, is real — tangible, concrete, fruitful, self-authenticating. Life issues from her. The female pic-

“Our fundamental language about God’s nature cannot be changed without essentially changing the essence of the faith . . .”

ture of the church is much stronger than the male “idea” which must forever be upheld by myth and story. We may deny or ignore our fathers, but who can deny or devalue this mother who brings him or her into the world?

In tampering with the language at this basic level, we are tampering with the basic framework of grammar of Christianity. Our fundamental language about God’s nature cannot be

changed without essentially changing the essence of the faith and the consequent form of life — not only church life but even family life. In the Bible, God is male, without apology, and church is female (sometimes faithful, sometimes other). Should we have the need to correct our ideas about women, perhaps we should begin again to see the absolute need for the female aspects of the religious picture, and understand afresh the “why” of the masculine God who touches the feminine to create anew.

Maybe then we can begin to see the ultimate conceptual dangers and category confusions that will result from a re-done story in which God is Mother or Father/Mother or just neuter, and church and nature are, well what? How do we bring them together to be creative? Frightening thought, but exactly where the grammar of “inclusive language” that does not stop with man but moves over to God will take us.

Dr. Henry Vaughan

By TRAVIS DU PRIEST

The 17th century Welsh country physician and writer, Henry Vaughan, lived a relatively quiet life in a stormy period of British history. During Vaughan’s lifetime, a king and an Archbishop of Canterbury were killed, England was racked with civil wars, the theaters were closed, and the Anglican Church was forced into exile by the Puritans. Amidst it all Dr. Henry Vaughan studied, practiced medicine, and wrote in his native Wales. He will be the subject of “The First Article” for the next month [p. 2].

Sources list differing dates of birth for Vaughan: one I checked gave 1621; another, 1622. They agree that he died in 1695, his life spanning much of this lively century. One anthology simply lists his place of birth as Breconshire, Wales, while the *Dictionary of National Biography* cites Newton-by-Usk in the parish of Llansaintffraed, Brecknockshire, Wales as his precise place of birth.

Much of his life is hazy, as are sections of his prose and poetry, much written during the 1640s and 1650s. We know little about his medical edu-

cation, but several reports indicate that he was a well-liked country doctor who faithfully cared for his local patients. He studied, as was apparently the custom for many Welshmen, at Jesus College, Oxford, which he entered in 1638 along with his twin brother Thomas. He may have served for the royalist forces during the civil wars.

Vaughan was known to the literary world of his time. The popular Welsh poet, Katherine Philips, for example, published her first poem in a collection of Vaughan’s poems; he may even have been a “member” of Philips’s “Society of Friends,” a literary coterie of friends, including the Anglican divine and bishop, Jeremy Taylor. It was Katherine Philips, in fact, who occasioned Taylor’s “Discourse on Friendship,” his lovely essay in the Christian humanist tradition.

A prolific writer, Vaughan wrote both prose and poetry: *Poems, with the Tenth Satire of Juvenal Englished* (1646); *Olor Iscanus* (1651), poems under the title “Swan of Usk,” the river near his home in Wales; the volume his best known poems come from, *Silex Scintillans* (1650; part II, 1655), roughly a flint sparkling; numerous

obscure prose works; *Hermetical Physick* (1655) and *Thalia Rediviva* (1678), a late collection of occasional pieces. His complete *Works* have been published by Oxford University (1957), and F.E. Hutchinson has written his biography, *Henry Vaughan* (Oxford, 1947). He is perhaps most readily sampled today in the *Norton Anthology of English Literature* and other selections of 17th century poetry published by Anchor.

Vaughan married twice — Catherine Wise, by whom he had three daughters and a son; and later his first wife’s sister, Elizabeth, by whom he also had three daughters and a son, Henry, who became rector of Penderyn.

A deeply religious man, Vaughan has been the subject of several scholarly studies, some of which focus on his esoteric interests, others of which focus on his Christianity. He was keenly interested in the spiritual world, and his place in literary history is indeed special, particularly to those of us who love nature as he did and admire the poet’s art, which can become “nature to advantage dressed.” Vaughan’s gentle spirit and lively lines have much to say to us still.

NEWCOMERS

(Continued from page 9)

class for newcomers like my young friend with the many questions. I know they are there, looking for answers. I see them every Sunday struggling to coordinate the place in our various books with the service leaflet. Surely they wonder what the Episcopal Church is all about — more than just a sacred mystery.

Some have been in the affiliative mode all of their adult lives, but down deep there is hunger to find more. They need to struggle to make their faith an “owned” faith, which Dr. Westerhoff identifies as the last stage of development. The searcher comes to conclusions about religious truth, and in reflection finds God in Christ present in a new way. He or she now has tools to find how Christianity applies to life situations. This broadens horizons and there is a desire to discover how God matters in world situations and where they fit into that big picture. They become aware of creation and their part in it, and the need to be caretakers of all that God has made.

Many churches begin with stage four; they assume new people are ready to deal with world issues and other weighty programs. No matter how interesting these may be, they do not satisfy the quest to have basic needs met in stages one and two. We try to enlighten the new people with the vision of a transcendent God and a cosmic Christ while they really want to know more about Jesus, and where is God when he is needed on Monday morning at the office.

In a “primary” course for newcomers, we would first introduce ourselves and where we have been and now are, in our journey. We would gather questions newcomers have, and deal with them over the next five or six weeks. We would touch on the Bible, and why it was written, take a trip through the Prayer Book, pause to think deeper about the catechism, explain the sacraments, especially baptism and holy Eucharist, and how God is present in a special way in each sacrament. Church symbolism would be helpful, which leads into a brief explanation of the church year.

Blessed are those newcomers who find a loving, caring community, where they can be loved, nurtured, and educated in order to find the risen Christ as a trusted companion and friend.

PEOPLE and PLACES

Appointments

The Rev. **Bradley A. M. Barber** is now rector of the Church of the Good Shepherd, Box 386, Granbury, TX 76048.

The Rev. **Martin Bell** is rector of the Church of St. Francis of Assisi, 281-C Cahaba Valley Rd., Pelham, AL 35080.

The Rev. **William C. Cantrell** is curate of St. Christopher's, 3550 SW Loop 820, Fort Worth, TX 76133.

The Rev. **David W. Cardona** is curate of St. Vincent's, 3201 Pipeline, Eules, TX 76040.

The Rev. **Anthony D.N. Ferguson** is rector of St. Margaret's, 5008 Pineville-Matthews Rd., Charlotte, NC.

The Rev. **Robert Earl Fosse** is rector of St. Paul's, 2216 17th St., Bakersfield, CA 93301.

The Rev. **Elizabeth Wade Grant** is assistant of St. Luke's and Duke Hospital, Durham, NC; add: 509 Wrightwood Ave., Durham 27705.

The Rev. **Rachel F. Haynes** now serves St. Martin's, Box 36308, Charlotte, NC 28236.

The Rev. **Herbert W. Herrmann** is curate of St. Mark's, Box 933, Arlington, TX 76010.

The Rev. **Michael D. LaRue** is curate of St. John's, 2401 College Ave., Fort Worth, TX 76110.

The Rev. **Richard Losch** now serves Cape Fear Academy, Wilmington, NC.

The Rev. **Clifton Mann** is rector of St. Stephen's, 1101 Slide Rd., Lubbock, TX 79416.

The Rev. **David M. Murray** is business manager of the Diocese of Kansas, Bethany Place, 835 Polk, Topeka, KS.

The Rev. **Morrill Woodrow Peabody** is vicar of St. Matthew's, Box 520 San Andreas, CA 95249.

The Rev. **David D. Stanford** now serves the Church of St. Paul the Redeemer, Chicago, Ill.

The Rev. **Gregory Allen Tournoux** is assistant of St. Paul's, 520 Summit St., Winston-Salem, NC 27101.

The Rev. **Sandra A. Wilson** is rector of St. Thomas's, 2201 Dexter St., Denver, CO 80207.

Ordinations

Transitional Deacons

Georgia—**David Douglas Bowers**, deacon, Trinity Church, Statesboro, GA. **Joe Walter Clift**, assistant, St. Paul's, Albany, GA. **Freeman Grant Cross, Jr.**, vicar, St. Matthew's, Fitzgerald, GA. **James William Hines, Jr.**, deacon, Our Saviour's, Martinez, GA.

Louisiana—**David Deakle**.

Michigan—**John Bellaimey**, Christ Church, Detroit, MI. **Marlene Clark**, St. Andrew's, Flint, MI. **Steven Dewey**, St. James', Detroit, MI. **William Hale**, St. Andrew's, Ann Arbor, MI. **Barbara Schmitz**, Cathedral of St. Paul, Detroit, MI. **Karen Thompson**, St. Philip's and St. Stephen's, Detroit, MI. **J. Donald Waring**, St. John's, Midland, MI.

Montana—**Brenda Jean McLellan Richer**, assistant, Helena area ministry, Helena, MT.

North Carolina—**Patty Ann Trapp Earle**, Greensboro, NC. **Samuel Johnson Howard**, assistant, Holy Comforter, Charlotte, NC. **Timothy Jay Patterson**, assistant, Holy Trinity, Greensboro, NC.

Northwest Texas—**Elizabeth Newnam**, vicar,

St. George's, Canyon TX and chaplain, West Texas State University. **Andy Parker**, curate, Church of the Heavenly Rest, Abilene, TX. **Timothy Perkins**, vicar, St. Mark's, Coleman, TX.

Rhode Island—**Norman M. MacLeod, III**, curate, Grace Church, Providence, RI. **David Michael Stoddart**, curate, Christ Church, West-erly, RI.

Deaths

The Rev. **Arthur Harold Benzinger**, retired priest of the Diocese of Connecticut and associate of Christ Church, Avon, CT, since 1972, died at the age of 81 in Hartford Hospital on July 8.

Ordained priest in 1943, Fr. Benzinger held a B.S. from the University of Toronto and the M.Div. from Seabury-Western Theological Seminary. He served parishes in Kansas, Montana, New York, Washington and Missouri before moving to Connecticut. He retired in 1970 and is survived by his wife, Crissy, a son, a step-daughter, two granddaughters, and two great-grandsons.

The Rev. **William Alfred Eddy, Jr.**, vicar of St. James the Apostle, New Haven, CT, died of cancer on July 18 at the age of 68 in New Haven.

A graduate of Princeton and General Theological Seminary, Fr. Eddy was ordained priest in 1950; he served the parish in La Plata, MD, from 1949 to 1952 when he became chaplain at Princeton where he remained until 1961. During the 1960s and 1970s he served parishes in Indiana and Michigan, moving to Connecticut in 1981 where he was assistant of St. Mark's New Canaan until 1986. Fr. Eddy is survived by his wife, Ann, five children, and grandchildren.

The Rev. **Audrey M. Harrison**, co-minister-in-charge along with her husband, the Rev. Bob Harrison, of All Saints', Fair Haven, MI, died at the age of 67 of heart failure on June 11 in Mt. Clemens, MI.

A native of England, she moved to Canada and then, as an adult, to the United States. Mrs. Harrison worked with cancer patients and counseled the elderly; she attended from 1971 to 1976 the School of Theology of the Diocese of Michigan and was ordained priest in 1986. Before moving to Fair Haven, the Harrisons served Trinity Church, St. Clair Shores, MI (1976 to 1983). Mrs. Harrison is survived by her husband and two daughters.

The Rev. **Edward Rowland Taft**, retired priest of the Diocese of Connecticut, died at the age of 79 of cardiac arrest in Litchfield, CT on July 2.

Ordained a priest in 1934, Fr. Taft was a graduate of Nashotah House and served parishes in Connecticut and New York; he was rector of St. Peter's, Milford, CT from 1951 to 1975 and rector emeritus until his death. From 1942 to 1945 he served in the Pacific theater as a chaplain in the U.S. Army. Fr. Taft is survived by his wife, Evelyn, three children, grandchildren and great-grandchildren.

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

ALABAMA
TUSKEGEE UNIVERSITY Tuskegee
 ST. ANDREW'S 701 Montgomery Rd.
 The Rev. Vernon A. Jones, r (205) 727-3210
 Sun 9, 11 H Eu. Wed 7 H Eu

ARIZONA
UNIVERSITY OF ARIZONA Tucson
 EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
 The Rev. J. Michael Porteus, chap (602) 623-7575
 Sun Eu 6, Wed 12:10

CALIFORNIA
EPISCOPAL CAMPUS MINISTRY
ALL COLLEGES & UNIVERSITIES San Diego
 4164 Mt. Herbert Ave. San Diego, CA 92117
 Fr. Bill Mahedy (619) 565-6661

SAN FRANCISCO STATE UNIV.
 ECUMENICAL HOUSE
 190 Denslowe Dr., S.F. 94132
 Bryony Conner Woodruff, chap (415) 333-4920

STANFORD UNIVERSITY Stanford
 CANTERBURY EPISCOPAL COMMUNITY AT STANFORD
 Room 22, Old Union Clubhouse (415) 725-0070
 The Rev. Penelope Duckworth, chap
 H Eu: Tues noon, Common Room (upstairs). Active Program

UNIV. OF CALIFORNIA AT BERKELEY
 EPISCOPAL CHAPLAINCY at the Univ. of Calif.
 2334 Bancroft Way, 94704
 The Rev. Stephen Brannon, chap (415) 845-5838

UNIVERSITY OF REDLANDS Redlands
 TRINITY 4th & Fern Ave. (714) 793-2014
 Sun H Eu 8, 10:15. Wkdy H Eu 10 Wed

COLORADO
ALL COLORADO COLLEGIATE
INSTITUTIONS
 COLLEGE AND YOUNG ADULT MINISTRIES
 Box 18-M, Denver
 Mrs. Nancy T. Grant, Acting Director (303) 773-8792
 Information regarding campus contacts, retreats, activities
 across Colorado

CONNECTICUT
U.S. COAST GUARD ACADEMY New London
 CONNECTICUT COLLEGE & MITCHELL COLLEGE
 ST. JAMES' Huntington & Federal Sts.
 Ralph E. Merrill, r; S. Scott Hankins, c
 Sun H Eu 8, 10; Wkdy MP 9, EP 5; Wed H Eu 9:30

YALE UNIVERSITY New Haven
 THE EPISCOPAL CHURCH AT YALE 432-1140
 The Rev. Dorsey W.M. McConnell, chap
 Office: Bingham Hall B018
 Mail: 1955 Yale Station, New Haven, Conn. 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu
 5, Dwight Chapel (Tues — Branford Chapel)

DELAWARE
UNIVERSITY OF DELAWARE Newark
 ST. THOMAS'S PARISH CHURCH
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W.
 Stapleton, TSSF, Univ. v
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellow-
 ship Wed 10. HD as anno. EP daily

FLORIDA
UNIVERSITY OF FLORIDA Gainesville
 INCARNATION 1522 W. University Ave.
 The Rev. David R. Francoeur, chap (904) 372-8506
 Sun HC 11. Wed H Eu & Healing 6:30

UNIVERSITY OF MIAMI
 VENERABLE BEDE 1150 Stanford Dr., Coral Gables
 The Rev. Henry N.F. Minich, chap
 Sun Mass 8 & 10. Ev 6

GEORGIA
ATLANTA UNIV. CENTER Atlanta
 ABSALOM JONES CHAPEL at Canterbury Center
 791 Fair St., S.W.
 The Rev. Vincent P. Harris, chap
 Sun HC 11. Wed HC 7

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
 EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap (217) 348-8191
 Trinity Church, Mattoon 235-0018

NORTHWESTERN UNIVERSITY Evanston
 ST. THOMAS á BECKET 2000 Orrington Ave. 60201
 The Very Rev. Scott N. Jones, D.D., chap (312) 328-8654
 Sun H Eu 11; St. John's Chapel, 600 Haven at Sheridan

SOUTHERN ILLINOIS
UNIVERSITY Carbondale
 ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. Wkdy as announced

UNIVERSITY OF ILLINOIS Champaign
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP
 daily 5:10

INDIANA
DePAUW UNIVERSITY Greencastle
 ST. ANDREW'S 520 E. Seminary
 The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigen-
 brodt, assoc
 Sun H Eu 10. Wed H Eu 12:20. Alt. Sun eve student supper

PURDUE UNIVERSITY West Lafayette
 EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

VALPARAISO UNIVERSITY Valparaiso
 ST. ANDREW'S 100 Erie St.
 The Rev. Robert G. Bramlett, D.Min.
 Sun 8, 10 H Eu. Tues 6:30, Wed 7:30. Phone 219-462-4946

IOWA
GRINNELL COLLEGE Grinnell
 ST PAUL'S CHURCH and Student Center State St. & 6th
 The Rev. Willa M. Goodfellow, v & chap (515) 236-6254
 Sun HC 8 & 10:30. Eu and soup Wed noon

UNIVERSITY OF IOWA Iowa City
 EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market 52245 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Services and activities as announced

KANSAS
UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE 1116 Louisiana
 The Rev. Anne Clevenger, the Rev. Mark Clevenger
 Sun H Eu 5; Thurs noon H Eu. Mon-Fri 7:30 MP

LOUISIANA
TULANE/LOYOLA/NEWCOMB New Orleans
 CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 The Rev. Ron Clingenpeel, chap
 Sun 8, 10, 5

MARYLAND
UNIV. OF MARYLAND College Park
 The Rev. Dr. Peter W. Peters, chap (301) 454-2347
 MEMORIAL CHAPEL, Room #2116
 H Eu Sun 10; Wed noon; Canterbury Tues 5:30

MASSACHUSETTS
HARVARD UNIVERSITY Cambridge
 The Episcopal Chaplaincy at Harvard and Radcliffe
 Two Garden St. Cambridge, Mass. 02138
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

WHEATON COLLEGE Norton
 ALL SAINTS' 121 N. Main, Attleboro
 The Rev. John D. Crandell, the Rev. Dan J. Handschy
 Sun 8, 10. Wed 7:30. Phone 222-2640

WILLIAMS COLLEGE Williamstown
 ST. JOHN'S 35 Park St.
 The Rev. Canon Peter T. Elvin, r; the Rev. Sinclair D. Hart,
 ass't (413) 458-8144
 Sun H Eu 8, 10; Wed 7:15, Fri 5 (students gather afterward);
 HD 7; MP 8:50 wkdy

MICHIGAN
MICHIGAN STATE UNIV. East Lansing
 The Rev. Dr. Leslie A. Muray, (517) 351-7160
 The Rev. Jannel Glennie, the Rev. Dr. Bob Brook
 800 Abbott Rd., East Lansing 48823
 Sun H Eu 5 M.S.U. Alumni Chapel

UNIV. OF MICHIGAN Ann Arbor
 CANTERBURY HOUSE 218 N. Division St.
 The Rev. Virginia A. Peacock, chap; the Rev. Joseph Sum-
 mers, ass't chap
 Sun H Eu 5 dinner following

WAYNE STATE UNIV. Detroit
 THE EPISCOPAL CHAPLAINCY
 The Student Center Bldg., Room 687
 Fr. Duane W. H. Arnold, chap

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
 UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap. Minneapolis 55414
 Sun Eu 6. Wed Eu 12:15 (612) 331-3552

MISSOURI
SOUTHWEST MISSOURI STATE
UNIV. (SMSU) Springfield
 EPISCOPAL CAMPUS MINISTRY
 Ecumenical Center 680 S. Florence Ave.
 Fr. Bruce Gardner, CSSS, vicar (417) 865-8711
 Mass Mon 9. Daily Mass, MP & EP times posted

UNIV. OF MISSOURI-COLUMBIA
STEPHENS COLLEGE
COLUMBIA COLLEGE
 CALVARY CHURCH 123 S. 9th St., Columbia 65201
 The Rev. James P. Fallis, Jr., r; the Rev. Lance D. Robbins,
 ass't, the Rev. Tamsen E. Whistler, ass't
 Sun Eu 8, 9 & 11:15. Wed 5:15

MONTANA
MONTANA STATE UNIV. Bozeman
 ST. JAMES' 5 W. Olive
 The Rev. Sharolyn Welton, assoc & chap
 Sun HC 8, 10; Wed 10

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

NEBRASKA

HASTINGS COLLEGE Hastings

ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

UNIVERSITY OF NEBRASKA Lincoln

ST. MARK'S ON THE CAMPUS 1309 R
The Rev. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY

RUTGERS UNIV. Camden Campus

ST. PAUL'S 422 Market St.
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Sun H Eu 7:30 & 11:15, Fri 12 noon. EP Mon-Fri 5

RUTGERS UNIV. New Brunswick

ST. MICHAEL'S CHAPEL
40 Davidson Rd., Piscataway, N.J. 08854
The Rev. Canon Henry L. Atkins, Jr., chap
Sun H Eu & sermon 10:30

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ST. JOHN'S COLLEGE Sante Fe

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Sun Masses 8 said, 9:15 & 11 sung. Wkdys as anno

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RUSSELL SAGE COLLEGE

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Sun 8 & 10, Wed 7:30

SKIDMORE COLLEGE Saratoga Springs

BETHESDA CHURCH Broadway at Washington St.
The Rev. Thomas T. Parke, r & chap
Sun 6:30, 8 & 10

OHIO

HEIDELBERG COLLEGE Tiffin

TIFFIN UNIVERSITY

OLD TRINITY
Sun H Eu 8, 10. Wkdys as announced

MIAMI UNIVERSITY Oxford

HOLY TRINITY Walnut & Poplar
The Rev. John N. Gill
Sun 8, 10. Wkdys as announced

OHIO WESLEYAN UNIVERSITY Delaware

ST. PETER'S 45 W. Winter St.
The Rev. Bettina Anderson, r
Sun H Eu 8, 10:30; Wed H Eu 7 & 11

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The Rev. William Brewster, r
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OKLAHOMA

UNIV. OF OKLAHOMA Norman

ST. ANSELM OF CANTERBURY UNIVERSITY CENTER 800 Elm
The Rev. Donald P. Owens, Jr., Ph.D. chap

PENNSYLVANIA

BRYN MAWR, HAVERFORD, VILLANOVA

GOOD SHEPHERD Montrose & Lancaster
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H Eu: Sun 8, 10; Wed noon (with healing); Sat 6:30

SUSQUEHANNA UNIV. Selinsgrove

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129 N. Market
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ST. FRANCIS OF ASSISI Dooley Drive

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Sun H Eu 9; Tues 12:30 H Eu on campus. Wed 5:30

TEXAS A & M UNIV. College Station

CANTERBURY HOUSE — Fr. Steven Sellers, chap

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H Eu Sun 6:15; Mon 7:15; Wed 6; Thurs 12:10. Chapel of St. Jude open 24 hours — EP Mon & Tues

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TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.

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VIRGINIA MILITARY INSTITUTE

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Sun 7:30/9/11/5:30 H Eu, EP dinner follows. Thurs 5:30 H Eu (Wren Chapel) dinner

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Eau Claire, Christ Church Cathedral

La Crosse, Christ Church

Menomonie, Grace Church

Rice Lake, Grace Church

River Falls, Trinity Church

Superior, St. Alban's Church

UNIV. OF WISCONSIN Madison

ST. FRANCIS HOUSE 1001 University Ave.

The Rev. Virginia Lund, assoc chap

LETTERS

(Continued from page 5)

means personal conversion for each of us. Until we confront the capacity for violence latent in each of us, there will be no reconciliation of abortion concerns or any other life issue affecting us who live on this planet. A militant pacifism is still militancy.

The violent rhetoric surrounding this issue clouds the real question, "Just what shall we do about unwanted pregnancy?" Such a question invites all parties to sit down, put aside their personal agendas of convenience, personal space, poverty, so-called reproductive rights, to develop a response that truly respects the complexity of life itself.

Until then, we will simply continue to abuse each other with the idols we've carved out of our "isms."

(The Rev.) JESSICA HATCH
Corona del Mar, Calif.

Love for the Groom

I write to respond to the "Viewpoint" by David Duprey [TLC, July 23]. Regarding the events surrounding *The Last Temptation of Christ* — yes, maybe there were a bit larger crowds the first few days because of the demonstrations, but everywhere I know of, those crowds quickly dissipated, and Universal Studios really took a bath. Meanwhile the Bride of Christ got a chance to show her love of the Groom by standing publicly against the inaccurate and uncomplimentary depiction of her Beloved!

(The Rev.) J. SARGENT EDWARDS
Calvary Church
Kaneohe, Hawaii

Shaping Up

Your two thought-provoking editorials in the July 16 issue are both sad as well as encouraging.

I am saddened by the death of *The Episcopalian*, for there were many good moments in its short history; hopefully the new publication will give us inspiration for the zeal to know Christ and to make him known. At the same time, I am encouraged by the good news from the Diocese of Pittsburgh. Someone in authority there is taking seriously our Lord's divine commission! Every diocese should shape up and do likewise.

(The Very Rev.) LLOYD G. CHATTIN
Dean of Trinity Cathedral
Trenton, N.J.

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CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, 42-27 164th St., Flushing, NY 11358.

THE LORD LOVES to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in The Catholic Fellowship of the Episcopal Church. Write: CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

CANON GARETH BENNETT'S analysis of the state of the church (the "Crockford's Preface") is distributed in the U.S. with the permission of Church House Publications by ECM. For a copy, send \$2.50 to: ECM, 1206 Buchanan St., McLean, VA 22101.

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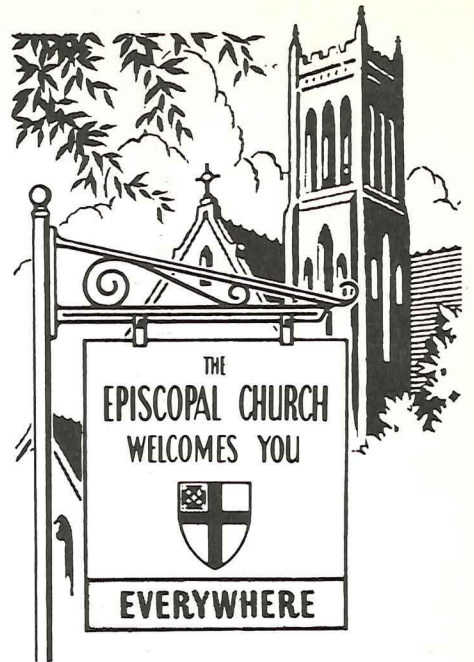
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Mon-Fri, 10-4:30 Sat & Sun

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The Rev. Dr. Richard Cornish Martin, r
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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

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ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev.
Paul Dickson, assoc emeritus; the Rev. Louise Muenz,
pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing
10. Saints & HD 10

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Healing 10

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Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

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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 Church-
men; 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, Inter-
cessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
MP, Morning Prayer; MW, Morning Worship; P, Penance; r,
rector; r-em, rector emeritus; Ser, Sermon; SM, Service of
Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

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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

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