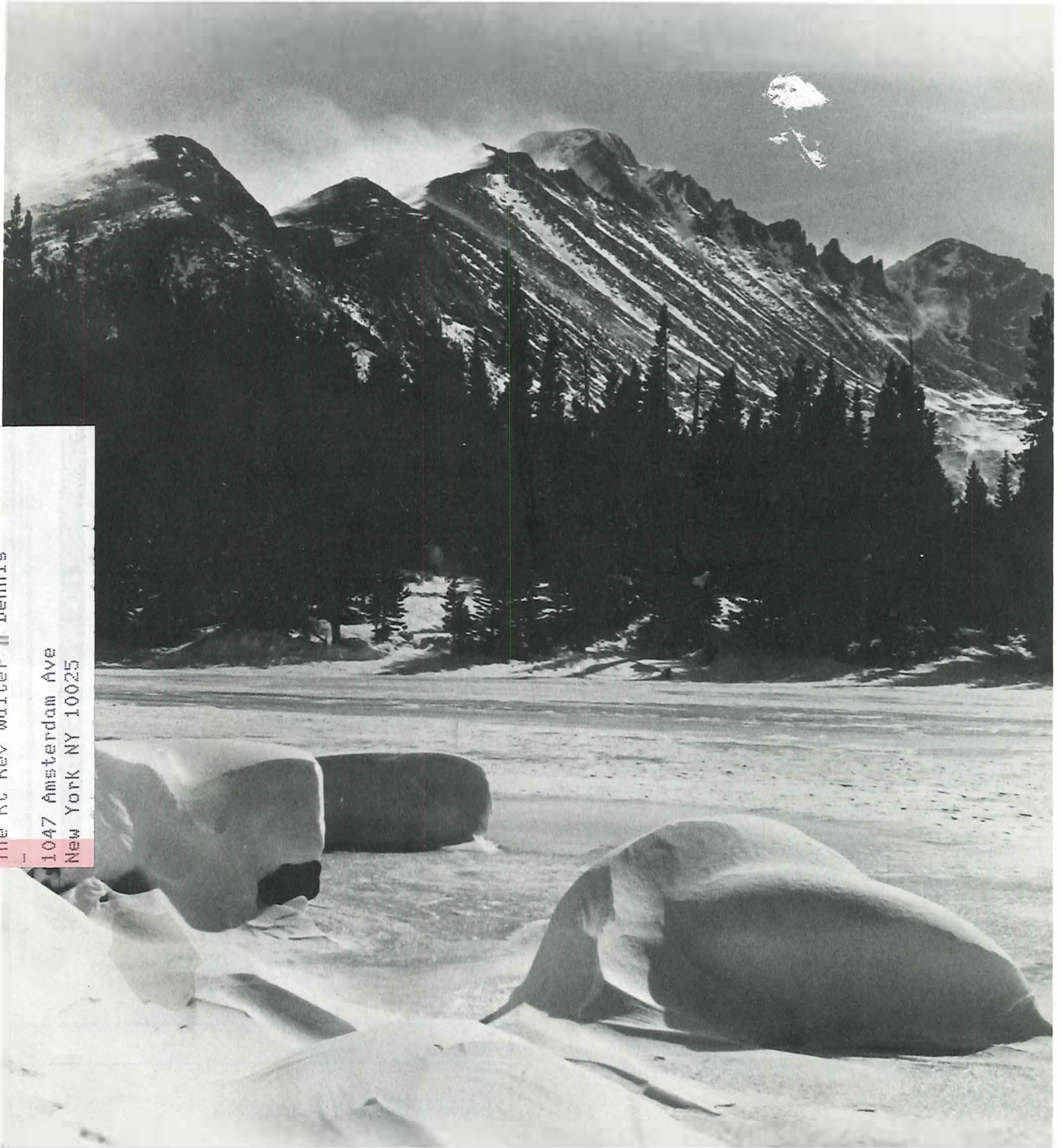


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Awakening the Senses [p. 2]



Awakening the Senses

Consider standing under some of the 60-foot high, 200-year-old pine trees in the Adirondack Mountains of New York State during a driving snowstorm. There is the sound of the soughing wind moving through the air and the pine branches and of the snow falling upon the trees and the ground. These sounds have a harmony not unlike music.

At these times, one's eyes are filled with the ubiquitous whiteness of the snow and landscape broken only by the occasional green of the pine boughs or the darkness of the tree trunks. You can taste and savor the flakes of snow upon the tongue, and in the driving wind these flakes will sting against your face. If you take off your gloves and hold your palms against the wind, you can feel the snow hitting your palms like pellets. In the air is the scent of the pine boughs and of driving snow itself, which is cold, fresh and biting. To be in the pine tree woods during a snowstorm is an exhilarating experience, engaging all of the senses.

Robert Bly, the best-selling American poet, writes that there has been a numbing of senses in modern man. He argues that primitive man had far more acute sensory intake than we because, to stay alive, he had to depend upon what his senses told him.

Our senses, Bly writes, have become "dulled by safety and years inside the classroom." It is also true that the cacophonies and the hurly burly rush of contemporary times and urban-suburban life, cut off and separated from nature, have dulled our senses as well. He makes the point that a good poem should awaken and sharpen the senses through language, just like what happens when one is in the woods during a snowstorm.

Through the history of Christianity, there has been an ongoing controversy about what part the senses should play in liturgy. It was thought at one time that looking, feeling, hearing, tasting and smelling were distractions and, at worst, causes of idolatry. Today liturgy throughout Christianity is more sensory, as we taste the bread and wine; touch one another in the peace; smell the incense or the stone walls or that indefinable scent found only in churches; hear scripture, sermon and music; and look upon colorful physical ceremonial.

This is what Robert Bly meant by good poetry, and why liturgy is important for the flat, routine, mundane dimension of our lives "dulled by safety and the classroom." It is why standing underneath the 60-foot high pine trees in the Adirondacks in a blowing snowstorm, absorbing what our senses are taking in, is poetry and like the Eucharist. It is to come alive.

Our guest columnist is the Rev. Robert M. Haven, a retired priest of the Diocese of Albany who resides in Northville, N.Y.

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ON THE COVER

A winter scene in the mountains

RNS Photo

LETTERS

Warm, Loving Group

We were saddened to read Travis Du Priest's "A Formidable Welcome" [TLC, Nov. 17]. We are grateful to be a part of that little congregation, and we know it to be a warm, loving and supportive group of Christians. They deserve far better than Fr. Du Priest's cursory, self-righteous and judgmental dismissal.

We would ask Fr. Du Priest the following questions: 1. Do you realize that "welcoming" can be a two-way street? You were distressed, and "turned to look back." Could you not have walked back and said something cheerful like "Ah, but I am a formidable visitor, and I'm glad to be with you." What an easy work of reconciliation that would have been. 2. Did you stay for the fellowship time afterward, for the homemade cakes and coffee? If you did, what did you learn of the people you met? (If you didn't stay, that's sad.)

Our faith commands us not to judge, not to tear down. It commands

us to do works of love and reconciliation. Fr. Du Priest owes an apology to some very good Christians.

WILLIAM and NADINE DOUGHY
Wilmette, Ill.

. . .

Fr. Du Priest's column caught me and other members of the Church of the Holy Nativity, Jacksonport, Wis., where he visited, by surprise. We are definitely not known as an unfriendly congregation. We are a small church and frequently a large portion of the congregation at the Eucharist are visitors.

I remember the evening in question, as I am the man referred to in the column (the woman is not my wife).

The members of the congregation usually arrive early in order to visit with each other, reserving the coffee hour for greeting visitors and taking time to get to know them. When the tower bell rings, calling us to the Eucharist, we stop visiting and go to our pews in sufficient time to make our

preparation.

Fr. Du Priest left immediately after the Eucharist, signing the guest book in the vestibule but not giving us a chance to meet him and to get to know him. I am sure he would have found us a warm and welcoming congregation.

KENNETH A. MOSS
Jacksonport, Wis.

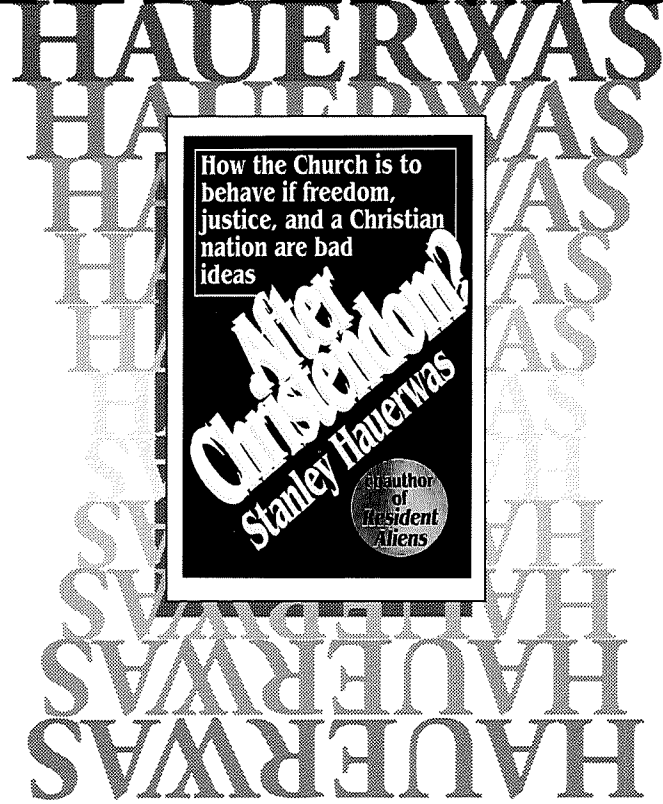
. . .

The Rev. Travis Du Priest's column about the strange and chilly treatment he received when visiting a new church is a small masterpiece of journalism.

With superb understatement, he notes the importance of first impressions on new or visiting parishioners. Potential church members may be discouraged by the noisy chatter emanating from the narthex before the service begins. Often they are approached by long-standing members with questions more suitable for coffee hours than for the prayerful silence that should pre-

(Continued on next page)

HAUERWAS



"Liberals need to listen. Conservatives will not be comforted."
— George B. Telford



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LETTERS

(Continued from previous page)

cede corporate acts of worship.

Occasionally, too, parish priests reserve their loudest throat-clearings for the seconds before or after administering the Eucharist.

Minor matters? Possibly. Yet they can subtly and injuriously affect one's perceptions of clergy and laity at a time when the church can ill afford to estrange new members or reverent visitors.

JOSEPH P. CATINELLA
Rego Park, N.Y.

More Than Metaphors

In response to the correspondents who criticized my letter regarding the opening service at General Convention [TLC, Sept. 8], having spent 20 years in the occult, I am far from "ignorant" or "uninformed" on the subject.

The first allegiance of the Navajo chanter is to the Navajo "gods" of the old religion — in particular Changing Woman, the Earth Goddess of Navajo religion: "To the great Mother Earth . . . to the great Father Sky . . . to the Great Father above, and to the wonderful spirits of this universe, the great Spirits." These are more than metaphors, they are real spiritual entities. And they were addressed as quoted by Alfred Yazzie the medicine man. We were assured by Bishop Wantland and others [TLC, Oct. 13] that nothing "demonic" was going on, since a trine prayer was also being offered. Yet I have read witches' invocations summoning Father, Son, Holy Spirit, the Virgin Mary, along with Ishtar, Ashtoreth, Astarte, etc.

Our church has adopted a ritual facing the various compass points, naming a corresponding animal (or totem), a corresponding color (north is usually black) and naming, also, attributes to these various sectors. This ceremonial was conducted at General

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

Convention with four bishops presiding. This ceremony usually takes place from within a circle, and often "earth elements" are assigned to each compass point — earth, fire, water and air. Such a ritual is common to witchcraft; the circle divided into four quadrants according to compass points is called a "witches' circle."

It is a tragedy that our church seeks to be "politically correct" rather than pleasing to God. Those who would serve a New Age cosmic Christ obviously have no trouble accepting the notion of Christian occultism. The God I serve despises such things. Those native American people who reject Christ should be left to practice tribal religion. But those who want Christ should be given the real Jesus, not some syncretized counterfeit.

JUDY TURNER

Rock Springs, Wyo.

More than Decoration

At a time in our church when opinion so readily arrogates to itself the status of fact, it is disappointing to see in a periodical such as yours, which strives for the factual, such obvious error as the Latin on your cover [TLC, Nov. 17]. The correct reading: "*Homiliae decem in epistolas Sancti Johannis.*" Unless learning is to become decoration (as it runs the risk of doing in our current discussion of church matters), we had better remind ourselves: "Drink deep, or taste not the Pierian spring."

(The Rev.) CHARLES WITKE
St. Luke's Church

Ypsilanti, Mich.

The cover of uncial letters cut by Victor Hammer reproduces a privately-owned offprint of a chart which originally appeared in Matrix and contains the scribal errors of a 17th century manuscript. Ed.

King's Sonnet

The Rev. G. Peter Skow [TLC, Nov. 17] may be interested to learn that Henry VI's munificent benefaction of King's College, Cambridge, won him the attention and admiration of no less a man of letters than William Wordsworth. In his ecclesiastical sonnet entitled "Inside of King's College Chapel" the poet writes:

"Tax not the royal Saint with vain expense,/With ill-matched aims the

Architect who planned — / Albeit labouring for a scanty band / Of white-robed Scholars only — this immense / And glorious Work of fine intelligence!"

The sixth and seventh lines are the clincher:

"Give all thou canst; high Heaven rejects the lore / Of nicely-calculated less or more!"

(The Rev.) GEORGE RAYMOND KEMP

Church of the Resurrection
Kew Gardens, N.Y.

• • •

I was glad to see the letter by G. Peter Skow giving Henry VI credit for the foundation of King's College, Cambridge. It should be added, however, that very little of the construction of the chapel was completed during Henry VI's lifetime. Most of the building dates from the reign of Henry VIII (1509-1547). All the stained glass windows (except the west window, which is Victorian) were donated by Henry VIII. The screen, carved by Italian artisans, can be dated precisely because it contains the intertwined initials of Henry VIII and his second wife, Anne Boleyn; their marriage lasted only from 1533 to 1536. The coats of arms displayed prominently in the chapel are Tudor, not Lancastrian.

STANFORD LEHMBERG

University of Minnesota
Minneapolis, Minn.

Dance Critic

I was dismayed to read David Kalvelage's column [TLC, Oct. 20] in which he condemns the art form of liturgical dance on the basis of one experience. His freely-admitted prejudice, negativism, ignorance and inattention don't restrain him in the slightest from taking on the role of dance critic.

Those of us who devote a good portion of our artistic careers to arts in liturgy can hardly be encouraged by this kind of attitude. It is to be hoped that Mr. Kalvelage's arrogance toward liturgical arts is not representative of THE LIVING CHURCH's views on the topic. Liturgical dance, an art form dating back to Miriam and David, can only flourish under conditions of receptivity and informed criticism.

CINDY GUTHRIE

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Fear of Church Fires Grips Florida Parishes

The outbreak of more than 50 church fires in Florida during the past 18 months has left some congregations to rebuild and others to take special precautions to make sure their buildings are not the next to burn.

Though St. Gabriel's Church in Titusville earlier had to rescind its decades-old open door policy and add a sprinkler system because of damage caused by careless smoking, additional safety measures have been put into place to protect the 98-year-old wooden structure from the rash of arson.

The Rev. Richard Pobjecky, rector of St. Gabriel's, said the parish has rented several 400-watt outdoor pole lamps which will illuminate the church's exterior every night. "We can't afford not to," he said. "This church is made out of pine. If the outside was torched, it would go up like a match stick." Though the church has not increased its insurance coverage, Fr. Pobjecky said there is a security system installed in his office, mostly because of several burglaries which have taken place in the last few months.

Holy Trinity Church in Gainesville was victimized January 21 by the one or more arsonists, causing more than \$8 million in damage. Parishioners, after recovering from the shock of their loss, are moving to raise the \$4 million needed to rebuild with a bigger structure designed to meet the needs of a new century.

"We are not going to build a rep-



St. Gabriel's Church, Titusville, Fla., is lighted at night.

lica," said the Rev. David W. Pittman, rector. "We're not going to copy the old problems."

Fires have ignited across denominational lines, including the Church of Religious Science and the Church of God on Merritt Island; First Church of Christ, Scientist, St. John's Catholic and six other churches in Winter Haven. There have been five church fires in Gainesville.

Meanwhile, authorities have captured a suspect they think is involved in suspicious church fires in the Gainesville and Chattanooga, Tenn., areas. He is Patrick Lee Frank, 41, of Chattanooga.

"This person, if there is a single ar-

sonist at work, is targeting churches," said the Rev. James P. Jones, executive director of the Episcopal Counseling Center of Central Florida in Orlando.

"A church arsonist could perhaps have been sexually abused at a church, hurt and disappointed by something that happened at a church. Maybe the church represents authority to a person who has an anger about that."

The Rt. Rev. John W. Howe, Bishop of Central Florida, said people everywhere are praying for the victims and perpetrators of the fires.

The *Orlando Sentinel* reported that rewards for information leading to arrests total \$46,000.

A.E.P. WALL

ESA Bishop Speaks Out Against Missionary Diocese

In a column published in his diocesan newspaper, the Rt. Rev. William Stevens, Bishop of Fond du Lac, has declared he does not agree with the idea of a missionary diocese, though he is a member of the Episcopal Synod of America.

While expressing his love for the church and concern over "the sharp tilt to the liberal left and away from classical Anglicanism that the leadership of the church seems to have taken in the past decade . . ." Bishop Stevens wrote, "It is my belief that our faithful

and steadfast witness must be within the church even though the fruition of that faithfulness and steadfastness will most likely come long after our time."

Concerning the recent actions of the ESA, Bishop Stevens commented, "As for the action itself, I have some reservations because I think it is vague, because I see little chance of its being implemented even if it has merit, and because I cannot see at this point how it can fit in with the existing legitimate structures of the Episcopal Church. On the other hand, much of the explo-

sive reaction against it from the left-liberal voices in the church seems to indicate both a real fear of any definite action to challenge them and their incomprehension of the inevitability of such attempts in the face of their continuing abandonment of clear Anglican principles."

He added, "the point at which I at present find myself is one which calls me to remain squarely and firmly within this often broken, confused and wandering church of ours and to suffer with it, for it and within it."

CONVENTIONS

The **Diocese of Pennsylvania** held its convention November 8-9 at the Church of the Saviour in Philadelphia.

Two resolutions were approved that praised the past and present contributions of black church members, and endorsed the nationwide celebration of 200 years of black participation in the church. The celebration will culminate next November with a celebration at St. Thomas' Church in West Philadelphia, the congregation of which was founded in 1792 by Absalom Jones, the first black Episcopal priest.

Debate surrounded a resolution which asked bishops not to ordain homosexuals "until the House of Bishops issues its pastoral teaching on sexuality as called for by the 70th General Convention." The resolution was defeated.

A similar resolution, one which would have had no diocesan funds used for activities advocating "adultery, fornication or homosexual sexual conduct," was defeated on the grounds of being impossible to enforce.

Commenting on the two sexuality resolutions, the Rt. Rev. Allen Bartlett, diocesan bishop, said he and Suffragan Bishop Franklin Turner had discussed the matter, and while taking the diocese into consideration, had to consider the wider church.

Another resolution which was debated and then passed was the formulation of a resolution for next year which would "outline a new method for the national church to determine the apportionment requested from dioceses to be based on total income available to dioceses instead of the total income available to parishes."

A 1992 budget of \$3,119,764 was approved.

BARBARA OGILBY

The convention of the **Diocese of Northern Indiana** was held at St. Paul's, Munster, November 1-2. The Rt. Rev. Francis Gray, diocesan bishop, presided.

A small group from the Diocese of Northern Indiana has been meeting with a group from the Diocese of Indianapolis to study the teachings of Roland Allen. For the past year a mission strategy task force has been meeting to study the current affairs of the diocese and its report was given, making rec-

ommendations for action in four areas: existing congregations; specialized ministries and missions; new models of ministry and new congregational development.

In addition, resolutions were adopted to:

- establish a congregation revitalization and development committee as a standing committee of the diocese;
- establish a social outreach and economic justice committee;
- establish a fund drive campaign to raise \$2 million for a diocesan building fund;
- acknowledge that the diocese expects all clergy to abstain from sexual relations outside of marriage.

A 1992 budget of \$510,883 was adopted.

ANN DONNELLY

Sharply increasing costs of clergy health insurance plus the effects of the recession on parishes resulted in a 21 percent budget reduction — approved almost unanimously — when the **Diocese of New Hampshire** held its convention November 2 at Trinity Church in Tilton and St. Jude's Church in Franklin.

The Very Rev. James Fenhagen, dean of General Seminary, spoke about "The Spirituality of Evangelism," noting that "the evangelistic impulse is always a result of God's initiative." He said, "Evangelism comes not from our need to save someone, but out of gratitude for what God in Christ has given us."

In his convention address, the Rt. Rev. Douglas Theuner, diocesan bishop, expressed disappointment at the lack of more diocesan activity toward implementing the Decade of Evangelism. He noted that the General Convention has urged dioceses to study human sexuality, and pointed out that New Hampshire was one of the 27 dioceses to respond to a similar request of the 1988 General Convention.

Bishop Theuner added the diocese will honor its commitment to the national church, paying its full pledge.

About \$46,500 was awarded in Mission Outreach grants to applicants within the state, to affordable housing, and to projects in Jerusalem, the Philippines, and Central America.

A 1992 budget of \$964,373 was passed.

WILLIAM FERGUSON

BRIEFLY

Citing his willingness to "stick his neck out" for what he believes to be right, the Rt. Rev. John Spong, Bishop of Newark, has been nominated as an honorary "giraffe" by the Giraffe Project, a non-profit membership organization based in Washington, D.C., which recognizes and publicizes the efforts of those who work for the common good in spite of difficulties.

Bishops in the Anglican Church of Canada voted recently to stay with the 1979 decision to **ordain only celibate homosexuals** to the priesthood. Gathering for their house of bishops meeting, the prelates also agreed to study human sexuality, especially homosexuality, and plan to spend several days next year with various specialists focusing on the issues and how they affect the church.

Members of a spiritual organization in Williamsburg, Va., are insisting that a part of the churchyard of **Bruton Parish** must be excavated in order to unearth what they claim is a 17th-century vault which contains divine guidance to world leaders before the millennium. Though Bruton's vestry has stated that the organization, Ministry of the Children, would not receive permission to dig up the churchyard, members dug a large hole in the cemetery one night in September, claiming they were performing "spiritual archaeology." The parish has procured a court injunction barring the metaphysical group from trespassing on its property.

"Ministry on the Move," was the theme of Maine's first-ever **diocesan convocation**, October 5 at an Augusta high school. The Rt. Rev. Edward C. Chalfant, diocesan bishop, called the gathering of more than 250 people "a dream come true." Attendees were greeted by 25 displays which provided information about the many programs underway in the commissions and congregations of the diocese. One of the highlights of the day was the introduction of the diocesan capital funds drive, "Foundations for Ministry."

Christian Creativity

Will we make the most of the information explosion?

By BOYD WRIGHT

Now we're going to get the "More" button. Futurists tell us that when a TV segment of news or entertainment piques our interest, we'll be able to call up as much additional data as we want for our own private viewing. Presto, each of us will have a personal program tailored to our individual wants right in our homes.

Heady stuff, but it will be, after all, just another bang in the general explosion of information that's been erupting for the half-century since television and computers seized our senses. That little "More" button is a symbol that as we journey into the 21st century we're going to have to digest more.

Will more be better? If Plato could have gazed into a video screen, would it have crystallized his philosophy? If Shakespeare had researched his plot ideas with a computer, might he have written better plays? If Jefferson, drafting the Declaration of Independence, had called up Locke and Montesquieu on a split screen, would it have enriched the splendor of his prose?

What if the information explosion had come during the early Christian era? Would we have a different faith? I have an image of St. Paul phoning a Corinthian leader. "I'm jetting to Athens," Paul might have said, "and we'll do lunch. Meanwhile, I have some thoughts on the problems in your church and I'll fax them to you."

If Jesus had been live on the 6 o'clock news, would the networks have played him as hard news up front or a colorful parable-teller good for a 60-second light feature to end the broadcast? I tremble that I might not even have bothered to push my "More" button.

Boyd Wright, a retired journalist, resides in Mendham, N.J., and is a frequent contributor to THE LIVING CHURCH.

Of one thing we can be certain: If the information explosion had come in Jesus' time, it would not have changed God's revelation. God means us to know only so much and to take the rest on faith. If he had lifted the veil by putting Jesus on television, he would have pulled it down in some other way. TV would have been just a tool in God's grand design. Each of us today still would have to face the choice of whether to believe or disbelieve.

Our current boom in information isn't the first of the Christian era. Another came just half a millennium ago when Johann Gutenberg invented movable type and a press to put it on. Talk about explosions: In 1456, Europe contained a few thousand manuscript books; within 50 years, ten million volumes were printed; some experts say 20 million.

The first book Gutenberg put on his press was the Bible, and it stayed the all-time best-seller. That information explosion helped hurl the Christian religion around the world. The explosion of this century has done nothing of the sort.

Silly Pretending

This time we Christian believers have missed our chance. Computers and television have made our lives vastly more comfortable. How much they have done for our minds can be questioned. What they have done for our faith is close to zero.

Sure, TV sometimes brings worship services to shut-ins. Sure, you can argue that the new technology adds to the sum of human knowledge so we should be better able to receive the gospel. But it's silly to pretend we are using any meaningful part of our vast resources to broadcast the word of God.

Is there anything we believers can do before the "More" button gets here?

Writing and teaching and preaching help, of course, but this information explosion demands a different chal-

lenge. What we need most, right now, is Christian creativity.

Amid all the talent that goes into improving our lifestyles there must be Christian minds that can seek ways to improve our souls. For instance, could we set up computer networks to exchange information for pastors as we do now for doctors? On television, could we somehow capture, even for one moment, the magic of Christian comfort and love that goes on every day in drug-therapy sessions and in meetings of Alcoholics Anonymous? And could we figure how to let the audience at home take part?

Could we ever discover dramatists gifted enough to show, vividly on TV, stories of life, of the human condition, that people will want to watch and that will reveal the glory of our biblical heritage and the reality of our salvation by Christ? Can we find innovative ways not just to preach but to reach?

Can there be believers out there who can invest better programs for children, perhaps those like Sesame Street that teach as they entertain, that will breathe life not only into numbers and letters of the alphabet but into the very facts of our faith? Can some genius find a way to harness the love affair our kids have with video games and in some unimaginable way use this infatuation to channel young minds into Christian concepts?

Only dreams perhaps. After all, today's outburst of information just makes the data available. Microchips and picture tubes can't make a single human brain any brighter. Or any more inspired.

Yet we must dare to hope. We must hope that somewhere minds that burn with genius also will burn with faith, with power enough and fervor enough to fashion new electronic tools into the tools of Christianity.

If we yearn for a new era of Christian creativity, we must first turn to God. He knows where these minds of genius can be found. The rest of us had better get on our knees and ask him.

Saying Thank You to Heather

By WILLIAM R. HINRICHS

Dear Heather: It was 20 years ago that I used to travel with some classmates to the state hospital where you lived. I can still remember how small I felt when they drove me past the enormous stone, prison-like buildings that made up the place called Pennhurst. Everywhere I looked people with various types of deformities wandered around unaware of what was happening in the world beyond the walls of the institution. I felt a sense of revulsion when I stepped out of the car and an older man, drooling and with teeth missing, limped over and put his arm around my shoulders to welcome me. A part of me wanted to push him away, but his welcome (almost like the holy kiss of peace) was so genuine that I could not reject him.

Eventually, I was ushered to the ward that was your home. I was afraid that I stared rather awkwardly when I first came into the room and saw the 40-some boys and girls who shared the ward with you. Some had heads they could barely hold up, others gazed at the walls with blank stares, and most were tied to chairs at the foot of their beds, while a few played like infants on the cold floor. With only one nurse to care for all of you, the stench of urine somehow did not surprise me. Yet even after a year of visiting you every week, I am not sure that I ever got used to it. Just when I began to regret that I had volunteered for this community service, I spotted you (a virtual twin to Renoir's "Little Margot"). In the midst of grotesquely-deformed bodies, yours was the only lovely face. I was attracted to you immediately, and knew that you could help me find a purpose for being in that place.

Heather, I am afraid I never quite understood what your illness was. I knew you were totally deaf and

could only see with pin-point vision objects that were directly ahead of you. But it was beyond me why some days you would lie on your bed and toss your head from side to side until you shrieked with anger or fear and began to scratch your face. I wish I could have told you how much it hurt to watch you do that. At first I stood by helplessly, but later I discovered that if I held you close and stroked your thin hair, you would eventually calm down, look up at me and smile.

Twenty years later I can still feel the joy I experienced when after months of finding you in a frenzy, tearing at your body, I came in one day to find you sitting, calmly, on the edge of your bed. By chance you

looked in my direction, hopped off the mattress and raced toward me, unabashedly throwing your arms around my legs. That entire afternoon you held on to me and smiled peacefully as I helped feed some of the other children.

Week after week, I looked forward to coming into your room, knowing that if you saw me, you would run on tiptoes and throw yourself into my arms. Then one day I asked what hope the doctors had for you, and was stunned to learn that they suspected you might die at any time. Like your two sisters before you, they assumed you would get progressively worse until one day your organs

(Continued on next page)

Dark winter glows with wondrous light
Our infant king is here
Yet soon we see in length'ning days
His passion drawing near.
Just so the angel choirs this night
Proclaim a lifetime brief
Until this child whom shepherds praise
Becomes a man of grief.

The straw around his baby skin
Pricks like a crown of thorn.
Beside his manger perishes
A lamb when he is born.
His mother finds uncommon kin
The ewe that bleats her loss
While in the forest flourishes
The tree to make the cross.

Just so all humankind at birth
Is precious like our Lord
Yet soon matures to faceless throngs
Of used, abused, ignored.
Now let us touch the least of earth
We pass without a nod.
Love is the birthright that belongs
To every child of God.

Frederick Platt

(Tune of hymn no. 170, Hymnal 1982)

The Rev. William R. Hinrichs is rector of St. George's Church, Clifton Park, N.Y.

HEATHER

(Continued from previous page)

would cease to function.

During the ride back to the boarding school where I lived, I thought of what it would be like to show up one afternoon and be told that you had died and were no longer there to greet me. The memories of you alive and smiling were so important to me that I refused to think of death. I thought only of myself and about protecting myself from any hurt or pain, so I stopped going to visit you. I decided to keep the memory of your open and welcoming smile and not accept your pain or your death.

Now, years later, I still wonder what you thought or felt — if anything at all — when you no longer saw me come through the door to your bed. Did you sit and wait for me to hold you? Did you go back to working yourself up into such a frenzy that once again you scratched your face until it bled? In that cold and sterile place I can't begin to imagine what it was like when you finally did die. I suspect that you were simply placed in a box, like so

many others, and disposed of. Did your parents, who never came to visit, come then? Did anyone even notice when your bed was suddenly empty?

'Anuwim'

In this life, Heather, you were one of God's *anuwim*: like Joseph and Mary, one of God's little people. You had no voice in the affairs of this world; yet, you taught me much. At a time in my life when I was so concerned with what others thought of me that I never dared risk reaching out to touch one of my peers, you threw your arms open to welcome me. At a point when I was certain the future of our world hung on the outcome of the Vietnam war, you drew my attention closer to home and helped me learn to care and to call you out of the darkness that drove you to hurt yourself. In your own way, like John the Baptist, you bore witness to the light of Christ and taught me that each of God's children is precious and priceless.

And in return I thanked you by leaving you. I was not strong enough to share your pain or death. I did

what I thought was best for me. I did what was convenient and made me feel good at the time. But for years now I have been haunted by a mental image of your empty arms reaching up to me as I walked away from you.

If, by the grace of God, you can read what I write, I ask you to forgive me. In this life you were accounted of little worth to society; but perhaps now you are one of the lowly ones who has been exalted. I pray that in you God has remembered his promise of mercy, and that now that you are close to the risen Jesus, who was once one of our Father's little ones — the *anuwim*, who it would be so easy to forget. If this be so, Heather, please pray for me that God may give me the strength to face the pain of others and to share in it with them. I know that unless I learn what it means to die with Christ, I shall never know what it is to be raised with him and to share in his abundant life.

Finally, if it is not too late, Heather, I want to thank you for helping me catch a glimpse of eternity and learn how to look on the world as a child of God.

No Offense, But...

By DAVID L. JAMES

I can do nothing about many of the ways our Christian faith is watered down, but I feel I should not squander the few opportunities I do have to proclaim without apology that Jesus is Lord.

That's why I've made it my policy to say "No, thank you" when some group asks me to give an address or invocation and then asks, "Can you leave out the part about 'Jesus Christ our Lord?'"

Most priests who have been asked to deliver high school commencement addresses, service club invocations or Memorial Day benedictions know the experience of being asked to "avoid of-

fending our non-Christian friends."

There may be some instances where the faith may be furthered by such a compromise, but when we agree to dismember the gospel for the convenience of knife-and-fork clubs or sports banquets, we run the risk of becoming as irrelevant as society thinks we are.

This is not a call to be rude or insensitive, but a plea for undiluted proclamation. The purpose of praying in Jesus' name is not to offend. But I am offended when asked to legitimize a secular event with a disemboweled prayer that removes the essence of our belief and the power of our faith.

If schools, civic organizations and corporations don't want to hear the name of Jesus in a prayer, why do they want us to pray? Why do they want us

to participate in such a prominent way but without our message? Is our presence merely symbolic, part of the show, form without substance? Are we being used?

When Christ and culture collide, culture usually wins. Although we might like to think otherwise, organizations are not converted. Individuals are converted but not institutions, clubs or groups. So it is not some messianic delusion that has recently caused me to refuse to use theological white-out on public prayers.

I realize my future at Rotary luncheons, Kiwanis Club dinners and football banquets may be bleak, but at least I'll know the satisfaction that when I am asked to pray, "Jesus Christ our Lord" stays in my prayers for all to hear.

The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y.

EDITORIALS

Welcome News

Despite an economic recession and some unsettling times within the Episcopal Church, the Presiding Bishop's Fund for World Relief has announced the formation of a new organization designed to raise \$20 million annually for relief and development projects.

The Society of the Anchor is intended to help the fund respond to needs faster and to be better prepared to administer relief in times of disaster.

For the many Episcopalians who regard the Presiding Bishop's Fund as the most effective ministry the church has to offer, the new organization will be welcome news. If the society is able to produce enough income for the fund to serve world needs more effectively, it will be a valuable supplement.

The society is counting on the fact that the Episcopal Church has among its congregations persons of great wealth and influence. It hopes those persons will be what society president Bishop Furman Stough said are "great humanitarians and philanthropists."

We wish the Society of the Anchor well, and hope it can rise above the economic hard times and church politics which affect so many of us.

Good Statement from Kansas

In the midst of dioceses and parishes withholding their apportionments from the national church comes a welcome announcement from the Diocese of Kansas.

When the bishop and College of Presbyters of that diocese met last month, they noted that some other dioceses in Province 7 had chosen to withhold or redirect some or all of their financial support for the national

church [TLC, Dec. 1]. The Kansas clergy issued a statement disagreeing with that action and asking members of those dioceses to reinstate their commitment to the national church in full.

"We believe the use of our money is both a sign and means of carrying out the mission of the church," the statement reads. "We believe that withholding financial resources from the mission of the church is a contradiction of our ministry as stewards using the gifts of God for the work of God."

We applaud the statement from Kansas and hope it will be taken seriously by those dioceses in Province 7, as well as in other parts of the Episcopal Church.

Keep Discussion Going

As this magazine has reported, the sexuality issues which came before General Convention are not about to go away. Even though convention did not reach a decision whether it was appropriate to ordain practicing homosexuals or to bless relationships between gay or lesbian couples, those issues remain at the forefront for most Episcopalians.

We believe it is a responsible action for THE LIVING CHURCH to continue to keep discussion alive on these issues during the next triennium. After all, the convention in Phoenix commissioned "the bishops and members of each diocesan deputation to initiate a means for all congregations in their jurisdiction to enter into dialogue and deepen their understanding of these complex issues."

Therefore, readers will notice occasional articles, Viewpoints and letters to the editor concerning the sexuality issues. We urge dioceses and parishes to enter into discussion on these topics and to hear and respect each other's views. It is not too early to begin to look toward the next General Convention.

VIEWPOINT

Jesus Jingoism

By RICHARD W. COMEGYS

The other day a copy of the Baltimore Declaration crossed my desk — an impressively big document (18" x 24"), with large print on both sides. Not since Roman Catholicism's Baltimore Catechism has the city been associated in name with such a treatise.

The declaration is, in fact, a kind of

The Rev. Richard W. Comegys is rector of St. Stephen's Church, Rochester, N.Y.

catechism: a brief statement of what is to be believed (and dis-believed) in order to be a "kosher" Christian. Each of seven sections consists of a scriptural text or two, a paragraph of reflection and a final assertion of belief. The territory, section-by-section:

I. We are given the true name of God, which turns out to be Father, Son and Holy Spirit. I was humbled. "God" and "Lord" have done pretty good service for me; and for a proper name, Yahweh (though some still claim "Jehovah") — a presumed pronunciation of the ineffable Hebrew

tetragrammaton.

II. The utter "otherness" of God is proclaimed, and then God's active involvement in the preservation, redemption and consummation of creation. No argument here.

III. Now comes identification of Jesus with God, short-cutting even the Nicene Creed in asserting "Jesus of Nazareth is God." The concern is to establish the definitive nature of God's revelation in Jesus. The point is carried to a logical extreme: "saving and authentic knowledge of the deity in his
(Continued on next page)

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inner trinitarian life is possible only in and through the incarnate Son, Jesus Christ, the God-man.” But that founders against the equal assertion “that God is free to communicate himself in many and diverse ways to the peoples of the world.”

IV. A further development of the exclusive franchise claim, centering on the need to proclaim that salvation only through “the atoning death and resurrection of Jesus Christ.”

V. Here is another balancing attempt. On one hand, the mystery of God’s covenant with the Jews; on the other, the need to proclaim Jesus as Messiah, even to the Jews. The authors would have done well to follow Paul’s Romans 2 to its ultimate conclusion, leaving to God the shape of our ultimate reconciliation. Meanwhile, we can do no greater service to God than to allow Jews to be Jews, sharing with us in their continuing vital community the roots of our Christian heritage which in our own we have too often allowed to languish. We can be much the richer for recovering them.

VI. A real express train section. The point of departure is Paul’s keystone paragraph in Romans 3:21-25, proclaiming God’s justification of all by grace, redemption in Christ, whom God put forth as an atoning blood-sacrifice, effective through faith. That sentence alone is worth a year’s work in anyone’s theology. But it only begins the ride. References are made to God’s caring “like a nursing mother” and disciplining “like a steadfast father.” But there is continued insistence that it’s father who’s like a nursing mother.

‘Long Trip’

All this prefaces a “belief” paragraph that repudiates the false teaching that God is male (except in the incarnate Christ, Jesus), or that God has institutionalized in any way the authoritarian and sexist domination of women by men, or that God is the oppressor and subjugator of women. Or that the Father “is inaccessible or unavailable to women.” As I say, it’s a long trip.

VII. This one’s for the authority of scripture, and perhaps as sticky as any in the list. The quotes and reflection are mostly mainstream, if I correctly understand the authors’ use of *word* to

be pointing to Christ and not to text — certainly the classic use of the term.

The repudiation paragraph scores reductionist critiquing of the words of Jesus, separation of the scriptures, or refusal to acknowledge the messianic fulfillment of the Hebrew (and Aramaic) scriptures in the person of Jesus. But No. 1 on the list is “the false teaching that the plain testimony of the holy scriptures may, in whole or in part, be



supplanted by the images, views, philosophies and values of secular culture.” That’s a whopping statement. Either “secular culture” is targeted for some limited purpose not mentioned, or the Bible is again being pitted against the evidence of history and experience — a bad shot at best. I, for one, am not going to argue for biblical cosmology or zoology (at least not when it comes to a big fish sheltering an errant prophet for three days); or even the detail of Mary’s gynecology. That, like the “Jesus is God” statement, has gone a bridge too far for me.

I have suggested excesses and untenable simplifications, yet I recognize my faith, too, in much of the declaration. Still, I remain uneasy. What’s really at stake in all these believings and dis-believings?

The name-of-God business points to one issue: the appropriate use of inclusive language in speaking of God. God is conceded to be other than all creation, much less other than male. Attributes are mentioned in mother/father imagery. And yet there remains the almost petulant insistence that Father, Son and Holy Spirit is God’s proper name. Coupled with the assertion that the Father is accessible to contemporary women, the declaration is an exercise in avoidance — true enough in theory, but with demonstrable difficulties in practice.

Nor is the masculine overload of being “fathered” and “him’ed” to death a product only of late 20th-century American culture. There’s a long history of responses that creep out

when inclusive attributes are excluded, as in the compensatory devotion that comes out in “queen of heaven” and “God-bearer” titles for Mary and in sightings and miracles of the Virgin in many locations and ages. If our language for God does not include the mystery of fully masculine/feminine imagery, the feminine will do her business elsewhere.

The other issue is posed in a kind of Jesus jingoism — parochial hurrahs that I don’t see Jesus asking for. At heart is the quote in John: “no one comes to the Father if not through me” (John 14:6). That’s the plain sense of the Greek, if not always translated exactly that way into English. Most are prone to take this as a claim to an exclusive franchise: “Say my name or you won’t get there.” In John, however, Jesus is the cosmic Christ, the agent of creation, the veritable structure of reality. And in that light, it is at least as possible that this is no arrogant claim, but a simple statement: all who come to God will recognize the way they got there. And God wants no less than all.

Serving God

Let the mystery remain. Let us follow in faith the way we have found in Christ. Let us be at God’s service in living with neighbors. Let us share our story without the compulsion to cut out from under others the ground on which God has given them to live at this moment. And let God make of it what God will.

In the end, the kind of redundant catechizing demonstrated in the Baltimore Declaration is futile. Evangelism is not a matter of dogmatics, but apologetics. Not the unvarying reiteration of truths self-evident to the teller, but the discovery through dialogue of words and images that open doors together to the glory of God’s work already going on among us.

Even then, it’s not so much what we say that communicates the good news; it’s how we are with each other. It was Tertullian (and probably others even before him) who suggested as the sign of being Christ’s people: “See how these Christians love one another.” What a shame that we spend so much time “reading out” one another that those around us have a hard time seeing anything to commend us to them.

BOOKS

Appropriately Seasonal

THE PROMISE OF HIS GLORY: Services and Prayers for the Season from All Saints to Candlemas. By the Liturgical Commission of the Church of England. Church House. Pp. viii and 384. £9.50.

WELCOMING THE LIGHT OF CHRIST: A Commentary on the Promise of His Glory. By Michael Perham and Kenneth Stevenson. Liturgical Press. Pp. viii and 111. \$7.95.

The Promise of His Glory provides a plethora of services of lessons and carols, litanies, canticles, proper prefaces and other material for Advent, Christmas, Epiphany and, finally, Candlemas (February 2). There is a fine collection of seasonal collects from many sources, ancient and modern. In America, with the Eucharist firmly in place on Sunday morning, and with our *Book of Occasional Services* and the flexibility of our offices for afternoon or evening services, few parishes would find a need for the hundreds of pages offered in this book. (But some of the material is of American origin.)

On the other hand, as in other recent English liturgical publications, there are interesting trends. *The Promise of His Glory* provides its own lectionary, and the Sundays of Advent and Epiphany are on a three-year cycle much like that used by the Episcopal Church and many other churches. This perhaps signals a shift in the Church of England away from the two-year ecumenical English cycle used in recent years, as hinted in the commentary by Perham and Stevenson.

The latter two, besides discussing much else, argue that on ordinary weekdays the collect of the preceding Sunday not be used, as it normally has no relation to the weekday readings or canticles. A collect of the season would often serve better. This reviewer agrees and points out gratefully that in this country we are not required to use the Sunday collect in the daily offices.

Less cheerful in *The Promise of His Glory* are the implications of a litany (p. 208) in which the repeated response is "Wash us, and we shall be whiter than snow." One feels the Church of England still has little awareness of the needs for mission and ministry to people of other racial backgrounds.

(The Rev. Canon) H. BOONE PORTER
Southport, Conn.

December 29, 1991

PEOPLE and PLACES

Appointments

The Rev. Shirley M. Andrews is assistant of St. John's, Barrington, RI; add: 101 County Rd., Barrington 02806.

The Rev. Dorothy K. Auer is deacon assistant of St. Michael's, 140 N. Warren St., Trenton, NJ.

The Rev. Ora A. Calhoun is executive director of St. Francis' Passport for Adventure, Box 341, Atchison, KS 66002; add: 1503 Prairie Dr., Atchison 66001.

The Rev. William D. Ericson is vicar of St. Anne's, Dewitt, MI.

The Rev. Canon Robert Raymond Hansel is now canon to the ordinary for Congregational Life and Development in the Diocese of Indianapolis.

The Rev. Frederick Houghton is rector of Holy Family, Box 1087, Midland, MI 48640.

Ordinations

Priests

Chicago—Juan Reed, assistant, St. Martin's, 5710 W. Midway Pk., Chicago, IL 60644.

Eau Claire—Paul Ryder Walter, interim, Grace Church, Rice Lake; St. Luke's, Ladysmith, WI; add: Box 477, Rice Lake 54868.

Michigan—Charles Chandler, assistant, St. Katherine's, Williamston, MI.

Montana—Richard Wilson Bennet, assistant, Yellowstone Cluster Ministry, Billings, MT; add: 2950 Millice Dr., Billings 59102.

Transitional Deacons

Bethlehem—John Robert Gamble, 118 Lakeside Dr., Clarks Summit, PA 18411.

Rochester—Sandra King Curtis, Church of the Redeemer, Wombaugh Sq., Addison, NY 14801.

Washington—Christine Carlin, St. Francis in the Fields, Harrods Creek, KY; Joseph Lund, Christ Church, Kensington, MD; Elizabeth Rechter, Trinity, Princeton, NJ; Mitzi Noble, St. John's, Locust Valley, NY; William Lewis, St. Paul's, Rock Creek, DC; Beth Long, St. Dunstan's, Bethesda, MD (part-time), and Manor Care Nursing Home; Norma Jean Rogers, St. Patrick's, DC (part-time) and Beauvoir Elementary School; Margaret Graham, St. Margaret's, DC.

Resignations

The Rev. Robert Harrison as deacon-in-charge of All Saints', Fair Haven, MI.

The Rev. Worrell H. Holby as rector of Emmanuel Church, Opelika, AL.

Changes of Address

The Rev. Curtis G. Almquist, SSJE, may now be addressed at Emery House, Emery Ln., West Newbury, MA 01985.

The Rev. Edwin W. Grilley reports the new address of 109 Melrose St., Providence, RI 02907.

The Rev. Robert B. Wardrop may now be addressed at Box 956, East Orleans, MA 02643.

The Rev. Carl B. Winter, SSJE, reports the new address of 980 Memorial Dr., Cambridge, MA 02138.

Renunciation

In accordance with Title IV Canon 8 Section 1 of the Constitution and Canons of the Episcopal Church, and with the advice and consent of the clerical members of the standing committee of the Diocese of Southwest Florida, the Rt. Rev. Rogers S. Harris, Bishop of Southwest Florida, accepted the renunciation of the ministry of this Church of William Evans Winters. This action is taken for causes which do not affect his moral character.

Retirement

The Rev. R. Baldwin Lloyd, as executive director of the Appalachian People's Service Organization (APSO). He began a two-month sabbatical on November 1; add: will be 3202 Mathews Ln., Blacksburg, VA 24060.

Religious Orders

The annual convocation of the Brotherhood and the Companion Sisterhood of Saint Gregory took place at Graymoor, the motherhouse of the Society of the Atonement (Roman Catholic), in Garrison, NY. Br. Donovan Aidan Bowley (Diocese of Massachusetts) made his life profession in the community and postulants S. Michael Phillips (Diocese of Los Angeles) and Steven P. Hill (Diocese of Massachusetts) took upon themselves the novice habit and received their names in religion: Brs. Francis Andrew and Benet, respectively. Postulants Carol Anna Taylor (Diocese of New Jersey) and Claudia H. Girling (Diocese of Albany) also received the novice habit in the Companion Sisterhood as well as the names Srs. Maria Carol and Claudia Michael.

On August 15 the Rt. Rev. William Louis Stevens, Bishop of Fond du Lac, received the life vows of Sister Maria in the Sisterhood of the Holy Nativity in the Cathedral Church of St. Paul, Fond du Lac, WI.

Organizations

At the annual board meeting of The Anglican Society of North America, the Rev. David L. James was named editor of *The Anglican*, the society's quarterly publication; add: Box 94, Somers, NY 10589.

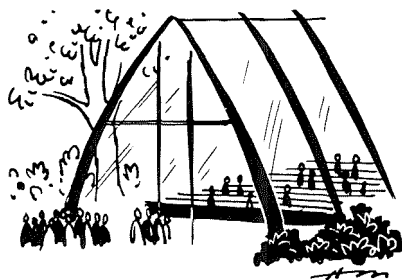
Deaths

The Rev. William S. Cooper, retired priest of the Diocese of Maryland, died August 7 at Speare Memorial Hospital, Holderness, NH, following an automobile accident. He was 72.

Fr. Cooper entered the U.S. Navy and served during World War II. He attended Brown University, the University of Buffalo and Berkeley Divinity School. He was ordained priest in 1953. He served churches in Rhode Island, Massachusetts, Connecticut, New York, New Hampshire and Maryland until his retirement in 1982. He is survived by his wife, Marjorie, three daughters, five grandchildren, four great-grandchildren, a brother and two nieces.

The Ven. George H. Emerson, archdeacon emeritus of the Diocese of California, died July 7, in Los Gatos, CA, of cardiac

(Continued on next page)



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PEOPLE and PLACES

(Continued from previous page)

arrest at the age of 89.

After retiring from the practice of law, Mr. Emerson was ordained a permanent deacon in 1960; he was appointed archdeacon in the Diocese of California with responsibility for the diocesan diaconate. He chaired the Bishop's Commission of Advice on Remarriage, and served on the Committee on Canons, while also serving as chancellor of his home parish, St. Andrew's, Saratoga. When the Diocese of El Camino Real was formed from the Diocese of California, Mr. Emerson was named archdeacon emeritus, while continuing at St. Andrew's, until strokes forced his retirement seven years ago. He is survived by his son, the Rev. R. Clark Emerson of Los Gatos, CA.

The Rev. Miguel D. Espinal, vicar of Santa Rosa Parochial Mission in White Plains, NY, died September 30 at the age of 54.

Born in the Dominican Republic, Fr. Espinal was ordained in the Roman Catholic Church. He was received into the Episcopal Church first as deacon in 1984, then as priest later that year. He served in the Diocese of Rhode Island from 1984-1989, and then became vicar of Santa Rosa and member of the staff of Grace Church, White Plains. Fr. Espinal was educated at St. Thomas Aquinas, Dominican Republic; St. Augustine's, and St. Paul University, Canada. He is survived by his wife, Maria Isabel Santiviago, and three children.

The Rev. James L. Grant, retired priest of the Diocese of Connecticut, died August 28 at a Camden, NY, nursing home after a long illness. He was 81.

Fr. Grant was graduated from Trinity College, Virginia Theological Seminary and General Theological Seminary. He was ordained priest in 1938. He served parishes in Oklahoma, South Carolina, Maryland, New York City, Maine and Connecticut. After his retirement in 1971,

Fr. Grant continued his ministry as a communicant and supply priest of St. John the Baptist, Thomaston, CT. Preceded in death by his daughter, he is survived by his wife, Nina, a daughter, a brother, a grandson, and several nieces and nephews.

The Rev. Vincent Alfred Ioppolo, rector of the Church of the Good Shepherd, Manhattan, NY, died on September 29 after a long illness at the age of 51.

Born in Philadelphia, PA, Fr. Ioppolo was ordained a priest in the Roman Catholic Church in 1966. He was received as priest in the Episcopal Church 1976. He served as curate at St. Peter's, Bronx, and the Church of the Ascension, Manhattan. He was elected rector of the Church of the Good Shepherd in 1978. He was also a chaplain of the Order of the Hospital of St. John of Jerusalem.

The Rev. Desmond Charles O'Connel, retired priest of the Diocese of Arizona, died August 25 in San Diego, CA, of pneumonia and emphysema. He was 82.

Born in Ireland, Fr. O'Connel was ordained priest in 1936 and served the Church of Ireland until 1943, when he became a chaplain for the British Army. He also served parishes in the Dioceses of Spokane, Colorado and Arizona. Fr. O'Connel attended Dublin University Divinity School and obtained his M.A. degree in 1943. He is survived by his wife, Phyllis, and four children.

The Rev. Gary G. Plankey, vicar of St. Paul's, Ogallala and St. George's, Oshkosh, NE, died September 8 of cancer at the age of 58.

A graduate of Seabury-Western Theological Seminary, Fr. Plankey was ordained priest in 1961. He was canon of Grace Cathedral, Topeka, KS, 1960-63; assistant of Our Saviour, Elmhurst, IL, 1963-68; and rector of Holy Trinity, Skokie, 1968-70. He served several parishes in the Diocese of Arizona until 1985 when he became vicar of St. Paul's, Ogallala and St. George's, Oshkosh. He is survived by his wife, Rita, two children, and his mother, Mrs. James Plankey.

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*In care of **The Living Church**, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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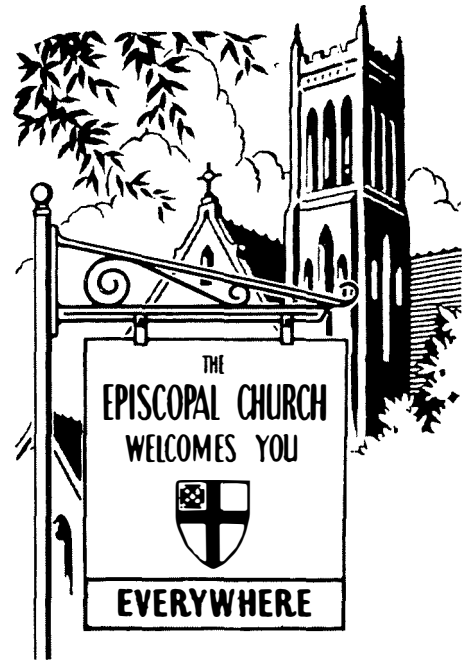
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Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP
4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30
daily

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W.
Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E.
Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15
(Sol), Sol Ev, Ser & 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

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S by-the-Sea 95 Harbor Dr.
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Winnie M. Bolle, James G. Jones, Jr., ass'ts
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INDIANAPOLIS, IND.

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Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

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Eu. Sat 10:30 H Eu

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Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
Fri 5:30

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Barbee, v; the Rev. William K. Christian, III, the Rev. Steven
W. Lawler, the Rev. Virginia L. Bennett, the Rev. James
D'Wolf, assoc
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:30; Sun Sch 8:45, 9:15. Daily MP,
EP, HC

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; ex, except; 1S, 1st Sun-
day; hol, holiday, HC, Holy Communion; HD, Holy
Days; HS, Healing Service, HU, Holy Unction; Instr,
Instructions; Int, Intercessions; LOH, Laying On of
Hands; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector emeritus;
Ser, Sermon; Sol, Solemn; Sta, Stations; V,
Vespers; v, vicar; YPF, Young People's Fellowship

HACKENSACK, N.J.

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Sat 7:15 Mat & HC; 12:15 HC; 4:30 EP

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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

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Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

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Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

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