

# THE LIVING CHURCH

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The Most Rev. Edmond Browning, Presiding Bishop, spent time with children on the Navajo reservation in Fort Defiance, Ariz., before convening Oklahoma II (p. 8).

Christmas Book and Gift Number



## Gratitude and Prayer

**T**hanksgiving Day has not usually been considered a controversial topic. Yet now we understand it is part of the ongoing litigation over godless textbooks in certain states. It is reported that some publishers, bending over backwards to avoid getting into areas of dispute over religion, have, in books on American history, spoken of the early New England settlers gathering with Indians for a feast, without stating that the point of it all was to give thanks to God.

One can think of all sorts of comments. The writers of such books may indeed have been reporting Thanksgiving as *they* know it — a time to eat turkeys at tables where not a word of thanksgiving to God is uttered on this or any other day. Or as Episcopalians we can be very supercilious and point out

that *our* churchly ancestors who landed in Virginia over a dozen years earlier, had had their own way of giving thanks in the liturgy of the Book of Common Prayer, and had made their own peace, such as it was, with Pocahontas and some other Indians.

Yet when all is said and done, the affluence of our nation does rest on the extraordinary natural richness of the North American continent, and this was created by God, not by us. As we cease to perceive it and receive it as a gift, we are deluding ourselves and our children. A false perception of ourselves and of our own self-sufficiency is misleading, dangerous, and destructive.

As to the separation of church and state, we can only be glad that Thanksgiving has been recognized as one of the desirable cracks in the wall of separa-

tion. Actually, no great wall can last long without an occasional gap, just as a dam across a river must provide a spillway for occasional overflows, and a tank of steam must have its safety valve.

The beneficence of God's creation is a fact, and we all do well to recognize it. Because we benefit from God's gifts, there are obligations which we, as recipients, do owe. The eating of turkeys does not fulfill those obligations. We must care for the natural world and for those others who, in addition to ourselves, should benefit from it.

It is, of course, here that we fall down. Those who advocate the influence of religion on government, and those who oppose such influence, have both been at fault here. American political leaders have in too many cases grudgingly seen conservation and related concerns as incidental and unimportant matters out on the fringe of American life. The fact that they have been on the fringe is precisely the problem. Such concerns should be central.

Those of us who have seen the loving care devoted to cultivating tiny plots of land in Europe, Asia, or Latin American are humbled by it. We who have so much are so careless in our use of it! That painstaking use of land century after century in certain cultures reflects not only hard work, but spiritual values which we Americans have too often neglected.

May this Thanksgiving be a time for sincere gratitude to God, but also for prayer "for the good earth which God has given us, and for the wisdom and will to conserve it" (BCP, p. 384).

H. BOONE PORTER, Editor

### Thanksgiving

Pilgrims on a holiday day we turn south into the blinding rays of a winter sun,  
encapsulated like astronauts in thin steel,  
drifting in perilous formation on a trajectory of smooth packed, black tar granules,  
pods of life against a cold unnatural wind.

Summer's soft flesh decays away from jutting bones,  
beside the road a dog, his body burst asunder.  
For what can I give thanks beneath this dangerous horizon,  
and how did redemption sprout from bloody wounds like these?

The astronauts with faith in calculation risk all  
to blast away from earth's sphere and experience the unseen solar wind.  
What is unseen was only hinted at in summer's lush sweet offering,  
the immediate and piercing joy of life made new.

The Father's Son is visiting, willing to join us at the table despite the threatening prospect,  
His banners furled like sharp dry buds beneath leaf scarred bark.  
Let the celebration begin with happy songs sung a new way  
as the new thing unfolds!

Jennifer Dixon

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Peace and goodwill to you this Christmas! As we celebrate God's personal gift to the world of His Son the Lord Jesus Christ, let us remember that SAMS missionaries are the personal gift of the Episcopal Church to Central and South Americans. As Jesus came in person, so SAMS missionaries go in person offering God's great gift of eternal life as they become incarnate in the life of the people. SAMS believes that God's way - person to person - is the most effective way of expressing His love for the world. **Will you join with us personally in reaching out to those who need the Good News of our Lord?**



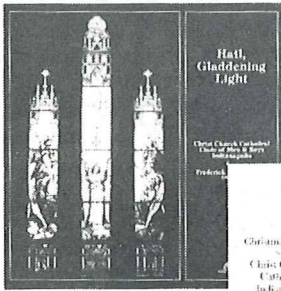
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This is a book for prayer, not a reference work for scholarly research. The brief notes on sources and writers at the back of the book, are amateurish but still helpful, as is the chronological list. It is interesting to look up the prayers composed by various secular authors, political figures, and so forth. This is an outstanding anthology in this field, a book many readers of this magazine will be pleased to own.

H.B.P.

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In the face of the many difficulties and silences E. A. Thompson, emeritus professor of Classics at Nottingham University and a distinguished student of the early barbarians, has set out to extract

Continued on page 15

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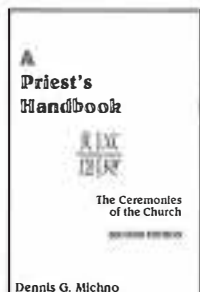
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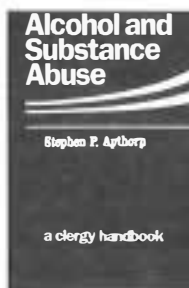
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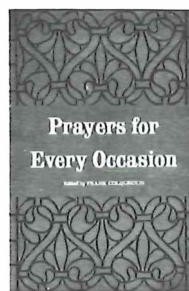
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# THE LIVING CHURCH

November 23, 1986  
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## Bishop Leonard Confirms in U.S.

Defying the bishops of both the Church of England and the U.S. Episcopal Church, the Rt. Rev. Graham Leonard, Bishop of London, confirmed 21 members at St. Michael's Church in Broken Arrow, Okla. October 30.

As the Diocese of Oklahoma's leaders gathered in Norman for their diocesan convention, over 200 people packed into St. Michael's to worship with the Bishop of London.

Broken Arrow police officers stood guard outside the tiny church, not sure exactly why this visiting dignitary had aroused so much controversy. Police said they imagined that the conflict might lead to violence, but it remained a war of words.

During the confirmation service, Bishop Leonard spoke quietly of obedience to holy law and tradition. John Pasco, rector of St. Michael's, chose a passage from the book of Revelation as one of the texts for the service: "There was war in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found

any more in heaven" (Rev. 12:7,8).

The Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma, and the Most Rev. Edmond Browning, Presiding Bishop, have branded Bishop Leonard persona non grata for performing the service.

On October 21, the Church of England's House of Bishops had approved a resolution stating that a bishop of the Church of England should not function as the spiritual leader of a priest or parish in another Anglican province without the consent of appropriate church authorities. They also asked the Most Rev. Robert Runcie, Archbishop of Canterbury, to discuss the matter with leaders of the Episcopal Church.

The action by the English bishops came as a direct response to a request by the Episcopal Church's House of Bishops, who met in September and unanimously approved a statement asking the Church of England's bishops and primate to "challenge, correct and discipline" Bishop Leonard [TLC, Oct. 19].

Bishop Leonard decided to "adopt" the breakaway parish several months ago after being in communication with Pasco, who was removed from the priesthood by an ecclesiastical court on several charges in April [TLC, Sept. 28].

## Residence for AIDS Patients

Seventeen local parishes in the Diocese of Washington have funded a residence for people with AIDS. The parishes, working together as the Episcopal Caring Response Committee, have raised over \$26,000 with another \$9,000 pledged. The house they funded was opened September 9 in a Washington, D.C. neighborhood north of Georgetown.

"This new facility is home for people who have nowhere else to turn," said April Hockett, the committee's chairperson. "Unfortunately, the stigma many people associate with AIDS often leads to condemnation rather than help. But as Christians, we are called to help all who suffer."

The home has been named the Michael Haass House, in honor of an organist at St. Paul's Church in Washington, D.C. who died of AIDS in 1983. The home is administered by the Whitman-Walker Clinic, the area's largest service organization for AIDS patients. The clinic also runs five similar facilities and is planning to open more.

The Episcopal Caring Response Committee is an outgrowth of a discussion

between Christ Church (Georgetown) and the Whitman-Walker Clinic. Members of the parish had been looking for ways to assist those suffering from AIDS and when the clinic described the backlog of people needing housing, the parish knew it had found a way to help.

## Love Quotient

Congregations searching for ways to attract members should concentrate less on traditional selling points such as church appearance, leadership, theology and location and should focus instead on how well they love, said a church growth expert.

According to Dr. Win Arn of the Institute for American Church Growth in Pasadena, Calif., most churches that are presently growing have learned to love. His institute surveyed over 8,600 members of 39 Protestant denominations.

Dr. Arn said that though previous research had focused on such areas as pastoral leadership, location and other aspects, there is increasing evidence that none of these factors influence a church's growth or decline as significantly as how much love and acceptance people experience when they attend.

Thus, he said, members in growing denominations such as the Assemblies of God, the Church of the Nazarene and the Southern Baptist Convention, apparently are more loving than members in numerically declining denominations such as Presbyterians, Lutherans and United Methodists.

Presbyterians, according to the study, feel their churches are least loving to visitors, while members of the Church of the Nazarene feel they are most loving. Dr. Arn noted that the Presbyterian Church (U.S.A.) has declined 15 percent in the past ten years while the Church of the Nazarene has grown by 22 percent.

## Native American Conference

A large group of Episcopalians involved in Native American ministries gathered in Oklahoma City, Okla., recently to produce a new covenant to guide their work and launch a new network of clergy support.

Entitled "Oklahoma II," the weeklong event brought together 81 bishops, priests, deacons and laity under the sponsorship of the National Committee on Indian Work and Coalition-14 for a vigorous scrutiny of their mission and ministry.



The Rt. Rev. Stewart Zabriskie was consecrated as Bishop of Nevada on September 6. Chief consecrator was the Rt. Rev. Robert Anderson, Bishop of Minnesota. Co-consecrators were the Rt. Rev. Wesley Frensdorff, Assistant Bishop of Arizona; the Rt. Rev. Harold Hopkins, Bishop of North Dakota; and the Rt. Rev. C. Brinkley Morton, Bishop of San Diego.

Summing up the tone of the gathering, Owanah Anderson, staff officer for Native American Ministries at the Episcopal Church Center said, "We came, many of us, burdened by old mistrusts . . . Our Primate laid before us an example of bridge-building, and, throughout the week, native American and non-native Episcopalians identified issues, sought viable responses and set about building our own bridges across the chasm of mistrust to wholeness and interdependence. . . ."

A design team developed a series of questions dealing with church identity, ministry, leadership and theology, which potential participants were asked to share with members of their communities. The results of these grass-roots sessions were brought to this early-October meeting here.

The clergy caucus vowed to be, among other things, "a support and advocate for common concerns of injustice and racism." The covenant, calling racism "a

hideous reality" asserted that when "we face this ominous reality . . . the process of redressing the damage it causes will be grace-filled and powerful."

In addition, the Most Rev. Edmond Browning, Presiding Bishop, promised conference attendees that he would do more personally to address the issue of racism and eliminate its effects.

## Anglicans and Racism

The Church of England needs to shed its respectable image and resort to "dramatic and symbolic" actions in order to get its protests against racism heeded by the government, according to a report released in London in October.

The 50-page document, "Anglicans and Racism," edited by the Rev. Kenneth Leech, the church's race relations officer, and well known Anglo-Catholic leader, is expected to provoke lively debate.

The report, produced by a church com-

mittee, observes that in past years, "it was possible to shame governments into implementing small measures through rational argument. The present government has demonstrated no will or wish to respond to such argument."

Dismissing as outdated such strategies as passing resolutions and writing letters to the London *Times*, the report urges "more dramatic, symbolic actions of protest and defiance and the serious study of alternative methods of action."

Church officials have been quick to point out that the report is not official policy. In fact, it has not yet been scheduled for debate in the church's General Synod. But church sources say it will be impossible for the findings of the report, compiled by a representative group of Anglicans, to be ignored by the church.

## BRIEFLY...

The Diocese of Central New York has approved a plan to build a 24-unit apartment complex for physically disabled people. A construction loan of \$1,166,800 has been granted from the federal Department of Housing and Urban Development. The Rev. Nancy L. Chaffee, director of the diocesan Office of Ministry with Persons with Disabilities, said the need for such housing is acute in the area, and it is hoped that donated land will be found in the town of DeWitt, N.Y. so the entire loan can be used for construction.

Four Anglican bishops with jurisdictions in Auckland, New Zealand, say they are "disturbed" by many aspects of an evangelistic crusade planned for their area next March by U.S. evangelist Luis Palau. In a joint letter the bishops said Mr. Palau "makes some good points in his preaching," but also refer to his "stereotyping of ideologies, world faith and human frailty," as well as "serious absence of the doctrine of creation," among other misgivings. They conclude that as "Christians, bishops and Anglicans, we cannot give uncritical support" to the Palau project.

St. Francis House in Madison, Wis. recently held their annual "Blessing of the Halloween Costumes." According to the parish's newsletter, children and others were asked to wear or bring their Halloween costumes to the late October Sunday service where they would be blessed. This, says the newsletter, provides "a unique occasion during which we are reminded of both the horror and the beauty of life in this world."

## Excerpts from the Covenant of Oklahoma II

. . . We wish no longer to express our needs in negatively constructed terms, but rather in a positive context. Building upon this, we would like to tell the larger church what we need, share some thoughts as to how these needs might best be met; and, in addition, even now say what we feel we have to offer the church.

We fully recognize that racism is still a hideous reality in our midst, and we know that there will always be elements and remnants of this among us. But, we know also that when we acknowledge and face this ominous reality, and continue to engage it, the process of redressing the damage it causes will be grace-filled and powerful. . . .

Noting that a great part of the church's witness is not to permit the avoidance of painful issues, we submit the following as actions needing to be taken. We count on the whole church to participate in bringing them into reality.

1. The continued including and empowering of Indians and native peoples in the decision-making apparatus of the church.
2. Exploration and experimentation with, in the very near future, alternative modes of church governance and structure.
3. Consultation in all programs of the national church designed to combat the evils of racism.
4. Assistance in the development of a variety of media especially designed to foster cross-cultural

appreciation and understanding.

5. Assistance in the design of materials and programs for the training of indigenous church leaders, both lay and ordained.
6. Assistance in the design of educational curricula for adults and children, addressing both church and broadly social needs.
7. The exposure of the whole church to native spirituality, and the encouraging of native communities to offer this spirituality to the whole church.

We pray that native and non-native peoples alike may be called into the fullness and unity of Christ, and the grace of reconciliation, through the offering and sharing of their respective God-given gifts with one another.

The covenant was signed by all participants in the conference including the Rt. Rev. Craig B. Anderson, Bishop of South Dakota; the Rt. Rev. Robert Anderson, Bishop of Minnesota; the Rt. Rev. Wesley Frensdorff, Assistant Bishop of Arizona; the Rt. Rev. Harold Hopkins, Jr., Bishop of North Dakota; the Rt. Rev. C.I. Jones, Bishop of Montana; the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon; the Rt. Rev. Gerald N. McAllister, Bishop of Oklahoma; the Rt. Rev. William Wantland, Bishop of Eau Claire; the Rt. Rev. Roger White, Bishop of Milwaukee; the Rt. Rev. Stewart Zabriskie, Bishop of Nevada; the Rt. Rev. Richard Trelease, Bishop of Rio Grande; and the Rt. Rev. James D. Warner, Bishop of Nebraska, and the Presiding Bishop.

# Charles Williams

*As we observe the 100th anniversary of the birth of Charles Williams, the characteristic that most accurately describes this fascinating man is love.*

By DOREEN ANDERSON WOOD

Charles Williams loved. As we observe the 100th anniversary of his birth (September 20, 1886), that is the characteristic that most accurately describes this fascinating man. He loved God deeply — expressed in his Anglican practice; he understood God's love for humankind revealed particularly in the love of male and female, and he was a true lover — and beloved — of his many friends, men and women.

A true Cockney, born in London within the sound of Bow Bells, and essentially self-educated, a mild-looking man who went to work for the Oxford University Press in its London offices as a reader and editor, he burst on the world in the early 30s with publication of his novel, *The Place of the Lion*.

This, the first success of his seven novels, brought about his friendship with the Oxford don C. S. Lewis and his circle of associates, the Inklings. When WW II necessitated Oxford Press moving its offices to Oxford, Williams' relationship with Lewis deepened, to the delight of both. His unexpected and untimely death in 1945 saddened many who had never met him, who knew him only through his writings: novels, poems, ecclesiastical dramas, religious and theological commentaries, and literary critiques.

His insights, theological and literary, meant that his books and commentaries

transcended the seeming limitations of his background, while his understanding of the human condition, his insights into the hearts, minds, and souls of his fellows, carried his novels and plays to heights that transported his small but growing body of fervent admirers. His writing style is unusual and convoluted, and the matter of his writing so densely packed with allusions, archetypal and literary, that his works are both baffling and infinitely rich.

His influence far exceeded what might have been expected of one who (like T.S. Eliot) remained tied to his nine-to-five job as long as he lived, who was able to study and write only in the intervals of leisure permitted to salaried office workers.

He influenced Dorothy L. Sayers, the mystery writer, creator of Lord Peter Wimsey, and herself a gifted lay theologian, who was so moved by his analysis of Dante's genius in *The Figure of Beatrice* that she read and translated for Penguin Books *The Divine Comedy*. Her style of translation, with the foreword and footnotes she wrote, made this one of the outstanding versions in this century.

C. S. Lewis discounted *influence*, as such, upon the writings one of the other, but some interesting parallels in their works spring immediately to mind. During the war years, while Williams was in residence in the university city, he met frequently with Lewis and the Inklings in the "Bird and Baby" pub (known to the rest of Oxford as the Eagle and Child) or in Lewis' rooms at Magdalen College.

The Inklings were a group of men who

met regularly once or twice a week for a number years, centering essentially around Lewis with his great gift for friendship. A diverse group comprised the Inklings: of the Oxford faculty J.R.R. Tolkien (*The Hobbit* and the Ring trilogy); Colin Hardie, Fellow in Classics at Magdalen; Hugo Dyson and Lord David Cecil, former Lewis students, later colleagues; "Jack" Lewis' brother, Major Warren H. Lewis; his lawyer, Owen Barfield; and his personal physician, R.E. Howard. Also, Tolkien's son Christopher, and other undergraduates and friends. "Membership" — the term itself misleading inasmuch as it was never more than a coming together of men who had things in common and who enjoyed one another's company — membership fluctuated considerably from week to week and year to year.

Good companionship and good drink, masculine fellowship and conversation, and shared interest in one another's work, comprised the "business" of the meetings. Those who wrote, read aloud to one another for comment and evaluation of their current "work in progress." Imagine the richness of the offerings: Lewis reading aloud *Perelandra* as it unfolded, Williams reading *All Hallows Eve* (Jack and Warnie noting occasionally that it had been a good Inklings tonight; Williams read something which was well received and less obscure than usual); Tolkien giving them the current chapter of *The Lord of the Rings*, being sent chapter by chapter to his son serving with Montgomery's tank forces in North Africa. (They had to be very careful in criticizing Tolkien; he tore the stuff up and started over if anyone com-

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Doreen Anderson Wood, Ph.D., teaches Humanities at Tulsa Junior College. She is a lecturer-consultant on C. S. Lewis, Charles Williams, and the other Oxford Christians.





Charles Williams

mented adversely. Another entire "trilogy" may have been thus lost!)

*All Hallows' Eve*, Williams' last novel (1945), opens with an incredibly moving portrait of an eerily silent London, the city Williams loved. Readers familiar with Lewis' *The Great Divorce* are struck by the similarity to its opening passage, with a solitary figure walking the deserted, silent streets. In both books, it takes some time before the character realizes — with a thrill of horror — that *Death* is the explanation of the silence. Williams' protagonist, Lester Furnival, realizes with a shock that she is dead; she and another girl have just been killed by a plane crashing on them as they meet near Westminster Bridge. *The Great Divorce*, cast in the form of a medieval dream-vision, finds the *persona* Lewis joining a bus bound for Heaven and learning with a shock that his companions are dead and he must be also.

### Image of the City

The City — London as its earthly prototype, *The Revelation* and Augustine's *City of God* as its heavenly exemplars — was one of Williams' consuming ideas. Its image occupied much of his thought, and in many essays he developed this picture: the image of the city. He speaks of "images, making altogether one

greater image, [showing] the City both ideally and actually (and even historically), in schism and in concord, as in heaven and as on earth," in *The Image of the City and Other Essays* (Oxford, 1958, p. 92). In this book, his former student Anne Ridler drew together these and other essays.

Many of those she collected deal with the concept for which Williams may be best known, the doctrine which springs to the minds of thousands when the name of Williams is mentioned: the "Way of Exchange," of "bearing one another's burdens." Williams builds on an Augustinian understanding of eternity to illustrate this in his novels. In the "infinite contemporaneity which is eternity," to quote Mary McDermott Shideler, in her book *Charles Williams*, all "present" moments "co-inhere" (p. 18). This "present" in which I find myself is occurring simultaneously with the "present" of one who lived a thousand years ago. Thus in *Descent into Hell* (1937), the central character Pauline can meet her ancestor who was burned at the stake four hundred years before — can meet him and "bear his burdens" — can take on herself (through the agency of her *doppelgänger*; her double) his fear of torture and his pain in the fire. Because she bears fear and pain for him, he is able to die as a willing martyr for the faith, freed of the sin of recantation.

This kind of love, substituted love, was central to Williams' beliefs. He understood it to be the reality which, although little known or comprehended, made the Gospel truths live in the lives of all humanity. His friend Lewis, accepting and submitting to the doctrine of substituted love, was able to take on himself the pain of his wife's cancer, freeing her for a time to regain her strength and deal again with the disease, as Lewis recounted to several friends. Like many abstruse theological truths and ideas, substituted love and co-inherence are best explained in imaginative forms: in the novels or in poetry. Williams was able to make these and other subtle understandings live through his writings.

### Personal Gift

His gift of love was a personal one, expressed in daily living as well as in writing. He had grown up in an atmosphere of warmth and respect between parents, sister, and himself, despite vicissitudes of finances and health. His father was his confidant, one person he could consult for criticism and evaluation of his early writings. His marriage to the beautiful "pre-Raphaelite" whom he nicknamed "Michal" (after Saul's daughter who mocked at David, because she had taunted him), brought him both happiness and frustration, although domestic stability meant much to him. He had a passionate affair with another staffer at Amen House, Oxford's Lon-

don office; his poetry to "Celia" reveals the depth of his feelings. When she renounced him, he never really got over it.

At the publishing firm, in Oxford, and in the Working Men's College programs in London where he was deeply involved as a teacher and lecturer, Williams touched many lives with the power of his love. Both men and women valued immensely the concern he exhibited for them, the true and deep giving of self he invested in them. Young women, especially, on whom he exerted a profound attraction and whose respect, admiration, and friendship was rich and exciting to him, flocked around him. A cult group, "Companions of the Co-Inherence," formed among his followers. He developed the understanding of "Romantic Theology," an expression of the Christian vision of God's relationship to his people as that of the husband to the wife in every marital aspect, including sexual, which accurately portrayed much of his philosophy.

### Paradoxical Personality

Williams was, as many great men are, a paradoxical personality; his attractiveness of manner and spontaneity of wit cloaked a dark, sad and lonely interior. Although Lewis admired him extravagantly, not all the Inklings loved and respected him so much; his friendships rode on Lewis' championship. Yet he had a quality of seeing value in people they could not see themselves. Several Inklings and others have been quoted as saying that in Williams' presence they appeared as better, wiser, wittier men than they knew themselves to be.

Williams considered his poetry the great achievement of his life. He wrote a great deal of poetry, much of it published in magazines and papers. He was particularly interested in the "matter of Britain," the Arthurian story. His two complex and difficult Arthurian poems, *Taliessin Through Logres* and *The Region of the Summer Stars*, were not well received until after his death, when Lewis sorted and edited them. Because the portrait was incomplete, Lewis presented an introduction and explanation for the work, calling it *Arthurian Torso*.

Williams' theological writings have been widely hailed. *The Descent of the Dove: A Short History of the Holy Spirit in the Church* was called by one reviewer, a "great and lucent book [which] shakes basic historical ideas." *He Came Down from Heaven* and *The Forgiveness of Sins* have become classics.

But it is Williams' novels by which he is best known to most of us. They almost defy classification; "supernatural thrillers" describes them best. Their realism is a realism of the mind, that most of us recognize with a shock as something we have experienced or dreamed or thought that we dreamed: not quite remembered

and not really anything we want to remember. They are supernatural in that many things are not what they seem; the life of the mind is at the center. And Love, He who is Love, is the center. Williams is able to show love in many forms and many manifestations, and his characters all (or almost all) live happily ever after because in the fulness of God's love, Lester and Richard, Chloe, the Archdeacon, Tamaris, Pauline and Peter, each of the actors in the dramas, develops toward the perfect real self God sees.

Williams has enjoyed an increasing corps of devoted followers since his novels began appearing during the 30s. The definitive biography has probably not been written, but some excellent studies now exist. Mary McDermott Shideler, who wrote *The Theology of Romantic Love* (Eerdmans, 1962), dealing with his belief-system, authored Eerdmans' Williams volume in "Contemporary Writers in Christian Perspective" (1966). Humphrey Carpenter's *The Inklings* (1979) concentrated largely on Williams. "The Twain English Authors Series" volume on Williams, by Agnes Sibley, was published in 1982. Nineteen eighty three saw two works on Williams, both published by Oxford Press: *Charles Williams: An Exploration of His Life and Work*, by Alice Hadfield, and *The Novels of Charles Williams*, by Thomas Howard. In 1985, Kathleen Spencer's *Charles Williams* was reprinted by Borgo Press.

To begin to know Charles Williams and the love he revealed, the best place to start, aside from his own works, may still be the book that appeared in 1947, soon after his death: *Essays Presented to Charles Williams*, edited by C. S. Lewis (Eerdmans). It was originally planned as a *Festschrift* to honor him, but Lewis tells us, "Death forestalled us; we now offer as a memorial what had been devised as a greeting." In the preface, Lewis presents an excellent summary of who Charles Williams was, and what he did. And, even more valuable, he shows us the man who was his friend, whose gift for the form of love that is friendship shaped an understanding of what that love can be. Lewis sums up Williams' impact by describing the day he died: the unexpectedness of the news of his death and the feeling he then had of meeting him everywhere he went, as the disciples must have felt after Our Lord's ascension. Lewis concludes, "No event has so corroborated my faith in the next world as Williams did simply by dying. When the idea of death and the idea of Williams thus met in my mind, it was the idea of death that was changed" (p. xiv).

Devout churchman, witty and eloquent talker, friend to men and women, poet and writer for all ages: through Charles Williams Love shines out to guide and edify us all.

## Suggestions for Christmas Giving



By the BOOK EDITOR

*Among the many fine books recommended by our reviewers in the past months, we suggest the following recently published works as particularly suitable for Christmas. Recommendations in this issue should also be considered.*

### Autobiography and Biography

**DAVID PENDLETON OAKERHATER: God's Warrior.** By Lois Clark. Episcopal Diocese of Oklahoma (Box 1098, Oklahoma City, Okla. 73101). Pp. 17. \$2.95, plus \$.75 postage and handling (prepaid) paper.

Attractive and colorful booklet on saintly Indian deacon.

**GOD'S FOOL: The Life and Times of St. Francis of Assisi.** By Julien Green. Harper & Row. Pp. 273. \$16.95.

Charming account of beloved saint.

**THE LIFE AND TIMES OF MISS JANE MARPLE.** By Anne Hart. Dodd, Mead. Pp. x and 161. \$13.95.

A fun book about the pious but fictional spinster who is a master sleuth in many Agatha Christie stories.

**LOVE IN JACOB'S TENT.** By Clara Buley. A-R Editions, Inc. (315 W. Gorham St., Madison, Wis. 53703). Pp. 200. \$9.95 (plus \$2.50 postage and handling), paper.

A loving account of a clergy family a generation ago.

**MARGARET MEAD: A Life.** By Jane Howard. Simon and Schuster. Pp. 527. \$19.95; Fawcett paperback, \$4.95.

Biography of renowned anthropologist and feisty Episcopalian.

**UNFINISHED AGENDA: An Autobiography.** By Lesslie Newbigin. Eerdmans. Pp. vii and 264. \$11.95 paper.

The unusual life of the gifted missionary who became a bishop of the Church of South India.

### Spiritual Life

**BEGINNING TO PRAY IN OLD AGE.** By Susan Coupland. Cowley. Pp. 80. \$6.95 paper.

It is never too late or too soon to start.

**BEFORE THE ENDING OF THE DAY.** By Norman Pittenger. Morehouse-Barlow. Pp. 106. \$5.95 paper.

Charming testimony of faith by aged Episcopal writer.

**A DAZZLING DARKNESS: An Anthology of Western Mysticism.** Edited by Patrick Grant. Eerdmans. Pp. 366. \$9.95 paper.

Helpful selections from 90 mystics, most of them orthodox Christians, with commentary.

**ENGLISH SPIRITUALITY.** By Martin Thornton. Cowley (980 Memorial Dr., Cambridge, Mass. 02138). Pp. xxi and 330. \$11.95 paper.

A modern Anglican classic is back in print.

**IN SEARCH OF THE SPIRIT: A Primer.** By Mary McDermott Shideler. Ballantine/Epiphany. Pp. 255. \$11.95

Record of her own spiritual journey by Charles Williams scholar.

**THE MAGNIFICENT PROMISE.** By

**Helen Smith Shoemaker.** Abingdon. Pp. 112. \$6.95 paper.

Beloved founder of Anglican Fellowship of Prayer writes again on prayer.

**SOUL MAKING: The Desert Way of Spirituality.** By Alan Jones. Harper & Row. Pp. xxx and 222. \$14.95.

The Dean of San Francisco writes of the spiritual journey.

## History

**BEYOND THE HORIZON: Frontiers for Mission.** Edited by Charles R. Henery. Forward Movement. Pp. 143. \$4.30 paper.

Outstanding essayists discuss past and future of Episcopal missionary activity.

**THE OXFORD DICTIONARY OF POPES.** By J.N.D. Kelly. Oxford University Press. Pp. xiv and 347. \$24.95.

A historical reference book by noted Oxford scholar that is also fascinating and entertaining reading.

**PILGRIMS IN THEIR OWN LAND: 500 Years of Religion in America.** By Martin E. Marty. Little, Brown. Pp. 500. \$7.95 paper.

The ever-engaging Dr. Marty here offers a major work on American religious history.

## Essays and Criticism

**CHURCHES ON THE WRONG ROAD.** Edited by Stanley Atkins and Theodore McConnell. Regnery Gateway. Pp. 270. \$7.95 paper.

The social involvement of mainline churches is analyzed and criticized by a powerful panel of essayists, most of them Anglican (e.g. Edmond Fuller, Canon Edward West, Madeleine L'Engle).

**GRAVITY AND GRACE: Reflections and Provocations.** By Joseph Sittler. Edited by Linda-Marie Delloff; foreword by Martin E. Marty. Augsburg. Pp. 127. \$5.95 paper.

Challenging essays by the beloved Lutheran theologian who is one of the true

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## To Our Readers:

We hope you find the book reviews in the magazine interesting and helpful. However, books reviewed in TLC are not for sale through this magazine. Please contact one of the church bookstores or your local bookseller to order your selection(s).

sages of American Christianity.

**HABITS OF THE HEART: Individualism and Commitment in American Life.** By Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swindler and Steven M. Tripton. University of California Press. Pp. 336. \$16.95.

Widely praised analysis of the American spirit.

**IN SEARCH OF SELF: Life, Death and Walker Percy.** By Jerome Taylor. Cowley, Pp. 174. \$7.95 paper.

An Episcopal writer analyzes religious factors in the fascinating world of southern novelist Walker Percy.

**A SONG OF CREATION: Selections from the First Article.** By H. Boone Porter. Cowley/Forward Movement. Pp. xi and 131. \$6.95 paper.

Selected essays which have appeared in this magazine during the past nine years.

**SYMBOLISM, THE SACRED, AND THE ARTS.** By Mircea Eliade. Diane Apostolos-Cappadona, edit. Crossroad. Pp. xxi and 185. \$18.95.

Essays by the recently deceased brilliant historian of religion, dealing with the fine arts and related topics.

**WOLFGANG AMADEUS MOZART.** By Karl Barth. Eerdmans. Pp. 60. \$3.95 paper.

Four charming essays by the great theologian on the great musician, with foreword by John Updike.

## Church, Bible, and Worship

**THE DIVINE FORMULA: A Book for Worshipers, Preachers and Musicians and All who Celebrate the Mysteries.** By Erik Routley; foreword by Daniel Jenkins. Prestige Publications (P.O. Box 2157, Princeton, N.J. 08540). Pp. 166. \$11.95 paper.

Church musicians, clergy, and thoughtful worshipers will welcome this posthumous book by a great contemporary hymnwriter.

**HYMNBOOK 1982.** Church Hymnal Corporation. \$12.95.

This edition of *Hymnal 1982* is specially designed for home and out-of-church use; service music not included, but alternative instrumental accompaniment is provided for.

**THE NEW JERUSALEM BIBLE.** By Henry Wansbrough, general editor. Doubleday. Pp. xvi and 2108 plus index and maps. \$24.95.

A significant new edition of the widely

acclaimed modern Roman Catholic translation.

**STOLE PATTERNS: Counted Cross Stitch.** By Jeff Wedge. Morehouse-Barlow. Pp. 82. \$8.95 paper.

Novices in the art of church needlework will find this very helpful.

**WOMAN FIRST AMONG THE FAITHFUL.** By Francis J. Moloney, SDB. Ave Maria Press. Pp. 127. \$4.95 paper.

Illuminating non-abrasive book on St. Mary and other women in the New Testament.

## Theology and Christian Faith

**CHRISTIANITY: The True Humanism.** By J.I. Packer and Thomas Howard. Word. Pp. 242. \$9.95.

Forceful presentation of distinguished evangelicals (one Anglican, one Roman Catholic).

**THE ETERNAL YOU.** By Carroll E. Simcox. Crossroads. Pp. 120. \$8.95 paper.

Intuitions of eternal life and spiritual truth are perceptively explored.

**EVANGELICALS ON THE CANTERBURY TRAIL: Why Evangelicals Are Attracted to the Liturgical Church.** By Robert E. Webber. Word. Pp. 174. \$12.95.

Wheaton College Professor Webber writes forcefully about the path to Anglicanism on which he and some of his friends became pilgrims.

**THE FIRST THEOLOGIANS.** By Charles W. Lowery. Regnery Gateway. Pp. 443. \$7.95 paper.

A mature statement of the historic faith by a veteran theologian of our church.

**THE GOSPEL CONSPIRACY IN THE EPISCOPAL CHURCH.** By Michael Marshall. Morehouse-Barlow. Pp. xii and 151. \$6.95 paper.

An attractive presentation of the faith by the eloquent Bishop Marshall.

**MERE CHRISTIANITY.** By C.S. Lewis. Collier/Macmillan. Pp. 180. \$4.95 paper.

This classic is in print again.

**A SHORT HISTORY OF CHRISTIAN THOUGHT.** By Linwood Urban. Oxford University Press. Pp. xv and 319. \$29.95.

A learned and (for this subject) conveniently brief study by Episcopal priest and scholar.

# EDITORIALS

## The King at Year's End

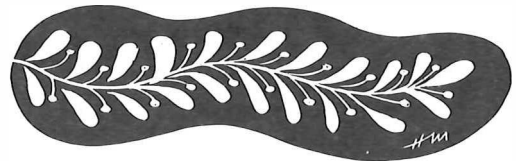
**T**he Last Sunday after Pentecost, signaling the end of our Church Year, and Thanksgiving Day, marking the end of the natural and agricultural year, come at about the same time. Together they indicate that an annual chapter in our lives has come to its close. Has it been a good year?

For most of us the answer is probably mixed — good in some ways, bad in others, medium in still other respects. Let us learn from our mistakes if we can and try, by the grace of God, to do better in the future.

This last Sunday of our ecclesiastical year, the Sunday before Advent, is widely known as the Feast of Christ the King. The Epistle for this day this year holds before us the vision of the preeminence of Jesus Christ as the incarnation of the Second Person of the eternal Trinity: he is the first-born of all creation, the head of the body, the church, and the first-born from the dead (Colossians 1:15-18). With such a one as the Ruler of our lives, the question of whether or not we reckon ourselves to have had a good year is put into a more modest perspective. Faithfulness to him is what counts.

## Christmas Gifts and Books

**G**etting ready is something you do beforehand. We do not believe in pushing the celebration of Christmas up into late November, but getting ready for Christmas, preparing for it, is something to be started well in advance. One can do better if one plans ahead. Christmas is more fun if we don't have to buy all of our



presents in a terrible rush at the last moment. Christmas is more the spiritual festival it is meant to be if all of our energies are not devoted to a last minute scramble. We hope this Christmas Book and Gift Number will help our readers to choose some presents well in advance and to have a better Christmas when the 25th of December finally arrives.

# Christmas Begins with Thanksgiving?

By SALLY CAMPBELL

**N**owadays the Christmas season seems to begin with Thanksgiving. I know that some of us find that upsetting, because we feel we are being urged to hurry up and get out there, spending our money freely in buying great numbers of things as presents. Sometimes this is thought to evidence an unchristian emphasis on materialism, and its grappling evils. Allow me to offer a few thoughts about this.

It might not be bad to remember that Christianity, unlike some other religions, is unavoidably and inescapably involved with materialism, at its deepest core. God is a very thing-y Person, you know; otherwise he wouldn't have bothered to create thing-y things. No one ever said he had to make anything "physical" at all; truly. He could have just gone on

being the purely spiritual being he is, sitting up there on his purely spiritual throne, surrounded by purely spiritual cherubim and seraphim singing purely spiritual songs in his purely spiritual ear. But no; he liked the idea of Things, and here we all are. Which is, basically, a reason for being glad, not sad.

Frankly, I love to buy things. I love even to go into stores and not buy — just look at — things. What men and women think up to make, the great outpouring of creativity, inventiveness, the wonderful exhibition of flourishing personality expressed in thousands and thousands of different ways, is a cause for awe. This is mankind imitating God doing what he loves to do — to create. When we buy, we are saying "It is good."

You've heard it many times before, but it's worth repeating: a present given to someone else is in a very real sense a sacramental proving of the relationship you have with that person. It's a wordless way of saying "I love you," or even

just "I admire you," or even — perhaps it is a business acquaintance — "See: we do business together." Of course, there are excesses, perhaps a present here and there given out of obligation, not fondness; but the principle of the activity is above reproach. It is genuinely Christian, a sacramental act, to give a present to someone else; something we can take great pleasure in.

So perhaps this Thanksgiving, instead of being irritated by how "they" are taking Christ out of Christmas (how can anyone do that anyway, I wonder?) let us give thanks for God's gift to us of physicalness, and enter with joy into the Christmas spirit.

To be able to buy, to be able to make, to be able to give, is a privilege we don't have to abuse, and one can thoroughly enjoy.

Let Christmas begin with thanksgiving indeed — small tee as well as large tee — and the sooner the better. See you shopping!

---

*Sally Campbell, a frequent contributor to THE LIVING CHURCH, resides in Cold Spring Harbor, N. Y.*

## BOOKS

*Continued from page 6*

what can be said about the saint, from the only sources of any value, St. Patrick's two exiguous and poorly-written literary remains. The result is inevitably disappointing in quantity; some hoary hypotheses are demolished, some fresh possibilities explored, but we still have very little hard information. A few valuable insights do emerge, however, the most interesting being Thompson's stress on Patrick's originality in using his episcopal order as a jumping-off point for missionary activity: "no one had used a catholic bishopric as he did" (p. 83).

The book is firmly grounded in sound scholarship, as laid out conveniently in the succinct footnotes. The general tone is light-hearted, but there are frequent lapses into a kind of schoolboy facetiousness and pointless verbosity; some rigorous editing would have been all to the good. On the whole, though, this is now the best introduction to "the Patrician problem." One would hope that this could introduce St. Patrick himself, but that is just not possible. The historiographical difficulty is very likely insurmountable; the historic figure himself will probably always remain shrouded in the mists of blarney.

(The Rev.) RICHARD W. PFAFF  
Professor of History  
University of North Carolina,  
Chapel Hill  
Chapel Hill, N.C.

### L'Engle's Tales Continue

**MANY WATERS.** By Madeleine L'Engle. Farrar Straus Giroux. Pp. 310. \$12.95.

*Many Waters*, part of the author's Kairos series, is a fictional account of the flood story in the Bible. In this story we follow the adventures of Sandy and Dennys Murray. The teenage twins are transported back to Old Testament times after entering their parents' laboratory and casually tinkering with their father's computer. They arrive on a great desert and are surrounded by scorching heat. They set out in search of shade and eventually meet up with a small man named Japheth. He is friendly and offers to take them to his grandfather Lemech's tent for cover. They become ill after so much exposure to the sun and are nursed back to health by Lemech and other members of Japheth's family.

Their new surroundings are populated by unusual animals, seraphim, and nephilim. Before long, Dennys and Sandy perceive the parallels between the family they are with and Noah's family in the Bible. Eventually Japheth's father, Noah, receives the divine communication and the twins help to construct the ark. One of the seraphim helps them to

leave before the flood, and they arrive safely back in the 20th century.

During the course of the story, the young reader learns about the personality and attributes of the people whose progeny allegedly repopulate the earth. By going back in time with Sandy and Dennys, the reader can reexamine the meaning of the flood story, its current significance, and an understanding of human nature.

C.H.P.

### For Young People

**THE FAMILY BOOK OF BIBLE STORIES.** By John Britt Donovan. Morehouse-Barlow. Pp. x and 126. \$8.95 paper.

The contents of this large format book are divided into three parts. Part I, God Cares for Us; Part II, Because of His Care God Sent Jesus to be Our Savior; Part III, Walk with Jesus in Faith and Love.

Special stories from the Bible are chosen for each category. Then they are accompanied by an outline of the story and some have an introductory note as to how the story can relate to children's lives. They are written in clear easily understood words. At the ending of each story there is an appropriate prayer that sums up the meaning of the story. Numerous dramatic engravings by the famous 19th century illustrator, Gustave Doré, enhance the stories.

The introduction is helpful for parents and Sunday school teachers, but older children can read and enjoy this book independently. It will make an attractive Christmas gift as well as a useful addition to a parish library.

VIOLET M. PORTER  
Hartford, Wis.

### A Master Preacher

**GO INTO THE CITY: Sermons for a Strenuous Age.** By John Compton Leffler. Madrona. Pp. xxv and 261. \$15.95.

"...doubt plays a very important part in the achievement of Christian faith. It may not be faith's twin, but it certainly can be faith's servant and without it, faith cannot be what is must be" (p. 48). With deceptively simple vocabulary and construction the master weaves a web snaring both the seeker and the unwary. He has been doing so for some 60 years and shows no sign that he is ready to quit.

Why should he? About 24 years ago the Very Rev. John Leffler, the dean of Olympia (beginning in the time of the late bishop, Stephen Bayne) looked up from the pavement and found himself alive, if hurting, after being struck by a vehicle while crossing the street. Maybe the good Lord has more for me to do, he thought. Indeed he did. During and after his recovery John Leffler's ministry of preaching continued to expand. The congregation of St. Mark's Cathedral grew, and to his regular radio preaching to the Seattle community he added a variety of television shows, including a regular celebration of the Holy Eucharist.

An engaging personality, good voice, sense of humor and natural story telling skills are all bonuses for this ministry. But chiefly he shares himself and his faith, with people he cares about. That is what this book presents. Perhaps without knowing John Leffler it will not seem remarkable; simply a collection of very good sermons. But to those who do know him, who recognize in these words his own struggles with physical impairment, crushed pride, ecclesiastical and personal conflicts, doubts; with all those

### A Poem on Thanksgiving for My Mother

The autumn rains are with us now, and I  
Recall the shadows of the leaves at home  
Upon my walls, like fingers on a keyboard.  
How often you would come to me in darkness,

Telling me that all was well with you.  
You said that God had planned the universe  
Deliberately as a master craftsman,  
And I believed in everything you said.

Over our heads the invisible clouds parted  
Like silk, and left us with the rain alone.  
So many times in my life I have suffered the doubts  
Of an unbeliever, thinking there was no Heaven.

But tonight with anguish hammering at my soul,  
I thought of you, and saw your pain rinsed clean.

David Knox Fauver

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revolution, more than one religious fundamentalist. The ayatollah is that in each of us, including Mike Kennedy, which declares: I have the truth; my way of living it out is divinely ordained; this truth (as I preach it) is nonnegotiable; touch me and you touch the temple/cathedral of the god I worship and obey.

Three years ago, when I had begun a term as national chairperson of the Episcopal Peace Fellowship, Mike Kennedy and I first met to talk about what we both called his "problems with the peace movement." In particular he had seen some of what the freeze movement was doing, and for him it was an ayatollah in action again. Some of his criticisms of church, government and peace movement alike may seem harsh. But the basis for all of them, as well as for his suggestions on how to improve matters, is that we must listen to and try to understand others and the systems within which others work and live and make decisions. This does not mean that agreement is necessary or even possible. It does mean that dialogue is vital.

I found it harder to read this book than I had expected. I think I know why and that is precisely the reason I recommend it: my own ayatollah and my lesser gods are challenged by Mike Kennedy's story and his reflections on that story. Our ayatollahs are manageable only when we have a grasp of what humility is all about, and that is a lesson which we as individuals and our institutions of both church and state must learn before it is too late.

MARY H. MILLER  
Murrysville, Pa.

### Parable from the Japanese

**THE TINY SHEEP.** Original story by Takeshi Sakuma. Judson. Illus. by Bunshu Iguchi. Pages not numbered. \$9.95.

Matthew 18, verse 12, the Parable of the Lost Sheep, is the inspiration for the theme of this small book. It is written for young children ages four to seven. The story, originally written in Japanese, is told in short grouped sentences geared to the attention span of young children who often want to turn another page. They are easily understood if they are read aloud by someone to a child or if the child can read them.

The color illustrations that accompany the text on each page are charming. The figures of "Teeny," the strayed sheep, "Blackie," the crow, the shepherd and then on the last page that of our Lord, are tastefully drawn. Their tale is so told that a child can readily conclude the meaning of the verse in Matthew and will identify our Lord as the Shepherd who always cares for him or her. A wonderful Christmas present for a home or an addition to a library.

VIOLET M. PORTER  
Hartford, Wis.

# CLASSIFIED

## BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

## CHRISTMAS PAGEANT

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## ORGANIZATIONS

DO YOU WANT "non-sexist" language in our Prayer Book? If not, communicate with The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610.

EPISCOPAL CHURCH PLANTERS, missionaries, new church start-ups are forming an educational network of support and information. Please send name and description of ministry to: Episcopal Church Planters, P.O. Box 863445, Plano, Texas 75086.

## POSITIONS OFFERED

WANTED: RETIRED CLERGY, part-time only, for small missions in the great Central valley of California and Sierra foothills. Interested? Call or write the Bishop of San Joaquin.

ANGLO-CATHOLIC rector sought for St. Michael and All Angels Parish, Tucson, Ariz.; full Western Rite, daily Mass and daily Offices; full-time music program, parochial school; long tradition of Catholic social action; no compromises in liturgy, theology or social stance. Contact the Vestry, St. Michael's Church, 500 N. Wilmot Rd., Tucson, Ariz. 85711.

WANTED: A full-time person to administer a new program funded by a permanent endowment to provide supplementary services to elderly Episcopalians in Schuylkill County, Pa. Experience, initiative, and administrative ability most important. Salary commensurate with training and experience. Address inquiries before November 30th to: The Rector, Trinity Episcopal Church, 2nd St. @ Howard Ave., Pottsville, Pa. 17901.

# PEOPLE and places

## Appointments

The Rev. Joseph Trimble is interim rector at All Saints', Bay Head, N.J.

The Rev. Michael I. Wheeler is rector of the Church of the Ascension, Pacific and Kentucky Aves., Atlantic City, N.J. 08404.

## Degrees Conferred

At its annual fall convocation on October 22, the Virginia Theological Seminary awarded the honorary degree, Doctor of Divinity, to the Rt. Rev. Allen Lyman Bartlett, Jr., Bishop Coadjutor of Pennsylvania, and the Rt. Rev. David Elliot Johnson, Bishop Coadjutor of Massachusetts.

## Changes of Address

The Rev. Charles N. Arlin may now be addressed at 20 Fairfield Rd., Greenwich, Conn. 06830.

The Rev. Fred Borsch wishes all mail sent to 17 Ivy Lane, Princeton, N.J. 08540.

The Rev. Christopher Connell and the Rev. Susan Connell now reside at 2372 Holly Hill Rd., Lakehurst, N.J. 08733.

The Rev. John R. Francis is now at 208 Kings Highway, Swedesboro, N.J. 08085.

Grace Church, Elizabeth, N.J. requests all mail sent to Box 201, Elizabeth, N.J. 07206.

The Rev. Ninon N. Hutchinson may be addressed at the Community of the Holy Spirit, 621 W. 113th St., New York, N.Y. 10025.

The Rev. Mary Peterson Johnson may be addressed at 101 Smithfield Court, Millington, N.J. 07946.

The Rev. John S. Keller is now at 1761 T St., N.W., Washington, D.C. 20009.

## Deaths

The Rev. Roscoe T. Foust, retired priest of the Diocese of New York, died at the age of 85 on October 10.

Fr. Foust attended Harvard and Hobart Colleges; he received his B.A. from Hobart, and Kenyon College awarded him the Doctor of Divinity degree in 1948. He served parishes in Long Island and New Jersey and was dean of Nativity Cathedral, Bethlehem, Pa., from 1937 to 1945. In 1945 he became rector of the Church of the Ascension in New York City and was there until 1953, resigning to become a chaplain in the New York Seaman's Institute. Fr. Foust served on a number of national commissions and from 1947 to 1951 was the editor of *The Witness*. A memorial service was held on October 28 at the Cathedral of St. John the Divine, New York City.

The Rev. Donald C. Hagan, since 1974 a non-parochial priest of the Diocese of New York, died on October 8, just one day after his 62nd birthday.

Born in Abbeville, S.C., Fr. Hagan received his B.A. from Erskine College and his S.T.B. from Philadelphia Divinity School in 1952. He was ordained in the Diocese of Maryland and was priest-in-charge of Holy Trinity, Oxford, Md. Later he served in the Diocese of New York at St. Christopher's, Transfiguration, and St. Edward the Martyr in New York City. He was also a chaplain at the men's house of detention in New York City, as well as a worker in the Episcopal Mission Society. Since 1973, Fr. Hagan had worked as a banker.

Wauneta H. Thrumston, wife of the Rev. Richard E. Thrumston (ret.), died on September 28 following surgery after an eight-months illness in Greeley, Colo.

# CLASSIFIED

## POSITIONS OFFERED

THE INNER CITY CHURCHES OF KNOXVILLE, TENN., are looking for an executive director to head an ecumenical Urban Ministry Center devoted to ministering to the poor and homeless. Applicants must have a strong religious background and a demonstrated commitment to the poor. Experience preferred. Salary negotiable. Send resumé and references to: The Rev. Gary D. Jones, Chairman, Search Committee, Knoxville Urban Ministry Center, P.O. Box 153, Knoxville, Tenn. 37901.

YOUTH MINISTER for large, renewed Florida parish, full-time, good salary and benefits. College degree plus experience required. Send resumé to: Fr. Lord, Trinity Episcopal Church, 2338 Granada Ave., Vero Beach, Fla. 32960.

DIOCESAN FIELD COORDINATOR for youth and college ministries needed beginning February 19, 1987. Diocese of South Carolina seeks Episcopalian (clergy or lay) with college degree and 3-5 years training/experience in youth and/or college ministries. Time to be divided 80% youth and 20% college work. Salary commensurate with education/experience. Request complete job description ASAP from: Deputy for Program's Office, P.O. Drawer 2127, Charleston, S.C. 29403. (803) 722-4075.

VOLUNTEER wanted for Christian community in Japan: teach English, perhaps cooking, crafts, summer 1987 at KEEEP (Kiyosato Educational Experiment Project). Call or write: Jeanette Harries, (608) 274-3461, 4310 Nakoma Rd. #4, Madison, Wis. 53711 by December 15.

MUSIC DIRECTOR POSITION: Liturgical organist and choir director. Must be able to work with a variety of instruments and choirs of varying age groups. Must be familiar with traditional and renewal liturgical styles. The Episcopal Church of St. Andrew, St. Andrew's School, Boca Raton, Fla. 33434. (305) 483-8044.

THE EPISCOPAL STUDENT FOUNDATION at the University of Michigan, Ann Arbor, Mich., solicits applications and nominations for the position of chaplain. The chaplain will minister to the university community, principally students. For further information contact: George Coash, c/o Canterbury House, 218 N. Division, Ann Arbor, Mich. 48104. Closing date for the inquiries is December 15, 1986.

## POSITIONS WANTED

PARISH PRIEST returning from overseas missionary post in January seeks new position: 50, married, experienced preacher/pastor/administrator. Parish or institution, rector or assistant. Resumé and/or CDO profile available. Reply Box D-644\*.

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

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# CHURCH DIRECTORY

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**GRACE CATHEDRAL** California and Taylor Sts.  
Sun Eu 8, 9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-Sat 9 & 5:15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs 6, Sat 10; C Thurs 4-5

## WASHINGTON, D.C.

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

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons  
H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05. MP 8:30, EP 5:15 Mon-Fri

## SARASOTA, FLA.

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

## WEST PALM BEACH, FLA.

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

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily EU 7 (ex Wed 12:05, Sat 8). HD 12:05

## BOSTON, MASS.

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

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

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

## MINNEAPOLIS, MINN.

**ST. PAUL'S PARISH** 1917 Logan Ave., So. 55403  
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Sun Worship: 8 & 10 377-1273

## KANSAS CITY, MO.

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

## ST. LOUIS, MO.

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

## OMAHA, NEB.

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

## NEWARK, N.J.

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

## ALBUQUERQUE, N.M.

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

## BROOKLYN, N.Y.

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The Ven. Edward A. Wisbauer, Jr., r  
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily MP 8:30; H Eu 9 & Wed 7:30. Reconcl. of Penitents 6:45 Wed

## NEW YORK, N.Y.

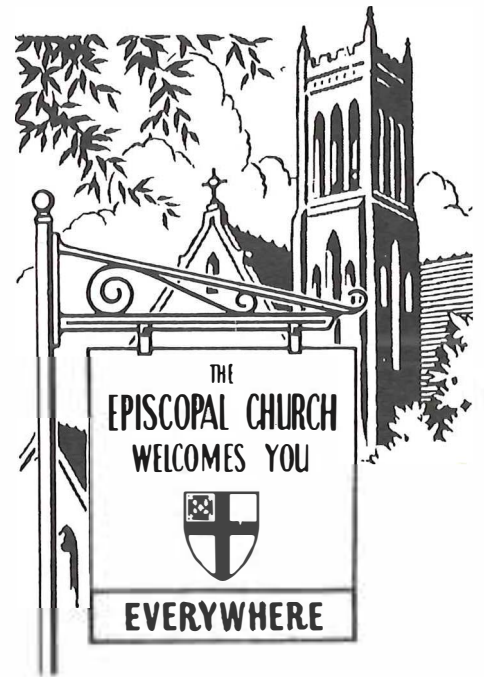
**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

**EPIPHANY** 1393 York Ave. at 74th St.  
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Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

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



## NEW YORK, N.Y. (Cont'd.)

**PARISH OF TRINITY CHURCH**  
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The Rev. Richard L. May, Vicar

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

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

## WATERTOWN, N.Y.

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

## ASHEVILLE, N.C.

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

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Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

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**ALL SAINTS** 5001 Crestline Rd.  
732-1424  
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (Thurs 6:15, Sat 7:30). EP daily 6. H Eu Wed 10

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**SAINT DUNSTAN'S** 6201 University Ave.  
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**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.f.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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