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January 9, 1994

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Tropical Places

IN THIS CORNER

You Didn't Ask, But ...

We wouldn't want the new year to be too far along before presenting another batch of useless facts about the Episcopal Church, would we?:

St. Michael and All Angels' Church in Dallas lists 4,600 communicants.

The Diocese of Easton has parishes named Shrewsbury, Old Wye, St. Mary Anne, and All Faith.

The Rev. Paul Fuller is rector of St. Paul's Church, Wilmington, N.C.

There are Episcopal churches in Frackville, Pa., Fallen Leaf, Calif., and Speedsville, N.Y.

There is another Bishop Browning: The Rt. Rev. George Browning, Bishop of Canberra and Goulbourn in the Anglican Church of Australia.

One of the deaneries in the Diocese of Long Island is called Hellsgate.

The Rev. Augustine Joseph is rector of St. Joseph's Church, Fayetteville, N.C.

There is a St. Paul's Church in Salem, Va., and Salem, N.Y.

One of the Episcopal churches in Denver is named Living Waters.

There are 35 Episcopal churches in Houston, Texas.

The Church of Our Saviour in Montoursville, Pa., is located on Loyalsock Avenue.

The Rev. Frederick R. Pray is a deacon in the Diocese of New Jersey.

There are Episcopal churches in Moncks Corners, S.C., Pee Wee Valley, Ky., and Sisters, Ore.

Trinity Church, Bend, Ore., is located on Wall Street. (Thanks to Cathy Adrien, administrator of St. Luke's, Tacoma, Wash., for this one).

There is a St. Alban's Church in Monroe, Ga., and a St. Alban's in Monroe, La.

There are Episcopal churches in East Berlin, Ct., Beanblossom, Ind., and Trussville, Ala.

There are 10 Episcopal priests named William Smith.

The Episcopal Church once had dioceses named Platte, Laramie and Kearney, all of which eventually were reunited with the Diocese of Nebraska.

There is a Church of the Redeemer in Greensboro, N.C., and a Church of the Redeemer in Greensboro, Ga.

There are Episcopal churches in Philadelphia, Miss.; Wyoming, Mich., and Louisiana, Mo.

The Diocese of Pennsylvania has more congregations aligned with the Episcopal Synod of America than any other diocese.

Trinity Church, Potsdam, N.Y., is pictured on the cover of the American Automobile Association's New York map.

St. Peter's Church, Louisville, Ky., is located on St. Andrew's Road.

The Rev. Bunker Hill is rector of All Saints' Church, Spearfish, S.D.

The newsletter of the Church of the Transfiguration, Dallas, is called "Fig Leaves from the Big Fig."

The Rev. D.E. Johnson is rector of St. John's Church, Johnson City, Tenn.

There is a St. Stephen's Church in Pittsfield, N.H., and a St. Stephen's in Pittsfield, Mass.

Philadelphia, the site for the 1997 General Convention, has been host to 19 General Conventions.

DAVID KALVELAGE, editor

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ON THE COVER

Palm Sunday in the Bahamas is pictured in materials for this year's Church School Missionary Offering curriculum [p. 7].

LETTERS

Too Few Demands

I commend Fr. Wahl for attempting to cite biblical authority in his support of Bishop Jelinek's controversial views [TLC, Dec. 12]. Unfortunately, there is a critical error in his logic.

True, the early church, under the guidance of the Holy Spirit, came to "accept" Gentiles. But there were terms to that acceptance: namely, repentance, faith and baptism. Acceptance of Gentiles did not imply acceptance of paganism. Rather, it called them out of their former way of life. The early church was apparently able to make a distinction which allowed it to reject as falsehood certain words and deeds but not thereby reject the person who said and did them. Why are we so loathe to make that same distinction today? God accepts me "just as I am," but he does not "accept" all that I say and do.

Our error is not that we place too many demands on the behavior, sexual and otherwise, of candidates for ordination. Rather, it is in that we place too few demands on the behavior, sexual and otherwise, of those who are candidates for baptism and confirmation. We are allowing the Gentiles to remain pagan, and then going ahead to ordain them!

(The Rev.) DANIEL H. MARTINS
Baton Rouge, La.

Active Leaders

Thank you for the kind words in the editorial, "A Faithful Servant" [TLC, Oct. 31]. Serving as evangelism officer as we Episcopalians have found our way more deeply into the ministries of evangelism has been a gift for which I shall always be grateful. May I clarify the history of the evangelism office a bit?

In 1967, the Rt. Rev. John E. Hines, Presiding Bishop, convened a National Advisory Committee on Evangelism which set up Project Test Pattern, funded from June 1969 through December 1973. As the General Convention of 1973 approached, NACE submitted a resolution to establish an explicit evangelism program. More important, Executive Council visits to every diocese in 1971 and 1972 identified education and evangelism as primary areas of need in the minds of diocesan leaders. The 1973 convention authorized the evangelism office and program. After a search, I was called to that office in December 1974, and began work in April 1975.

Our presiding bishops have continued

to be key leaders in our evangelism. The Venture in Mission campaign of the late 1970s, led by the Rt. Rev. John M. Allin, resulted in the funding of a second staff person, the Rev. Arlin J. Rothauge, who later became congregational development officer. Bishop Allin also called for the still popular *Guide to Congregational Self-Evaluation*, which names evangelism as one of the five areas for ministry.

The Most Rev. Edmond L. Browning brought to the General Convention of 1988 eight mission imperatives with evangelism as one of the eight. This same convention authorized the Decade of Evangelism. After convention, Bishop Browning called his staff to reorganize the budget so that significant funding was provided for each of the eight imperatives. Again, evangelism among them.

We have a long ways to go in evangelism but we have come a long way together already.

(The Rev.) A. WAYNE SCHWAB
Essex, N.Y.

No Investigation

I was concerned by the error in your article entitled "Suffragan-Elect Withdraws Name in Diocese of Virginia" [TLC, Nov. 28]. Fr. McCarthy, president of the standing committee of Virginia, is quoted as saying, "This decision was based on our own independent investigation..." He is obviously mistaken. The

Diocese of Virginia conducted no investigation into the accusation against Canon Campbell. The Diocese of South Carolina conducted an investigation.

Virginia did, however, send several members to interview Canon Campbell and his accuser.

It is important to understand that an interview does not constitute an investigation.

(The Rev.) LADSON F. MILLS, III
President, Standing Committee
Diocese of South Carolina
Myrtle Beach, S.C.

Communicate

As a member of the Diocese of Fort Worth, I tremble every time I read someone from the diocese commenting on the lack of "brotherly love" and "compassion" as evidenced by the letters from both Katie Sherrod [TLC, Oct. 31] and the Rev. Samuel Edwards [TLC, Nov. 28]. Other letters to other publications talk about those who disagree with the "established party" as being "held hostage," while those supporting the establishment call for separation of the diocese from the national church. My comment to all of these: What gives you the right to make proclamations on my behalf?

For those who have not yet reached a decision as to the theological basis for
(Continued on next page)

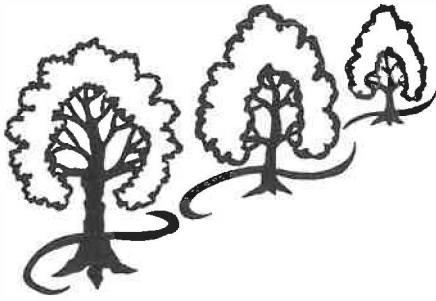
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LETTERS

(Continued from previous page)

the ordination of all peoples, I will enter into a dialogue, trying to convince them of the validity of such ordination. For those who hold a position opposite my own, I recognize that no mere dialogue can change their minds. However, I hope that discussions can be held on a civilized level. For me, the purpose of such conversations is to heal any breach that either one of us feels.

The elected leadership of the Diocese of Fort Worth has made its position clear as to the ordination of women. We may disagree with that, or we may accept it. The validity of the leadership (as exemplified in the office of bishop) is something that has been confirmed within the church. Our job, for those of us who disagree with the leadership, is to keep the lines of communication open, to work within the organization so we can keep alive the future option of possible change. We do not know what the future may bring, but if we alienate ourselves from it, then we forfeit our right to attempt to bring about change. The same can be said for those who wish the diocese to move away and secede from the national church (which is what the logical outcome of one resolution tabled at our diocesan convention would have us do). To become a separate entity would disenfranchise those we should be calling brother and sister. This is not the message of the gospel of Jesus, but the gospel of men. There is a difference.

SPENCE MABRY

Benbrook, Texas

Church and State

I am alarmed by demonstrations of demands and seductions emanating from the political sector aimed at vote enticement from churches and gaining control of congregations and their leaders.

I am equally frightened by religious blocs that would demand conformity for political objectives. Unthinking people get lost when they become pawns to either side. The American political system was designed to resist slavery to a monarchy or a theocracy by stimulating the consciences and the intellect of the people. Separation of church and state was for the purpose of finding in them both sources of inspired dialogue by which the commonwealth might find guidance. People need to inform themselves carefully on political issues and

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we need to say our prayers.

The policy of the "separation of church and state" has become misinterpreted. The result has been both neglect and denial of the need for their mutual expression and the necessity of their interaction. What is making headlines today is more revolution than revival. Since the 1960s, church and state have shamefully appeared to be rivals rather than allies. Proponents have secretly or openly sided with one or the other, and there has developed a "fear of listening" among them. This has destroyed their needed friendship, and has opened the doors of opportunists who have ignored a common ethic and the common good as they have used the sacred institutions of church and state for their own advantage.

What can we do as Christians and as citizens of this republic? It is imperative that we participate fully in both church and state, and in so doing constantly search for the divine will and for the common good. We are helpless to find either or to exert influence for what we believe to be true if we have retired our energies and our search for what is good and righteous from either politics or religion.

(The Rev.) LESTER L. WESTLING, JR.
All Saints' Church
Redding, Calif.

Still Dissent

In contradiction to the Rev. James R. Mathes [TLC, Nov. 21], it must be pointed out that the debate on women's ordination is not yet over, in spite of the vote in 1976 and in spite of the decision of the Church of England. "Reception" — as envisaged by the Eames Commission — has not yet been achieved. Nor is the issue here closed. Since there is still dissent, there is still a necessity to keep

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and more likely to be published. 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.

"room for dissent" on the issue. In spite of being "sealed in the canons of the church," ordination of women is not yet a doctrine of the church, even though many bishops and many diocesan commissions on ministry act as though it were the only issue that matters. Candidates for any office in many places are questioned closely on this matter. Frequently, those who dissent are rejected, since the only way to achieve uniformity is to stamp out all opposition. If the matter were truly settled, as Fr. Mathes claims it is, there would be no need for this.

DOROTHY W. SPAULDING
McLean, Va.

The Mind of God

The Rev. Neil Lebharr's suggestion that we "stop celebrating our diversity of doctrine and ethics" [TLC, Sept. 12] is profound. He writes: "God is not of two minds when it comes to any of the issues we are debating."

But do Episcopalians really want to know the mind of God, or even believe it is possible to know it? We seem willing to accept only those authorities, opinions and interpretations with which we agree.

Jesus said, "Anyone who resolves to do the will of God will know whether the teaching is from God ..." (John 7:17). Does that mean we will discern with clarity the will of God on important issues only when we are committed to following it, no matter what it turns out to be? Maybe our current confusion on several key issues is because we are not resolved to do God's will unless it happens to coincide with our own.

Wouldn't it be astonishing and wonderful if we could, as a church, spend the months before the next General Convention laying aside our own opinions and agendas and seeking only to know and do the will of God on the issues that divide us? Once detached from our own agendas, we could devote our time in Indianapolis to seeking God's.

MIKE DAVIS
Sanford, Fla.

Wrong Word

The headline "When Abortion *Effects* [italics mine] Men" [TLC, Nov. 14] misuses the word *effect*. Instead, *affect* should have been used.

From reading that article, it is obvious that the reporter is "Describing how men are powerless [have the *feeling* of being

powerless], often learning of an abortion only when it is too late..." Therefore, the appropriate word in the title has to be *affected*, not *effected*, because the effect (result) of an abortion affects (causes in men an adverse emotional reaction), the reporter is indicating in the article.

(The Rev.) DANIEL S. GRUBB
Indiana, Pa.

{Oops! Ed.

Taking Vows

I am grateful for the editorial, "Taking Vows Seriously" [TLC, Nov. 28]. However, the real question these days is not if people take vows seriously, but do they take them literally?

(The Rev.) LON PEARSON
St. Thomas' Church
Menasha, Wis.



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Transfers to Rome Still Pending in England

A recent meeting among English Roman Catholic bishops and Vatican officials did not clarify the status of Anglican priests interested in becoming Roman Catholics.

"This was a meeting for general discussion and an exchange of information and not one leading to immediate decisions," said a statement released by the four English bishops who took part. "Useful and helpful conversations took place, and the Holy See expressed its appreciation for the manner in which the matter was being handled by the bishops of England and Wales."

At issue is how a transfer might be handled, a difficult problem considering the fact that many of the Anglican priests reportedly interested in moving to Rome are married. One question is whether the Vatican will have to approve each individual ordination of a former Anglican priest who is married. Another is whether married priests could be placed in charge of parishes.

A set of five preliminary guiding principles was issued by the bishops of England and Wales last April, stating they were unable to make compromises to accommodate Anglican beliefs, and emphasizing the full teaching authority of the Roman Catholic Church.

The Bishops' Conference of England



RNS photo

The Most Rev. George Carey, Archbishop of Canterbury, speaks with PLO chairman Yasser Arafat, who visited Lameth Palace Dec. 15.

and Wales will do further study on the matter.

The Most Rev. John Habgood, Anglican Archbishop of York, reacted to the statement by saying he and the Archbishop of Canterbury, the Most Rev. George Carey, shared the Roman Catholic bishops' "concern for the pastoral care of those troubled by the Church of England's decision to ordain women to the priesthood."

English Cardinal Basil Hume said 156 Anglican priests had approached Roman Catholic bishops about transfer.

CONVENTIONS

The convention of the **Diocese of New Hampshire** changed the diocese's method of handling clergy health insurance through general assessments. Meeting Nov. 12-13 at St. Paul's School, Concord, convention decided that beginning in 1994, parishes will be billed directly for the actual premium applicable to each clergy family. The diocese will handle payments as an administrator.

Convention also voted, almost unanimously, to change from a two-budget financial system to a unified budget. Credit for the acceptance of these two matters was given to the council finance committee, which visited convocations and held hearings.

Much more discussion revolved around the question of clergy sabbaticals. The vote favored a sabbatical at least once, and not more than once, in every five years, and certainly in every seven.

Parishes were urged to reduce energy use by at least 10 percent, and a resolution on population control passed easily.

Convention resolutions were presented in a biblical context. They were presented Saturday morning, discussed by delegates at some 30 tables, and voted on after lunch.

The Very Rev. William Rankin, new president and dean of Episcopal Divinity School, Cambridge, Mass., was speaker at the Eucharist celebrated in St. Paul's chapel.

WILLIAM FERGUSON



'White Privilege' Addressed

There are hopeful signs that the Episcopal Church is beginning to deal with racism, said the Rt. Rev. Chester Talton, Suffragan Bishop of Los Angeles, in his address to the annual conference of the Episcopal Peace and Justice Network, Nov. 18-20 in Burlingame, Calif.

Bishop Talton cited the study of racism by the House of Bishops and dialogue at the local and diocesan levels as being hopeful signs.

"The church is beginning to look in the right place by focusing on 'white privilege'," he said. "Part of the problem with coming to grips with the issue is that we don't know our history."

The Most Rev. Samir Kafity, Bishop of the Episcopal Church in Jerusalem

and the Middle East, was conference chaplain, and spoke of racism as an issue around the world.

A letter to the Presiding Bishop was drafted by conference participants, who pledged to work within their dioceses to oppose racism.

"White racism, both institutional and personal, which has been allowed to thrive for too long inside our church... must be addressed at greater length," the letter states, "and in terms that associate it with sexism, homophobia and classism so that we can all come to the table with clean hearts and due reverence for God's commandment."

The conference attracted about 100 participants representing all nine provinces of the Episcopal Church.

The convention of the **Diocese of Pittsburgh** functioned differently when it met at St. Paul's Church, Mt. Lebanon, Pa., Nov. 5-6. The Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh, made reference to change and long-range planning in his convention address.

"Over the course of this past year, I have seen some very remarkable things happen among those who have been involved in the strategic planning task force, and those who have been touched by their work," he said. "It has indeed led to prayer, to worship, and a devotional involvement with one another..."

Bishop Hathaway identified two "pressing problems" for the church now and called them "major opportunities" — structure and the fact that the world in

(Continued on next page)

which we minister "isn't Christian in the way it used to be."

He cited change in the work of the diocesan council, with the Episcopal Church Women, and with the convention itself.

Convention included workshops on new churches, partnerships in mission and building a parish vision. The Rt. Rev. Edward Salmon, Bishop of South Carolina, addressed convention as did Bishop Donald McCoid of the Evangelical Lutheran Church of America. Bishop McCoid spoke about Lutheran-Episcopal dialogues, and convention later approved a resolution renewing a covenant between the two churches.

• • •

The **Diocese of Hawaii** welcomed home the Most Rev. Edmond L. Browning, Presiding Bishop, at its convention Oct. 22-24 at St. Michael and All Angels' Church, Lihue. Bishop Browning, who was Bishop of Hawaii when he was elected Presiding Bishop in 1985, was accompanied by two members of the Episcopal Church Center staff from Hawaii, the Rev. Canon Richard S.O. Chang and the Rev. Brian Grieves.

Bishop Browning called the visit "one of the highlights of eight years in this office of presiding bishop." Bishop Browning spoke directly to Hawaiians on several issues.

"I want to affirm that it is the place of this church to be in solidarity with our Hawaiian sisters and brothers, within and without the church, and to acknowledge their right to seek justice and dignity of personhood, which is a trust the monarchy gave us in establishing this church in these islands," he said. "It is a trust which we must honor."

Bishop Browning called his visit to Los Angeles following the riots in 1992 and the day the U.S. went to war in the Persian Gulf as "the two most emotional and difficult experiences" during his ministry as presiding bishop.

In its business sessions, convention addressed the problem of racism generally and, specifically, institutional racism within the church, and expressed solidarity with the people of Kauai by meeting on that island a year after Hurricane Iniki ravaged it.

A \$1.4 million budget was passed for 1994.

(The Rev.) JOHN PAUL ENGELCKE

Tropical Places Featured

This year's Church School Missionary Offering curriculum, for both adults and children, features the Anglican Church in the Caribbean. *Treasure Magazine*, a lively, colorful 20-page publication aimed at children but used by all ages, features Treasure Bear as guide to the history, geography, and varied peoples of the region.

One of *Treasure Bear's* first lessons is the pronunciation ("ka-RIB-ee-un") and the mention of pirate ships, stolen gold and silver. The bear goes on to explain that the real treasure "is God's love... in the hearts of the people who live there." The magazine and accompanying poster include photographs of people and places, and artwork by the children of Trinidad, Jamaica, Barbados, and other tropical locales.

A small cardboard "treasure chest" is included, to be folded by children and used for their contributions to the missionary work in the Caribbean. A note to parents and guardians explains: "The CSMO money offering allows children to make a real contribution to the work of the Church in another place and to feel that their ideas, efforts, and gifts are important to the worldwide Church."

Six Sessions

The leader's guide and the adult education materials include six sessions covering geography, ecology, cultural and ethnic diversity, colonial history, the church and today's problems, and the history and life of the Anglican Church in the region. These topics parallel those in the children's magazine but discuss issues in greater depth.

The Rev. Howard K. Williams, coordinator of children's ministries at the Episcopal Church Center, explained that each year the CSMO selects a different area "to help young people be missionaries." Representatives of children's ministries meet with "partners" living and working in the region to plan lessons and select pictures. The program can be used for Sunday or Bible school or special study sessions at any time of the year.

Fr. Williams said CSMO is about 50 years old, but the new program using the children's magazine as the centerpiece began last year and focused on Japan. The program changes the focus from



Children wear Carnival costumes in Trinidad.

adults teaching children, Fr. Williams said, to "making the child an honored person" and presenting intergenerational activities. *Treasure Bear* invites children under 15 to become "official CSMO (SIZ-mo) kids." The young readers are asked to "write a poem, a story, a prayer, make up a song, draw a picture" explaining what they have learned about the lands, the people, and the work of the church in the Caribbean. "How are the children you met in *Treasure Magazine* like you and your friends, and how are they different?" Fr. Williams said, "We get lots of letters to *Treasure Bear*. We've created pen pals" with some of the Caribbean children pictured.

Coming Years

With Friendship Press, which offers supplemental books, maps and videos, CSMO has chosen areas for the next several years: West Africa, Europe, Hong Kong "in the year the British give Hong Kong back to China." Information about the program may be obtained from Fr. Williams at the Church Center, 815 Second Ave., New York, NY 10017.

Special Liturgy Comforts the Abused

Increasingly, people who have faced sexual abuse and domestic violence are becoming known. As a result, the question of how to minister to people who have been abused is asked more frequently in diocesan and parish settings. One parish in Buffalo, N.Y., has an answer.

In less than a year, a liturgy written by a woman who is a survivor of childhood sexual abuse has gone from being written solely as a part of her personal healing to being used monthly in the small Buffalo church, and has been sought for use at several national conferences and other settings across the country. The Church of the Ascension, which in September 1992 began a healing service specifically for survivors of abuse, discovered the service, secured permission for its use and has since promoted it for use elsewhere.

According to the rector of the parish, the Rev. Donald B. Hill, "This service is an alternative service, authorized for use at Ascension by our bishop. It is a liturgy which respects and honors the experience

of those persons who have been subjected to abuse, and speaks of their healing journey."

A special service is needed, Fr. Hill said, because traditional liturgical formulations, even contemporary translations, are emotionally unsettling for many survivors of abuse. "Take for example," he said, "the typical beginning of one of our prayers 'Almighty God . . .' If God is all mighty and all powerful, a survivor often asks why did an all powerful God allow this to happen? or did God cause it to happen to be because I deserve it? The current prayer book liturgy is filled with unilateral and hierarchical power-based language and images which feel unsafe, especially those in the earlier stages of what may be a 5- to 10-year process of healing."

The liturgy is co-sponsored by Church Mission of Help, a counseling agency, and a part of Episcopal Community Services of Western New York. Assisting in the planning and celebration of the liturgy is

the Rev. Sarah Rieth, a pastoral psychotherapist at Church Mission of Help whose practice is largely devoted to adult survivors of childhood sexual abuse. She is finishing a doctoral dissertation on the spiritual needs of people who have survived abuse. She had known Fr. Hill for eight years before they collaborated in the developing the liturgy and, Fr. Hill said, "had spent a good bit of time over those years patiently educating me about the needs and difficulties of those who have had abusive experiences."

But it was not until "Anne," a long time friend of Fr. Hill, told him of her having been abused that the need for a liturgical expression for survivors of abuse became evident. "When she told me she found prayer book liturgy was unsafe, I couldn't fathom what she meant," Fr. Hill said. "Shortly after she recalled the abuse, she told me she could write a better liturgy and I suggested she give it a try. I was astounded by what she produced. When I first prayed it, I finally understood what she meant about the prayer book not being emotionally safe for her and for others."

The liturgy has been used at last year's Episcopal Urban Caucus meeting, at the National Conference on Ending Domestic and Sexual Violence in Chicago, as well as at conferences in the Diocese of Massachusetts. Several other congregations (including a Roman Catholic parish) have asked the author for permission to use the service.

The liturgy, as celebrated at Ascension, has been both in the traditional church setting (but done in a less formal manner) and in an informal in-the-round setting of the parish hall. A small communion table is used. The clergy wear their normal clerical dress and a stole. No other vestments are used. Homilies are preached that speak to the healing journey and are from lections that are selected for their appropriateness to the needs and experience of the worshipers. An informal social hour follows the service and a sense of community has been formed. A small group has been self-selected to serve as a steering committee, and it is working on inviting people who attend the service to participate by offering appropriate pieces of their writing, of music or dance as a part of the liturgy, thus telling their story and celebrating the gift of new life.

BRIEFLY

The East Tennessee Initiative, which sponsored the Shaping Our Future symposium in St. Louis last August, has a new name. The organization's board of directors voted at its meeting Nov. 17 to change its name to **Shaping Our Future, Inc.**, and to change its structure from a nonprofit corporation with no members to one with members. The Rev. Jon Shuler, executive director of Shaping Our Future, was named president of the restructured organization.

The **Diocese of Keewatin** of the Anglican Church of Canada has elected a former Oji-Cree chief as its suffragan bishop. The Rev. Gordon Beardy, 43, will become the second native bishop in the Canadian church. Fr. Beardy was educated through the Train An Indian Priest program and was ordained to the diaconate in 1989.

The Board of Trustees of Seabury-Western Theological Seminary has broken with a 135-year tradition and has

elected a lay person as its chairman. David M. Webster, an attorney from Chevy Chase, Md., was elected by the board at its recent meeting. "This election is in keeping with the recognized role of lay people and the gifts, skills and abilities that they offer the church," said the Very Rev. Mark Sisk, dean of the Evanston, Ill., seminary.

The governing body of the **Anglican Centre in Rome** agreed at its November meeting that the centre will continue its work with a wider and expanded role in the future. The centre's funding from the Anglican Consultative Council will cease at Christmas and an appeal for future funding has begun.

The Rt. Rev. **William G. Burrill, Jr.**, Bishop of Rochester, will head a search committee for a new general secretary of the Consultation on Church Union (COCU), to succeed the Rev. David Taylor, who has retired.

Meeting C.S. Lewis

By ELAINE MURRAY STONE

When Clive Staples Lewis died on Nov. 22, 1963, hardly anyone noted his passing, for it happened the day President John F. Kennedy was assassinated. With all media attention on the cruel and sudden death of America's young president, the British author's death appeared only as a small notice.

During the three decades since Lewis's death, his fame has grown spectacularly. Today, he is honored worldwide as one of the great spiritual writers of this century.

C.S. Lewis has had a great influence on my life and writings. In addition, I was privileged to be a guest in his Oxford home in 1956.

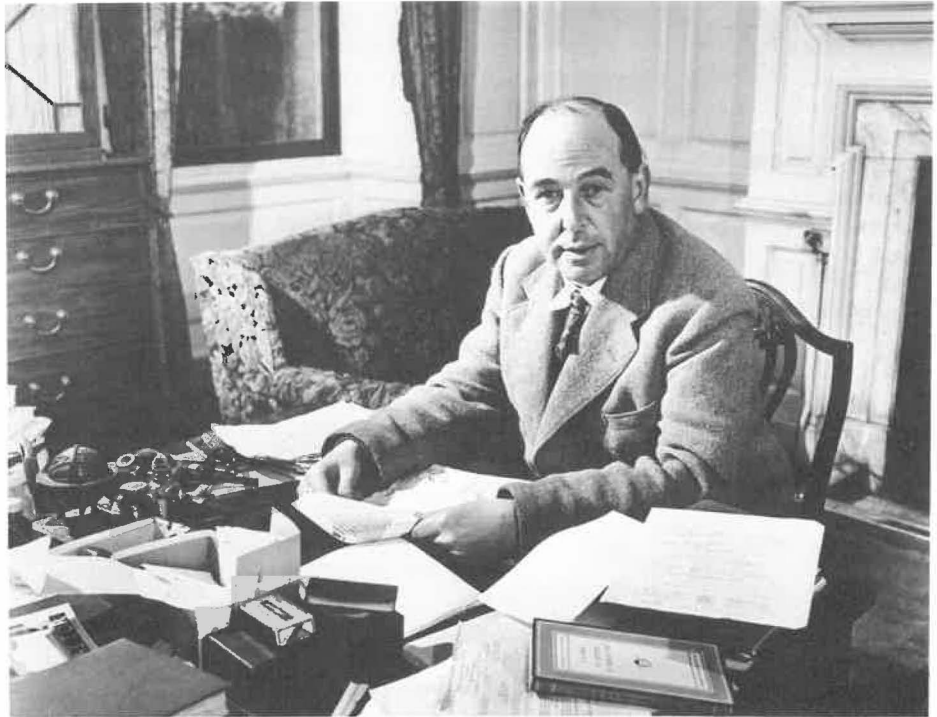
I became aware of Dr. Lewis in 1942, when I made a retreat at an Episcopal convent in Peekskill, N.Y. Most of the young women had come to test their vocations, myself included. During our meals, which were eaten in silence, a sister read to us from Lewis's just-published book, *The Screwtape Letters*. At a time when religion was on the downturn, this book, composed of letters to Nephew Wormwood from a devil named Screwtape, became an instant hit in England and the United States.

Returning home to New York City, I searched out all Lewis's prior works, and over the passing years, I gobbled up his subsequent books as fast as they were published.

After saturating myself in his works on Christian faith and behavior, I had a consuming desire to someday meet and talk to him. He had the ability to make dry, obscure theological principles simple and understandable. His books were popular with both clergy and lay people, young and old, of all denominations.

In 1956, my husband and I decided to celebrate our 10th anniversary with a tour of Europe. In Rome, we met a young couple from Oxford. In exchange for our extra tickets to an audience with the then pope, Pius XII, they offered to introduce us to C.S. Lewis.

Arriving in London, we phoned our new friends, who said everything had been arranged for us to come to tea at



C.S. Lewis in his study at Oxford.

RNS

Dr. Lewis's home. The next day, we boarded the train to Oxford. Our friends met us at the station and drove us down narrow country roads to a quaint cottage. It was called "The Kilns" for the brick-making furnaces behind the house.

We knocked on the door until a portly, pink-cheeked gentleman poked his head out the window and asked, "Hello there? looking for someone?" It was Lewis himself. He graciously invited us in, leading us through the pantry to his comfortable study. He apologized for its state, explaining that he and his brother Warren were bachelors and lived there with a housekeeper, who happened to be off that day. The place obviously lacked a wife's ministrations.

While Dr. Lewis prepared drinks for us, we looked about the room. The walls were lined with books. There were more books lying about on tables, as well as on desks near the window. The room contained several overstuffed chairs, a fireplace, and a lumpy sofa, obviously much used by decades of students. Dr. Lewis taught medieval and renaissance literature for many years at Magdalen College, Oxford, until transferring to Cambridge.

Our host wanted to know about us, where we were from and what we did. When he learned my husband was an engineer at Cape Canaveral, the two men

flew into a lengthy conversation on science fiction, flying saucers and the projected date of the first spaceship to the moon.

Naturally, I wanted to talk about his religious books, but the talk continued in the same vein. My husband asked if Lewis was planning more imaginative books like *Perelandra* and *Out of the Silent Planet*. Lewis replied that science fiction buffs were all too well informed about the latest advances in space science, and he couldn't keep up with so much research and discovery, and had given up that facet of his writing. In spite of Lewis's remark, it was during this time that he created the *Narnia* series.

I had seen pictures of Lewis on the dust jackets of the many books I had at home. In them, he appeared severe and serious, making me almost apprehensive about meeting him. In person, however, he was warm, gentle and unassuming. He seemed the standard, well-fed version of a British professor, wearing a baggy tweed coat and trousers, rumpled shirt and drab tie. Even though we were total strangers, he was gracious and friendly toward us. His wide face was constantly wreathed in smiles, while his blue eyes twinkled mischievously.

The day before our visit, I had looked around London for his latest book,

(Continued on page 14)

Elaine Murray Stone is a resident of Melbourne, Fla., where she is a member of Trinity Church.

Valued Meditations

Home Prayers, a weekly meditation which served the Episcopal Church for 67 years, ceased publication at the end of 1993. Although ecumenical in scope, most of its subscribers were Episcopalians. Most were churches, although a hospital in Kansas City subscribed for hundreds of copies and placed one on the breakfast tray of each patient on Sunday mornings.

The meditations, accompanied by a passage from scripture, began in 1926 in Hanover, N.H., when the Rev. Allen W. Clark, rector of St. Thomas' Church, Hanover, found it a convenient method to reach parishioners who were unable to attend church because of severe winter weather.

Home Prayers touched the lives of many Episcopalians. Clergy used the monthly mailings for sermon ideas, Bible study groups found them ideal for discussions, and church members everywhere used them for meditation.

During the past two years, in an apparent reflection of the economy, many subscribers reduced or canceled orders, leading to a decision of the board of directors to cancel *Home*

Prayers. We salute this effective ministry, especially its editor, William Ferguson, who is also our New Hampshire correspondent, for a job well done.

Day for Baptisms

On Sunday, Jan. 9, the First Sunday after the Epiphany, we celebrate the Feast of the Baptism of Our Lord. This is one of the four days the Book of Common Prayer recommends baptisms take place, and, of the four, it may be in some ways the most meaningful.

We hear in the gospel this day the story of Jesus' baptism, and we are reminded that in his baptism, Jesus is identified with our humanity. In the same way, as persons are baptized on this feast, it is a particularly significant way for us to identify with our Lord. We are united with him through the Holy Spirit, the Giver of life. Through baptism, our sins are forgiven and we are made members of the body of Christ.

This celebration is an opportunity for us to give thanks for the baptism of Jesus as well as for our own.

VIEWPOINT

A Vote for the Unanimity Rule

By PAUL B. STIMSON

I believe it was Winston Churchill who said democracy is the worst form of government in the world, except for all the others. We plod along in a largely democratic governance of the church, ignoring clear evidence that the kingdom of heaven never was and never will be a democracy. I believe we are here to learn the laws of the kingdom, so we will not be strangers when we get there.

I am quite sure the Holy Spirit does not speak out of both sides of his mouth. Governing mandates of 51 percent vs. 49 percent — and even closer — are commonplace in the democratic process. Worse still are the cases when "consensus" is really a 40 percent to 35 percent to 25 percent plurality. Majorities — and even pluralities — have a bad habit of trampling minorities, and going to devious lengths to maintain the lead.

The small number of churches which have dared to establish and abide by a rule of unanimity have had, in all cases of which I am aware, startlingly wonderful experiences. When one lone nay vote can block an overwhelming majority, the way people think about each other and

treat each other changes profoundly. Suddenly, the minority view is truly heard — and occasionally turns out to be the better perspective. The classic movie, *Twelve Angry Men*, vividly portrays a jury trial in which an initial 11-1 split comes gradually, agonizingly, around to 0-12. Thank God for the unanimity rule in criminal cases.

In a parish to which I belonged for many years, the vestry had long operated by the rule of unanimity. The decision to make that change was, as might be expected, a difficult one — it was necessarily a *unanimous* decision. (Think about the very word *unanimous*, which simply means *of one spirit*, or, in Christian usage, *of one Spirit*.)

There came a time when all three furnaces in the church buildings gave out at once. The vestry squeaked through the waning days of winter, then let the matter drift: Why patch the roof on a sunny day? But come September, members knew New England's harsh winter was soon upon them, and they addressed the problem.

There was a three-way division of opinion as to who would get the contract, and compelling reasons to back the arguments. One of the three contenders was soon ruled out by unanimous consent, but the proceedings deadlocked there.

The vestry trusted its process, and left it unresolved. In the following weeks, members did their homework, interviewing both contractors. It wasn't talked about much, but I am sure they devoted time to pray about the issue.

By the time of the October meeting, with chill already in the air, the vestry was of one mind. The contract was fulfilled before any pipes froze. After that, no one doubted the process had served them well. Had it been done by the more common majority rule, the losers would no doubt have been trying to build a new coalition to win the next one.

In his column [TLC, Sept. 26], David Kalvelage quotes Bishop John Howe's opinion that the General Convention is badly "stuck," and to a lesser extent, so is the House of Bishops. I do not wonder that it is so.

I hear thunderous objections, of course. The first General Convention adopting such a rule might pass not a single resolution. To this I can only say Alleluia! We would then be well on our way toward coming to grips with what Paul had in mind when he wrote: "...complete my joy by being of the same mind, having the same love, being in full accord and of one mind" (Phil. 2:2). Perhaps the diocesan conventions and the House of Bishops will lead the way.

Paul B. Stimson is a member of Trinity Cathedral, Easton, Md.

Significant Suggestions

SINGLE IN THE CHURCH: New Ways to Minister with 52% of God's People. By Kay Collier-Slone. Alban Institute. Pp. 164. \$15.95 plus \$3.75 postage and handling, paper.

I read this book hoping that it would help our ministry to single adults in my parish of about 350 baptized members. The book's focus, however, is on larger parishes.

The author pleads for paid professionals to be in charge of singles ministries, maintaining that a volunteer's enthusiasm often wanes. This automatically excludes most parishes. And, even then, the task is difficult.

There are, however, some significant things that a parish our size can do. But, it is not the model that we often have of a successful singles group; week after week experiencing vibrant fun and learning.

First of all, we can work in changing our perceptions. It was surprising to learn that a majority, 52 percent of God's people, are single. This percentage is expected to grow. And we likely forget we are all significantly single, including those who happen to be married.

Secondly, we can intentionally nominate single people for the vestry and committees. We can reach out to singles on potentially painful occasions such as Valentine's Day, moving day, and major family holidays (some such liturgies are included in the appendix). And, we can encourage discussion on the parish level of issues that pertain to singleness.

(The Rev.) JOHN AMBELANG
St. Michael's Church

Racine, Wis.

Pearls of Great Price

SPIRITUAL WHOLENESS FOR CLERGY: A New Psychology of Intimacy with God, Self and Others. By Donald R. Hands and Wayne L. Fehr. Alban Institute. Pp. xxi and 82. \$12.95 plus \$3.75 postage and handling, paper.

The authors, both Episcopal priests, offer this book with the prayer that it will convey to the readers the same strength and resolve discovered by those patients they have helped at the St. Barnabas Center, a treatment center for clergy, in Oconomowoc, Wis., that has since closed. It is from their experience of treating more than 400 clergy in crisis

they share their therapeutic model and insights. They move through a description of the process of deformation and the process of healing, concluding with a view of healthy spirituality for clergy.

The book is written in a clinical style, condensed, yet clearly delineating the important aspects of both breakdown and recovery. Even those unfamiliar with some of the concepts drawn from psychotherapy and spirituality will be able to understand the schema, with its helpful use of diagrams.

This is an important offering to the church, its clergy and people, because it calls for an end to the longstanding denial of clergy problems by witnessing to a constructive means of help. The book is a witness to the faith of those



who enter the pain and challenge of breakdown and failure expecting to find God as Redeemer and Friend.

In this brief work there are pearls of great price, the essential nature of an ongoing personal relationship with God for those in ordained ministry, the distinction between intimacy and genital sexuality, and the priority of the discovery that one is loved by God over all other ways of relating to God. But the introduction contains the most telling statement. "We are concerned to locate this specialized study in the much larger context of the church's mission to a suffering world."

(The Rev.) WILLIAM N. BEACHY
Kansas City, Mo.

A Different Lens

THE BODY OF GOD: An Ecological Theology. By Sallie McFague. Fortress. Pp. xii and 274. \$21.95 paper.

A law professor of mine many years ago liked to say, "Scratch a theologian and you'll find an obscurantist."

In her very interesting book, *The Body of God*, theologian Sallie McFague, looking as she says through "one lens," sees "the model of the universe or world as God's body." Thus she attempts, with a good degree of success, to reduce the

obscurantism of her special brand of theology.

Prof. McFague does see God through a different lens. The picture she sees is that of all of us and everything around us being God. She worries about what we are doing to our world and says: "If the human population doubles in 40 or 50 years as appears likely and the pressure on the planet for the basics of existence intensifies, those with power will do what is necessary to insure their own piece of the disappearing pie."

Interestingly, the author sees Christ as the cosmic expression of God's being with us "in liberation and in defeat."

This reviewer sees Prof. McFague's book as a different way of looking at our beliefs and one well worth examining.

PHILIP ARDERY
Louisville, Ky.

Timely Reminder

IN AND FOR THE WORLD. By Paul B. Brown. Fortress. Pp. 144. \$10.95 paper. **GOD: The World's Future.** By Ted Peters. Fortress. Pp. 392. \$19.95 paper.

Martin Marty, in an essay quoted in *God: The World's Future*, writes of the necessity of holding together the "here and now" and "there and then." These two books by Lutheran authors do it admirably, Paul Brown in practical liturgics and Ted Peters in systematic theology.

In and for the World underscores the extraordinary power of liturgical language and suggests striking ways of putting it "into the idiom of its own time," as for example this form of announcing the gospel: Reader: "The Good News, as St. - - - has written it." People: "Announce it, announce it, we are listening."

Churches desiring to introduce the idiomatic into "The Prayers of the People" at the Eucharist under the rubric permitting "Adaptations or insertions" might consider such fascinating models as: "for bright sunny days and dark cool nights; for trees to climb and parks to play in." Or after holidays: "for long journeys safely concluded, noisy family reunions, and the quiet when everybody has left," among many others. An extensive list of books, hymnals and other resources for common worship is appended.

God: The World's Future by Ted Peters, professor of systematic theology at Pacific Lutheran Seminary and Berkeley's Graduate Theological Union, is the author of *The Cosmic Self*, and the editor

(Continued on next page)

(Continued from previous page)

of *Cosmos as Creation: Theology and Science in Consonance*. His new book is an examination of "the pre-critical symbols of Christian faith" in which he seeks "to explicate (systematic theology) in the light of critical and post-critical modes of thinking." Another objective is "to suggest a coherent scheme for organizing Christian doctrine and theology." A distinguishing characteristic of the work is the emphasis on the eschatological concept of prolepsis, "... the future consummation of all things has appeared ahead of time in the Christ event."

(The Very Rev.) CHARLES U. HARRIS
Delaplane, Va.

Non-Traditional View

THE THREE FACES OF JESUS: How Jews, Christians and Muslims See Him. By Josef Imbach. Templegate. Pp. 151. \$12.95 paper.

In *Three Faces of Jesus*, Josef Imbach sets forth, in interesting style, the traditional positions of Christians, Jews and Muslims with respect to the person of Jesus of Nazareth. Imbach proposes that the Old and New Testaments of the Bible, Apocryphal literature, the Koran and the Sunna, as well as other traditions and customs, are equally truthful and valid, and he presents evidence intended to support this position. Further discussion, the author implies, can form a bridge that will unite the holders of these disparate views. What this unity will be is left to the reader's imagination.

The lay person will find this work informative, particularly Imbach's historical development of the traditional orthodox view of Jesus of Nazareth as true God and true man and his description of the Muslim position of Jesus of Nazareth as only a man, a prophet of Allah.

The work concludes with a depiction of the "relaxation" in the last five centuries of the teaching that there "is no salvation outside the church" to the substitute belief that "God's will of salvation embraces all people through the offering by the Holy Spirit." In spite of numerous references from holy scripture to support the latter view, the reviewer could find no mention of Acts 4:12, that only in the name of Jesus is one saved.

Imbach seems to argue that Christianity's claim to absolutism through the uniqueness of Jesus Christ should give way to the broader perspective that all religions are indeed ways of salvation. An interesting and scholarly book thus comes to a non-traditional conclusion.

(The Rev.) ROBERT H. DINEGAR
Los Alamos, N.M.

SHORT and SHARP

By TRAVIS DU PRIEST

THE SOUTH: A Treasury of Art and Literature. Edited by Lisa Howorth. Hugh Lauter Levin (2507 Post Rd., Southport, CT 06490). Pp. 368. \$75.

A visual and literary delight, edited by Lisa Howorth of the Center for the Study of Southern Culture at the University of Mississippi. Large and beautifully printed and illustrated, this anthology includes entries which will enlighten Episcopalians in particular — the New Eden of Capt. John Smith and the Rev. Charles Woodmason's "On Correct Behavior in Church." The section on "Southern Folk" presents excerpts from Zora Neal Hurston and James Agee; the "Modern South," excerpts from Faulkner, Welty, O'Connor and Truman Capote's *A Christmas Memory*.

THE DOWAGER'S CHIHUAHUA: Religion by the Seat of Your Pants. By R. Heber Gooden. University of the South. Pp. xv and 104. \$19.95.

The retired Bishop of Panama reflects on his almost-60 years of priesthood with the proverbial "wit and wisdom." Laced with humor, funny stories and verses. And lots of common sense and Christian truth. One of my favorite chapters is "Why Is There Anything at All?" in which Bishop Gooden writes, "Humans are free to be worse than they are. Monkeys are not."

CREATING WITH THE ANGELS: An Angel-Guided Journey into Creativity. By Terry Lynn Taylor. H.J. Kramer (Box 1082, Tiburon, CA 94920). Pp. 232. \$9.95 paper. **THE ANGELS AND US.** By Mortimer Adler. Collier. Pp. 205. \$9 paper.

Part of the current "Angel Renaissance" in book publishing — the former, a new one; the latter, a reprint. Taylor's book focuses on creating life in various aspects: self-love, harmony, kindness, and the like. Trendy in places but thoughtful. Worth the quote from Plato: "Be kind, for everyone you meet is fighting a hard battle." Adler's book is much more scholarly (readers will know him from The Great Ideas series on television and from his numerous books) and asks the fascinating questions of intellect, phi-

losophy and religion for which the author is so well known.

STATIONS OF THE CROSS: A Latin American Pilgrimage. By Dorothy Soelle. Fortress. Pp. xi and 146. No price given, paper.

Fifty thumbnail sketches of people and events from a two-year Latin American journey by the author of the 1990 book, *The Windows of Vulnerability*. From "Both the Books of God," a comment from a young person studying the Emmaus story: "Of course Jesus went away suddenly. When people become independent, Jesus can disappear." A compelling first-hand look at the life of the Spirit in the Southern Hemisphere.

THE ENCYCLOPAEDIA OF ARTHURIAN LEGENDS. By Ronald Coghlan. Element (42 Broadway, Rockport, MA 01966). Pp. 234. \$12.95 paper.

An illustrated reference work for those who enjoy the various legends, tales and poems of King Arthur and the Round Table. Draws from Malory's *Le Morte d'Arthur*, Sir Gawain the Green Knight, and Wolfram von Eschenbach's Parzival. Has maps, family trees, definitions and a bibliography. Three columns on St. Joseph of Arimathea!

HERALDRY IN THE EPISCOPAL CHURCH. By Eckford de Kay. Acorn (1670 White Creek Ln., San Jose, CA 95125). Pp. 149. \$12.95 paper.

Sections on ecclesiastical history, the Anglican Communion and Episcopal Church, diocesan seals, cathedrals and seminaries with black-and-white drawings of coats of arms and seals. Unfortunately, several cathedrals (the one I was married in, for example: St. George the Martyr in the Diocese of Lexington) have no information or illustration provided. Nevertheless, Canon de Kay provides us with much detail and information about this interesting corner of the church's heritage.

EVERY DAY IS A SPECIAL DAY CALENDAR: 1994. Vous Bear (2442 Cerillos Rd., Suite 259, Santa Fe, NM 87501). \$4 each (up to 25), \$3 each (26 to 100), \$2 each (101 to 10,000).

Came in just in time for the new year. It's a large calendar of special commemorations, with scripture references and a brief biography for each day of the year. A great idea, but very little space to write engagements or reminders.

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, providing the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

ALABAMA
TUSKEGEE UNIV. Tuskegee
ST. ANDREW'S 701 Montgomery Rd.
 The Rev. Liston A. Garfield, r
 Sun 11. Wed 12:05

INDIANA
PURDUE UNIV. West Lafayette
EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906-3540 (317) 743-1347
 The Rev. Peter J. Bunder, c
 Sun HC 8:30, 10:30. Lutheran/Anglican Dinner 5:30

UNIVERSITY OF NOTRE DAME South Bend
INDIANA UNIVERSITY-South Bend
CATHEDRAL CHURCH OF ST. JAMES 117 N. Lafayette Blvd.
 The Very Rev. Frederick E. Mann, Dean; the Rev. Joseph P. Illes, d
 Sun H Eu: 8, 10; Adult Ed 9; Mon-Wed-Fri H Eu 12:05

KANSAS
UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE/ST. ANSELM'S CHAPEL
 1116 Louisiana (913) 843-8202
 The Rev. Joe Alford, chap
 Sun H Eu 5; Thurs H Eu 12 noon, Danforth Chapel, KU

LOUISIANA
LOUISIANA STATE UNIV. Baton Rouge
ST. ALBAN'S CHAPEL Dalrymple & Highland
 The Rev. Charles A. Wood, chap
 Sun 10:30, 6; Mon-Fri 11:45

SOUTHERN UNIV. Baton Rouge
ST. MICHAEL AND ALL ANGELS' 1666 77th Ave.
 The Rev. Gary E. A. Lawler, v; the Rev. Floyd L. Knox, ass't
 H Eu; Sun 11; Wed 6; Fri 12:15. Canterbury Club info (504) 357-8852

MARYLAND
JOHNS HOPKINS UNIV.; LOYOLA COLLEGE; NOTRE DAME COLLEGE
CATHEDRAL CHURCH OF THE INCARNATION
 4 E. University Parkway, Baltimore, MD 21218
 The Very Rev. Van H. Gardner, Dean; Ms. Patricia Claggett, campus chap (410) 467-3750
 Sun: 8 H Eu, 8:45 Light Breakfast; 9:15 Adult Ed; 10:30 H Eu, Sun School (Nursery-12). Mon-Fri MP 8:45; Tues H Eu noon; Thurs 4:45 Community Eu for Peace and reconciliation (Taize)

MASSACHUSETTS
SMITH COLLEGE Northampton
ST. JOHN'S 48 Elm St.
 The Rev. James G. Munroe, r; the Rev. Patricia M. Collier, c
 Sun HC 8 & 10. Student Fellowship—Tues noon (HC & lunch)

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER
 317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552
 The Rev. David Selzer, chap
 Sun Eu 6. FAX (612) 627-9450

MISSISSIPPI
UNIV. OF MISSISSIPPI Oxford
ST. PETER'S 113 S. Ninth St.
 Sun 8, 11, 5:30. Wed 12:00 noon, 5:30

MISSOURI
SOUTHWEST MISSOURI STATE UNIV.
EPISCOPAL CAMPUS MINISTRY
 The Ecumenical Center, 680 S. Florence, Springfield 65807
 Susan Carrell, chap

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 MEXICO
COLLEGE OF SANTA FE Santa Fe
ST. JOHN'S COLLEGE
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
 The Rev. Canon Philip Wainwright, r
 HC Sun 8, 9:15, 11. HC Wed 7, Thurs & Fri 12:10

NEW YORK
SKIDMORE COLLEGE Saratoga Springs
BETHSDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10

OHIO
WITTENBERG UNIV. Springfield
CHRIST CHURCH 409 E. High St. (513) 323-8651
 The Rev. Ruth Partlow, co-r; the Rev. Robert Partlow, co-r
 Sun H Eu 8, 10:30. Wed 10

PENNSYLVANIA
SUSQUEHANNA UNIV. Selinsgrove
ALL SAINTS
 129 N. Market (717) 374-8289
 Sun Mass 10:30. Weekdays as anno

SOUTH CAROLINA
UNIV. OF SOUTH CAROLINA Columbia
CANTERBURY FELLOWSHIP
TRINITY CATHEDRAL 1100 Sumter St.
 The Rev. Rich Biega, chap
 Sun 8, 9:15, 11:30. Second Sun Eu & Supper 5:30. Daily services also

BLOOMSBURG UNIV. OF PA.
ST. PAUL'S E. Main at Iron, Bloomsburg
 Bruce M. Robison, r (717) 784-3316
 Sun H Eu 8 & 10. Wed H Eu 9:30

TEXAS
BAYLOR UNIVERSITY Waco
BAYLOR CANTERBURY ASSOCIATION 1712 S. 10th St.
 The Rev. Robert L. Wells, chap
 Sun 6; Wed 5:15. Canterbury House open 8 to 10 daily

SAM HOUSTON STATE UNIV. Huntsville
EPISCOPAL STUDENT CENTER 1614 University Ave.
 Fr. Jim Sproat, chap (409) 295-3988
 Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

SOUTHERN METHODIST UNIV. Dallas
ST. ALBAN'S COLLEGIATE CHAPEL
 The Rev. Joseph K. Acton, chap
 3308 Daniel, Dallas, TX 75205 Ph. (214) 363-2911
 Sun H Eu 5 (followed by dinner). Wed H Eu 12:15 (followed by lunch)

VIRGINIA
RANDOLPH-MACON WOMAN'S COLLEGE Lynchburg
ST. JOHN'S 200 Boston Ave. (804) 528-1138
 Sun H Eu 7:45, 9, 11; Christian Ed 10:10. Mon-Fri MP 9, Thurs H Eu 10:30

WASHINGTON & LEE VIRGINIA MILITARY INSTITUTE Lexington
R.E. LEE MEMORIAL CHURCH
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LEWIS

(Continued from page 9)

Surprised by Joy. I wanted a copy so that, if I met him, I could get him to autograph it. Dr. Lewis delighted me by going into another room and returning with a first edition of the book, which he promptly offered to autograph. His inscription reads, "To Mr. and Mrs. Courtney Stone, from C.S. Lewis, 13/5/56." The book is autobiographical and follows his *Search for Joy*. Little did I know at the time that "Joy" referred to his wife, whom he had secretly married against the stern injunction of the Church of England. Joy Davidman Gresham was an American writer of Jewish heritage, who had converted to the Episcopal Church, then divorced her husband. Discovering she had terminal bone cancer, she sailed to England with her two little boys, hoping to find peace. The two authors were introduced in London, and for the first time in his long bachelorhood, Lewis fell in love. It was a joyous courtship, interspersed with seasons of remission of Joy's cancer and then terrible pain, as the cancer slowly drained her life away.

That week, when I was in his home, Lewis was already married, but Joy was in a nearby hospital undergoing treatment. His older brother, an alcoholic, continued to live in the house, and Joy's sons were in America with their father. Not a word had escaped to the press about his marriage.

Not long after, Lewis was formally married to Joy during a period of remis-

sion. Five years later, in 1960, she died. His grief was unquenchable. This great spiritual giant was unable to handle the loss of his wife. He was even helpless when trying to comfort her two motherless boys, both under 10 years of age. From this period came one of Lewis's most powerful books, *A Grief Observed*, published under the name of N.W. Clerk, a *nom de plume*. It wasn't until after his

He was able to communicate Christ's love to everyone.

death in 1963 that the world learned the true identity of the author.

C.S. Lewis taught me, and millions of others, that every lay person has a duty to give his best in the worship and service of God. He was able to communicate Christ's love to everyone, from theologians to children.

One of my greatest treasures is the book C.S. Lewis autographed and gave to me so long ago in Oxford, but more valuable still are the treasures I gathered by reading his works.

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KEY - Light face type denotes AM, bold 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 Sunday; 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. A/C, air-conditioned; H/C, handicapped accessible

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