

THE LIVING CHURCH



The Vice President of Guatemala and Mrs. Francisco Villagran chat with the Rev. Miguel Palacios, of the Diocese of Guatemala, after the recent consecration of the Cathedral of St. James the Apostle in Guatemala City. RNS

Presenting . . .
**Rainbow
 Books**

... a series of colorful Bible Story Books for Children

Initial Titles

- I'VE FOUND THE SHEEP**
(The lost sheep)
- THE CROWD IS WAITING**
(The five thousand)
- JESUS IS REALLY ALIVE AGAIN!**
(Easter)
- PAUL THE TRAVELLER**
(St. Paul)

"These colorful little books on Scripture themes . . . are designed to help children understand the Bible stories . . . Parents and teachers will enjoy them, too." — *Religion Teacher's Journal*

"Rainbow Books, for reading or for listening, re-tell Bible stories in simple, understandable terms . . . colorful, illustrated accounts" — *Today's Catholic Teacher*

New Titles

- WHO'S MY FRIEND?**
(The Good Samaritan)
- GOD CARES FOR EVERYBODY EVERYWHERE** (The Prodigal Son)
- THE SHEPHERDS FIND A KING**
(Christmas)
- THE FAMILY THAT WANTED A HOME** (Abraham)
- HOW THE WORLD BEGAN**
(Creation)
- THE BOY IN THE STRIPED COAT**
(Joseph)

" . . . a reason to rejoice . . . an excellent series of children's books . . . Rather than simply retelling the scripture, they capture the essence in understandable terms . . . The illustrations are delightful . . . the strong colors and imaginative portrayals are especially appropriate for the very young" — JedSHARE

Each RAINBOW BOOK — \$1.00

Please send check with order, adding 75¢ postage, to
 MOREHOUSE-BARLOW
 78 Danbury Road
 Wilton, Connecticut 06897



One of the great Christian theologians who encourages us to ponder the mystery of creation is St. Irenaeus of Lyons, to whom we have long planned to devote several installments of this column.

Only a few facts about the life of Irenaeus are known. His name, a Greek name, means "Peaceful," but he lived in turbulent times for the early Christian Church. He was born in the Near East sometime in the first half of the second century, perhaps about 130 A.D. He evidently grew up in or near the ancient city of Smyrna (Izmir in modern Turkey), one of the oldest Christian communities (see Revelation 2:8-11). The bishop there, from whom Irenaeus learned Christianity, was St. Polycarp, who was martyred as a very old man in 156 A.D. We celebrate his feast on February 23. Polycarp, in turn, had been instructed by the aged Apostle John. By this chain of long lives, Irenaeus conveyed into the third century of the Christian era a witness to the Gospel only two generations distant from the apostles of our Lord.

Irenaeus went, possibly as a Christian missionary, to Gaul—the area we now call France—and settled in Lyons, an important city on the river Rhone. Near Eastern Christians had followed this route of commerce up from Marseilles where then, as later, Syrian business people traded. He became a presbyter or priest under Bishop Pothinus. Irenaeus was directed to take letters from Lyons to the Bishop of Rome, protesting against the current heresies and sects which had developed. While he was in Rome in 177 A.D., the government martyred Pothinus and a number of others in Lyons whom we commemorate on June 2.

On returning to Lyons, Irenaeus was chosen as bishop to succeed Pothinus. It is in the next few years that he evidently devoted himself to writing his great theological work, *Against Heresies*. In the following years, he sought, apparently successfully, to persuade the Roman bishop to acquiesce to the fact that the Eastern Churches observed Easter on a different date. He also wrote a short treatise called *The Proof of Apostolic Preaching*. He is believed to have died shortly after 200 A.D. Although he is often referred to as a martyr, we

really know nothing of his death. His feast is on June 28.

Irenaeus based his thought on the Bible and on the rather few other pieces of Christian literature available at the time. Subsequent ancient Christian writers (who are usually called "the Church Fathers") also draw much from Irenaeus and some quoted him extensively. During the next few centuries, his writings were also translated into Latin, Syriac, and Armenian. Still later, during the middle ages he was largely forgotten and his works did not attract attention again until the sixteenth century.

Irenaeus did not consider himself a great writer of literature, but rather as a pastor and missionary among the Celtic people of Gaul who spoke a language related to Welsh and to the Gaelic of Scotland and of Ireland. Using the editorial "we," he thus speaks of himself near the beginning of *Against Heresies*:

You will not expect from us who are resident among the Celts, and are accustomed for the most part to a barbarous language, any art of expression which we did not learn, or any power of exposition which we have not practiced . . . but what is kindly written to you, simply, truthfully, and without affectation, do you kindly accept (A.H., Book I, Preface, 3).

In spite of his sometimes tedious style of writing, Irenaeus is of special interest to me. It is ultimately because of him that this column is written. Having studied him first as a theological student at Berkeley Divinity School 30 years ago, and then having dug deeper into his writings as a graduate student under Fr. Georges Florovsky, the eminent Russian Orthodox theologian, I have found myself permanently molded by this perceptive Christian writer who lived so long ago, but who remains united to us in the communion of saints and in the bonds of the Catholic faith which he so ably expounded.

THE EDITOR

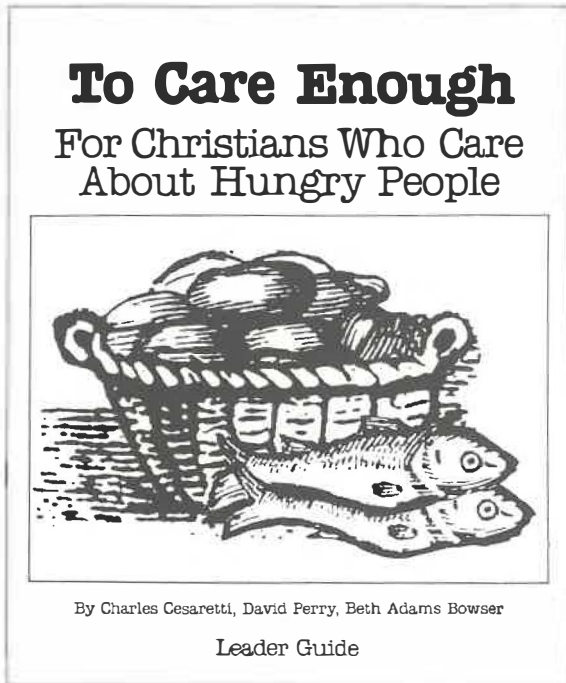
Pauline Prowess

Paul the Apostle
 Is simply colossal;
 The New Testament fairly bristles
 With his Epistles.

Francis C. Lightbourn

TO CARE ENOUGH: For Christians Who Care About Hungry People

A small-group resource kit on ways Christians can share and act upon their concern about world hunger.



Each component contains scriptures, prayers, facts and figures, recipes, stories, disturbing thoughts, hopes, as well as practical suggestions for achieving the group's goals and objectives.

Ideal for Lent

An effective, spiritually involving, practical program that brings groups together for Lenten or other liturgical seasons, such as Advent.

Forms a Caring, Sharing Community

Focuses the energy of the Christian community to form a spiritual, communal sense of concern and commitment within your congregation. Perfect for church discussion meetings, interfaith groups, single or multi-family gatherings, school or youth ministry, or other covenant groups. Especially effective for inter-generational study groups, with activities for children.

Designed for Flexibility

Adapts easily to your own group or parish needs: vacation Bible school, retreats, camps, or conferences. Each group, or its leader, decides how many participants will form the group, how many times the group will meet, the setting in which the group meets, and the local objectives the group chooses to accomplish.

Designed for Simplicity

A careful, thoughtful program, designed with simplicity in mind, reflecting the lifestyle it espouses.

Practical and Positive

Built on a theology of hope. This program engages you, your family, and your community in practical, realistic ways to share resources and do something about world hunger.

Simple to Use

Each resource kit contains:

Leader Guide—with overview of world hunger statistics, available resources, liturgies, scripture readings, and suggestions for group and individual activities.

Color-Coded Components—on Global, National, Community, Household, and Personal involvement. One complete set for each of five participants.

Order Form

Please send _____ resource kits. Each kit contains 16 page leader guide, plus a complete set of materials for five participants. TO CARE ENOUGH: For Christians Who Care About Hungry People \$6.95 each. #2358

Bill to _____

Send to _____

Address _____

Address _____

City, State, Zip _____

City, State, Zip _____

Payment in advance, plus 50¢ minimum handling, must accompany all orders of less than \$10. Minimum handling charge on unpaid orders is \$2.00. Price is subject to change without notice.

 Winston Press 430 Oak Grove Minneapolis, Minnesota 55403

Holy Land Pilgrimage

with

The Rt. Rev. Paul Reeves
Bishop of Georgia



June 11-25

- Pilgrimage to Israel designed especially for Episcopalians
- Eucharist celebrated daily at the holy sites
- Daily prayer and meditations led by Bishop Reeves
- Five-star deluxe hotels
- Expert guide and lecturer licensed by Israeli Ministry of Tourism
- Flying tour of Mt. Sinai
- Three full meals a day

For more information write: "Christian Bridges to Israel," P.O. Box 235; Hinesville, GA 31313

LETTERS

No Anglican Evangelism

"Episcopalians and Evangelism" by Bede Thomas Mudge, OHC [TLC, Dec. 10] contains the statement, "Our [evangelistic] methods must be those of our own ethos . . . and not just those imported from other traditions." Such a statement sounds sectarian because it belittles other Christian traditions. And there are problems with it.

First of all I question whether there is any such thing as a single Anglican "ethos." Rather we might speak of Anglican "ethoi": catholic, evangelical, liberal, conservative, charismatic, and so forth. They vary from diocese to diocese, parish to parish, and even from Episcopalian to Episcopalian.

And, second of all, if there is such a thing as an Anglican "ethos" I think we idolize it too much. Our ethos and heritage is peculiarly Christian. There is nothing peculiarly Anglican. We teach no faith but the Christian faith. We have no ministry, no sacraments, no creeds, not even a spirituality that we can call peculiarly ours. We do not even belong to ourselves. We belong to Christ. We have only what we have received. So should be our evangelism.

Of all traditions, therefore, Anglican Christianity should be the most ecumenical and open to other Christian traditions. And yet we think we must have *Episcopal* cursillos, *Episcopal* Marriage Encounter, *Episcopal* expressions of almost everything, including evangelism.

The Lord is calling his people to be one in him. The last thing we need is to be closed in on ourselves. We do indeed need to do evangelism, but let us not turn Anglican Christianity into another divisive "ism." That would be idolatrous. Let us instead be open to the authentically Christian wherever it comes from. After all: It's an ecumenical age.

(The Rev.) H. SCOTT TONK
St. Stephen's Church

Pittsfield, Mass.

Reconciliation vs. Salt

More salt rubbed into the wound was what Bishop Reus-Froylan's pontification in the "Briefly" column [TLC, Nov. 26] was: he was reported as having said there are "neither doctrinal nor theological reasons" for keeping women out of the priesthood. Every short while or so someone utters the same calumny. Is this whistling in the dark hoping that it will be so, or is it thought that by frequent repetition it will become true? Surely the bishop *et al.* have heard the theological, doctrinal, and traditional bases for opposition to the attempts at

priesting women. Do they not hear those reasons, or do they think that we who hold them will go away if the reasons are ignored? Or is it thought that matters pertaining to the church's orders are simply political and not theological and doctrinal in nature? Whatever the idea behind it, Bishop Reus-Froylan's statement, and others like it, rubs salt in the Episcopal Church's open wound and prevents any healing.

What ever happened to the policy of reconciliation espoused by the bishops? Bishop Reus-Froylan's statement certainly was not one of reconciliation—nor are the proliferation of civil suits and the depositions of faithful priests reconciling acts. But then, perhaps reconciliation is impossible and those who have left our beloved church to form either a new ecclesial entity embodying traditional Anglicanism or else a prospective uniate body are the wiser and the more faithful. But for those of us who remain reconciliation is not a luxury but a necessity. Toward this end perhaps a judicious application should be made of the two final General Rubrics from the Prayer Book's Holy Communion—providing for the informal excommunication or the repelling from Communion of impenitent scandalizers and refusers of reconciliation. I recommend that our Presiding Bishop consider using these provisions at the next meeting of the House of Bishops.

(The Rev.) EDGAR ALAN NUTT
Bellows Falls, Vt.

Preaching Curates

I was dismayed by one line in your otherwise fine editorial on preaching [TLC, Dec. 17].

You said, "Some parishes have a curate or deacon who preaches periodically." I would hope that you would not encourage or designate as desirable a preaching schedule for parish clergy that only allowed for preaching by a curate from time to time.

This is a matter I feel very strongly about. First of all the definition of a priest in the Catechism of the Proposed Book of Common Prayer says in part, "to proclaim the gospel" is his ministry. Secondly it is a great privilege for a priest to preach the word of God, and it is a necessary outlet for him. Thirdly a curate is not a second-rate priest in a parish but should share equally in the duties of a priest, particularly as outlined in the Catechism. Fourth, I had the privilege of serving under a rector who provided me the opportunity to serve equally with him, including preaching, and it has helped me immensely since I have been a rector myself. I had a close friend who was a curate the same time I was, and when he was thrust into a parish by himself, he was lost because he had only preached four times in three and one-

half years. Finally, having experienced to this point three curates, I am convinced that the key to good relations and development of the new priest is the respect that can only come from the full sharing of that parish ministry.

I do hope the custom of restraining the few functions of priestly powers of curates will soon become a thing of the past in our church.

(The Very Rev.) ROBERT A. L'HOMME
St. Paul's Church
Kankakee, Ill.

Shocked Beyond Measure

I was shocked beyond measure by the gratuitous attack made by the Rev. W.H. Aulenbach on the character of Dean John Rodgers and the new seminary which he heads [TLC, Dec. 24].

John Rodgers was a classmate of mine at V.T.S. and I know him to be a man completely devoid of "egotism and vanity." He is a believing Christian and a dedicated and able scholar and represents the finest type of our clergy.

As to the Trinity School for the Ministry, it is apparent that Fr. Aulenbach is unaware of the deep hunger by the faithful for a Gospel-centered ministry that is simply not being met by many graduates of those seminaries which he quite rightly declares "should be closed."

At a time when many catholic-minded clergy and laity have already "voted with their feet," it is incredible that he seems determined to force out the Evangelicals as well.

It is a sad commentary on the state of our church today that a seminary devoted to the teaching of God's revealed word should be clobbered with such pejoratives as "dissenter" and "fundamentalist." In the sense used in Fr. Aulenbach's letter they become badges of honor.

(The Rev.) WILLIAM S. REISMAN
St. Philip's Church in the Highlands
Garrison, N.Y.

Marrying and Being Married

In the article regarding the diaconate in the Diocese of Central Florida [TLC, Nov. 26] it states that these new deacons can perform certain functions, one of which is that they may "marry," though it later states that they cannot "bless."

The service in the BCP is called the "Solemnization of Matrimony" which means the making solemn or *blessing* of a marriage.

No minister, whether bishop, priest, or deacon can marry anyone except he marries a wife to himself. He is authorized to hear the vows which the man and the woman make to each other. They marry each other—"I, John, take thee, Mary"—"I, Mary, take thee, John." Thus the officiant witnesses and makes

Continued on page 15

THE LIVING CHURCH

Volume 178 Established 1878 Number 3

An independent weekly record of the news of the Church and the views of Episcopalians.

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

Board of Directors

Robert L. Hall, Milwaukee, president; the Rev. Dudley J. Stroup, Tryon, N.C., vice-president; the Rev. Kenneth Trueman, Wauwatosa, Wis., secretary; Warren J. Debus, Wauwatosa, Wis., treasurer; Miss Augusta Roddis, Marshfield, Wis.; the Rev. Robert L. Howell, Chicago; Jackson Bruce, Jr., Milwaukee.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Very Rev. C. Cabell Tennis, Seattle; the Rev. C. E. Berger, Chevy Chase, Md.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Sarasota, Fla.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. George C. L. Ross, Berkeley, Calif.; the Rev. Robert Shackles, Muskegon, Mich.; the Rev. Dudley J. Stroup; the Rev. Murray Trelease, Milwaukee; the Rev. Kenneth Trueman; the Rev. Paul D. Urbano, Phoenix, Ariz.; William W. Baker, Prairie Village, Kan.; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstiek, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; William L. McCowan, Milwaukee; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis; Frank J. Starzel, Denver; William J. Wainwright, Milwaukee.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager

DEPARTMENTS

Books	13
Editorials	12
The First Article	2
Letters	4
News	6

FEATURES

The Week of Prayer for Christian Unity	Charles L. LaFontaine	9
The Detroit Report	The Editor	10

CALENDAR

January

21. Epiphany 3
22. St. Vincent
23. Phillips Brooks
25. Conversion of St. Paul
26. SS. Timothy and Titus
27. St. John Chrysostom
28. Epiphany 4

NEWS. Correspondents, news releases from church agencies, and syndicated news service are *The Living Church's* chief source of news. *The Living Church* is a subscriber to Religious News Service and cooperates with Diocesan Press Service. PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis. SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

©The Living Church Foundation, Inc., 1978. All rights reserved. Reproduction in whole or part without written permission is prohibited.

What will they do next?

Find out in

Christian World

News of Anglican, Roman Catholic, Orthodox and Protestant Christians throughout the world.

A weekly newspaper published by Christian World Newspapers Ltd.

12 Frenchay Road, Oxford

1 year \$26 US
Six months for half price
2 sample copies \$1.00

Subscriptions Dept.
Christian World Newspapers Ltd.,
I.P.C. Business Press Ltd.,
Oakfield House, Perry Mount Road,
HAYWARDS HEATH, Sussex England



6th Annual Season of the ECUMENICAL INSTITUTE AT SALAMANCA, SPAIN

July 27-August 7, 1979

Lectures in English by Spanish & British leaders
Optional Spain/Portugal tour & low cost trans-Atlantic jet flights to Madrid & London.

SALAMANCA, gem of a medieval city, home of one of Europe's oldest universities, founded 1222.

Climate: INVIGORATING! Welcome: WARM! Prices: LOW!

Advisor: Spanish Secretariat for Ecumenical Relations, and John XXIII Institute, Salamanca.

Prospectus from:

SALAMANCA INSTITUTE SECRETARY
150 Greeves St. Phone 814/837-9178 Kane, Pa. 16735

VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

THE LIVING CHURCH

January 21, 1979
Epiphany 3

For 100 Years
Serving the Episcopal Church

Ecumenism, 1978

The 100th Archbishop of Canterbury, speaking at an ecumenical symposium in April, said, "The way to conquer sad divisions is to discuss together, with common determination, our differences, and with God's power, the divisions will be overcome." Many attempts were made to bridge the "sad divisions" this year. Here are some of the highlights, as reported in THE LIVING CHURCH.

In **January**, five Welsh churches held their first joint celebration of the eucharist. The Church in Wales (Anglican), the Presbyterian Church of Wales, the Baptist Union, the Methodist Church, and the United Reformed Church held a joint service at St. Teilo's Priory in Cardiff. Church World Service, the relief agency of the National Council of Churches, sent out the first of many appeals for aid to Indochinese refugees. Four leading churchmen in Ulster issued a joint declaration expressing concern about alleged ill-treatment of suspects and prisoners in Northern Ireland, and the Bishop of Florida called "abhorrent" a directory which purported to list only "Christian-owned" businesses. The Rt. Rev. John H. Burt, Bishop of Ohio, and Roman Catholic Bishop James Malone, of Youngstown, joined forces to determine a course of action to reopen a Mahoning Valley steel mill. The Anglican-Roman Catholic Consultation in the U.S. (ARC) issued a second response to a statement made by its international counterpart, the Anglican-Roman Catholic International Commission (ARCIC), on "Authority in the Church." Three important questions discussed in the ARC response were the Authority of the Laity, the Nature of the Primacy of the See of Rome, and Indefectibility and Infallibility.

February began with two bishops of the Church of England taking opposing positions on the subject of church covenanting and union. The Bishop of Hereford maintained that the divisions of the church in Britain were scandalous and nonsensical, but the Bishop of Southwell called on the church to follow the lead of the Roman Catholic Church in refusing to "sacrifice essential doctrine" in exchange for visible unity. Seventy Protestant, Roman Catholic, Episcopal, and Jewish leaders in the U.S. signed a

pastoral letter calling for action against nuclear proliferation. In a rare joint statement, the British Council of Churches and the Roman Catholic Commission for International Justice and Peace strongly condemned atrocities and violations of human rights occurring in Cambodia. Fr. Adrian Hastings, one of England's best known Roman Catholic theologians, called on his church to recognize Anglican holy orders and thus clear the way for intercommunion. The Archbishop of Canterbury made several appeals for greater eucharistic sharing between the two churches, and a national ecumenical hymnal was published in Australia. Ten thousand trees, attesting to the regard of American Jews for the memory of the late Dr. Martin Luther King, Jr., were planted in Galilee.

Early in **March**, St. Mary Magdalen Roman Catholic Church in Berkeley, Calif., and St. Alban Episcopal Church, Albany, Calif., agreed to enter into an eight-week ecumenical dialogue which involved lay people from both parishes. Presiding Bishop Allin and Mrs. Allin invited representatives of four national Jewish agencies to a kosher luncheon in New York for a discussion of mutual concerns. The Rev. Thomas J. Talley, professor of liturgics at General Theological

Seminary, was elected president of Societas Liturgica, an international and ecumenical association of liturgical scholars. The Interreligious Council of Southern California opposed the so-called "Christian yellow pages," and six prominent Protestant theologians protested the Vatican's silencing of Fr. John McNeill, S.J., an acknowledged homosexual and writer. The American Jewish Committee (AJC), concerned about the anti-Semitic aspects of the Oberammergau Passion Play, thought in March that the town council had agreed to use a less explosive, earlier edition of the play to be presented in 1980. Unfortunately, the make-up of the council changed when elections were held, and the decision was reversed. The Bishop of Winchester urged the Church of England to recognize Free Church ministers "as truly ministers of the Word and sacraments," and several brothers from the ecumenical monastery at Taizé in France opened a satellite community on the west side of Manhattan. Three world famous Christian leaders met in Milwaukee, Wis., early in March, and addressed themselves to the question, "Where is the One God calling his divided people?" The Most Rev. Michael Ramsey, 100th Archbishop of Canterbury, Leon-Joseph Cardinal Suenens, Primate of the Roman Catholic Church in Belgium, and the Rev. Dr. Martin E. Marty, associate editor of the *Christian Century* and professor at the University of Chicago Divinity



The Rev. Dr. Martin E. Marty, Leon-Joseph Cardinal Suenens, and the Most Rev. Michael Ramsey: "Where is the one God calling his divided people?"

School, enthralled the large audience with intellectual dialogue and a stirring call to recover the lost unity of the early church.

In **April**, "Save Our Valley" accounts were opened in local banks under the direction of the Mahoning Valley Ecumenical Coalition to form a seed money fund for the re-opening of the Campbell Works in Youngstown, Ohio. Following the end of a seminar in Rome, two Anglican bishops announced their impression that much progress had been made in relations between the Roman Catholic and Anglican churches since Vatican II. Methodist, Roman Catholic, and Anglican religious education agencies agreed to share resources and a former Roman Catholic college building in London. The Presiding Bishop and 25 other religious leaders signed an appeal for non-violence, citing "an increasing number of violent and unlawful incidents associated with the continuing controversy over the issue of abortion rights." Many Christians made plans to wear the yellow Star of David and give peaceful witness to their solidarity with the Jewish community in the event of a Nazi march in Skokie, Ill. A prominent English Roman Catholic theologian and former priest, Dr. Nicholas Lash, was appointed to the Norris-Hulse Professorship in the divinity faculty at Cambridge University. It was the first time since the Reformation that such a chair had been held by a Roman Catholic. The Bishop of London, third-ranking prelate in the Church of England, joined the Archbishop of Canterbury in calling for intercommunion between the Roman Catholic Church and the Church of England. The National Council of Churches deplored the "threatening effect" of the so-called Christian yellow pages, and urged clergy and lay leaders of member churches "to combat such forms of exclusivity and prejudice in every possible way."

It was reported in **May** that, for the first time since the Reformation, a Roman Catholic mass had been held in the Anglican cathedral at Lincoln, England. Roman Catholics from four counties attended. The Archbishop of Canterbury, and the Bishops of Liverpool and Stepney, were among the 167 signatories of an open letter of protest about conditions in South Africa, and the Rev. Edward Sydney Morrow, vicar general of the Diocese of Damaraland joined with two other Christian leaders in supporting the five-country plan for Namibian independence. The Rt. Rev. Richard Hanson, former Anglican Bishop of Clogher, took both Irish Roman Catholics and Protestants to task for their "lukewarm" attitudes toward ecumenism. Betty Williams, Mairead Corrigan, and Ciaran McKeown, the three leaders of Northern Ireland's Peace People Movement, stepped down so that others

might have an opportunity for leadership. On May 30, an interfaith service of remembrance of the Holocaust was conducted at the Cathedral of St. John the Divine in New York City, and a bronze sculpture entitled "Auchwitz Memorial Figure" was dedicated.

A number of churches cooperated in **June** in measures which would limit the amount of coffee imported from Idi Amin's Uganda, and a leading Roman Catholic theologian in Britain warned the Church of England that "a distinct step backward" would result in relations with the Roman Catholic Church if the Anglicans entered into a covenant with the Methodist and other Free Churches. In the U.S., the Consultation of Church Union (COCU) voted not to meet in any state which had not ratified the Equal Rights Amendment.

In **July**, the Interfaith Center on Corporate Responsibility charged that General Motors was cooperating in national defense plans in South Africa. Representatives of five black churches in Tennessee expressed their willingness to consider reconciliation with the Roman Catholic Church. Loudly declaring the mass to be a "blasphemous fable," the Rev. Ian Paisley, militant Protestant leader from Northern Ireland, interrupted the first such Roman Catholic service to be held in the House of Commons' crypt chapel since the Reformation.

Our news pages in **August** reported that the Roman Catholic Archbishop of Glasgow declared that the law of succession which excluded Roman Catholics from the throne of England was "a terrible slight" and urged its repeal. The General Synod of the Church of England endorsed the controversial Ten Propositions for unity in a vote of 367-92. The propositions, published by the Churches Unity Commission in 1976, ask the major British churches to join in a covenant to seek visible unity, and press for action on intercommunion, agreement on baptism, and mutual recognition of ministries. It was announced that an Ecumenical Feminist Trust would soon be launched in Britain to provide financial assistance for the training of church women. An editorial in THE LIVING CHURCH on the death of Pope Paul VI said, "Anglicans will remember him gratefully as the pope under whom the cordial ecumenical relations between our two churches developed." Leaders of all faiths expressed their sorrow at Pope Paul's death. At the Lambeth Conference, the Roman Catholic observers were invited to celebrate a requiem mass for the Pope, and the conference warmly commended the work of the Anglican-Roman Catholic International Commission, as it did the work of the Anglican-Orthodox Doctrinal Commission. All member churches of the Anglican Communion were asked to consider omitting

the *Filioque* clause from the Nicene Creed in order to remove this ancient barrier to improved relations with the Orthodox Church. The World Council of Churches' grant to the Zimbabwe (Rhodesia) Patriotic Front caused great controversy.

In **September**, it was announced that a new translation of the Bible for use by both Protestants and Roman Catholics had been published in Frisian, the language of Friesland, the northern province of the Netherlands. A group of religious leaders in San Antonio, Tex., got together to oppose the application of a self-proclaimed "charismatic" church to take over a television channel and feature "born again" programming.

In **October**, two neighbors in downtown Orlando, Fla., St. James Roman Catholic Cathedral and the Episcopal Cathedral Church of St. Luke, joined together to establish a non-profit corporation to provide low-income housing for the elderly. The on-going Lutheran-Episcopal Dialogue held its fall meeting at Nashotah House, and reached substantial agreement on the doctrine of justification. It was announced also that, after a series of meetings over five years, U.S. Lutheran and Roman Catholic theologians had completed drafting basic documents on the doctrine of papal infallibility. The world was stunned at the sudden death of the newly elected Pope John Paul I. The Supreme Synod of the Polish National Catholic Church met in Chicago, and elected a new Prime Bishop, the Most Rev. Francis Carl Rowinski. Intercommunion between the Polish National Catholic Church and the Episcopal Church was not maintained.

In **November**, a three-day dialogue taking place between Southern Baptist and Episcopal ministers was reported. Twelve clerics from each church discussed such issues as evangelism and community responsibility at a Baptist conference center near Asheboro, N.C. An impressive list of American Christian leaders endorsed Freedom of Faith: A Christian Committee for Religious Rights, a new organization formed to promote and protect religious freedom throughout the world. At a three-day meeting of the National Council of Churches, the Rev. M. William Howard, Jr., a black American Baptist minister and executive of the Reformed Church in America, was elected president of the ecumenical organization. Although the report was not released until the end of the year, the Episcopal Church held a National Ecumenical Consultation in November. The "Detroit Report" is summarized in this issue on page 10.

In **December**, the 1978 Thomas Merton Award, named for the famed Roman Catholic Trappist priest, was presented jointly to the Rt. Rev. John H. Burt, Bishop of Ohio, and Roman Catholic Bishop James Malone of Youngstown,

Ohio for creative leadership in meeting a community job crisis by their efforts to reopen a steel mill. Twelve Roman Catholic, Lutheran, Episcopal, and Reformed scholars announced that they have reached a "striking consensus" about what the New Testament says about St. Mary, the mother of Jesus. New Zealand's Inter-Church Commission on Immigration and Refugee Resettlement expressed concern about the pitfalls that may lie ahead if white refugees from Rhodesia or South Africa are allowed to settle in New Zealand. Grace Cathedral, San Francisco, Calif., was the setting for an ecumenical service honoring the memory of Mayor George Moscone and Supervisor Harvey Milk, who were slain in their city hall offices late in November. "The Invocation of St. Francis" was led by the Rt. Rev. C. Kilmer Myers, Bishop of California, Fr. Louis Vitale, O.F.M., Rabbi Joseph Asher of Temple Emmanuel-El, and Franciscans from both the Roman Catholic and Anglican orders. An ecumenical group of 12 church leaders in Toronto, Canada, filed a formal complaint accusing Canadian Television (CTV) of "biased, distorted, and erroneous treatment" of comments made by the Most Rev. Edward Scott, Primate of the Anglican Church of Canada, on an interview program.

M.E.H.

Ohio Coalition Receives WCC Grant

The Mahoning Valley Ecumenical Coalition, founded by the Rt. Rev. John H. Burt, Bishop of Ohio, and Roman Catholic Bishop James W. Malone, has been awarded a \$3,000 grant from the World Council of Churches' Commission on World Mission and Evangelism.

The coalition is made up of more than 200 regional clerics who are attempting to reopen a steel plant and reemploy several thousand workers under community-worker ownership. The workers were idled when the Lykes Corporation's Youngstown Steel and Tube Company closed the Campbell Works in September, 1977.

The Rev. George E. Todd, secretary of the WCC commission's Rural and Urban Industrial Mission, said the money came from a fund "to aid Christian groups and churches which have taken as part of their mission work a concern for unemployment and for more just social possibilities for industrial workers."

In a letter to Bishop Malone, Mr. Todd said, "We have followed with great interest the ecumenical initiatives taken by a variety of religious groups in Mahoning Valley to mobilize the people of that community, and to arouse a national conscience for the situation of workers dislocated by plant closings."

Mr. Todd also noted that the coal-

tion's work has revealed "the damage which can be done to localities by decisions taken in distant places for reasons entirely unrelated to the well-being of a region and its people."

Mixed Marriages

A new booklet written by the Bishop of Chelmsford, eastern England, points out that over 65 percent of the marriages solemnized in English and Welsh Roman Catholic churches involve a non-Roman Catholic partner, and makes a plea for intercommunion.

"It is anomalous," says the Rt. Rev. John Trillo, in *Marriages Between Anglicans and Roman Catholics—A Commentary*, "that the couple made one in the sacrament of marriage, as the Roman Catholic Church admits, should immediately be separated in the sacrament of Holy Communion." Until a couple is able to receive together he doubts the propriety of performing such a wedding in the context of the Mass.

Not so long ago, writes Bishop Trillo, all non-Roman Catholics were regarded as heretics, and mixed marriages were very difficult and sometimes impossible. They are seen still by the Roman Catholic Church as "by nature, an obstacle to the full spiritual communion of the married parties," he adds.

The Most Rev. Donald Coggan, Archbishop of Canterbury, says in the booklet's foreword that considerable advance has been made in relations between the two churches over mixed marriages in recent years. "but we cannot rest content until the barrier which separates families at the Communion table, the altar, is removed."*

Royal Family's Spokesman Replies to Enoch Powell

A Buckingham Palace spokesman has replied to the charges of a member of Parliament, Enoch Powell, that if Prince Charles were to marry a Roman Catholic it would indicate the "beginning of the end for the British monarchy" and destroy the Church of England.

Mr. Powell warned of the "dangers" of repealing laws of succession which at present prohibit a "hypothetical marriage" of Prince Charles, the heir apparent, to a Roman Catholic. Some British newspapers have linked Prince Charles with Princess Marie Astrid of Luxembourg, a Roman Catholic.

A spokesman for the royal family told newsmen, "We don't know why he [Mr. Powell] has decided to raise this issue. All I can say is Prince Charles is not engaged to marry anyone, let alone a Roman Catholic, and to the best of anyone's knowledge he does not intend to do so.

"Prince Charles is well aware of all the consequences of marrying a [Roman]

Catholic better than anyone. He knows that as the law stands he cannot marry one. If Charles married a [Roman] Catholic he would automatically lose his right to the throne unless public opinion demanded a change in the present laws of succession."

At present the prince is bound by legislation enacted in 1689 and 1701 which precludes a Roman Catholic, or anyone who marries a Roman Catholic, from inheriting the throne. Among others, the Roman Catholic Archbishop of Glasgow, the Most Rev. Thomas Winning, has called for repeal of the law of succession which he has described as a present-day anachronism.

Neither the Archbishop of Canterbury nor George Basil Cardinal Hume had any comment about Mr. Powell's charges. The Rt. Rev. Edward Knapp-Fisher, Archdeacon of Westminster, and acting chairman of the Board for Mission and Unity's Roman Catholic Relations Committee, also declined to express an opinion. "It is too hypothetical a question," he told the *Church Times* [London], "which is why I am certain the committee will not be discussing it."

Pope to Visit Mexico

Pope John Paul II has announced that he will travel to Mexico at the end of January to attend the Latin American Bishops' Conference (CELAM). The pontiff also plans to visit the shrine of Our Lady of Guadalupe, which is located outside Mexico City. St. Mary is said to have appeared there in 1531.

The Pope called the conference, to be held in Puebla, "an event of the most relevant ecclesiastical importance, not only because on this vast continent of Latin America, called 'the continent of hope,' there lives the net majority of Catholic faithful, but also because of the special interests, and, further, the great expectations aimed at by the conference."

The Puebla conference is the first since the historic Latin American Bishops' Conference of Medellin, Colombia, 10 years ago. At this meeting the Roman Catholic Church committed itself to helping solve the social problems of Latin America's 350 million Roman Catholics, most of whom live in poverty and political repression.

Early in December, a report from Latin America Press (LP), published in Lima, Peru, charged that the meeting will be influenced heavily by conservatives. The ecumenically-sponsored church news service said that the CELAM secretariat had invited 12 conservative bishops to the conference in addition to the 117 elected by their respective national bishops' conferences, and, in the process, excluded nearly all of Latin America's more progressive theologians from the assembly.

THE WEEK OF PRAYER FOR CHRISTIAN UNITY

By CHARLES L. LAFONTAINE, S.A.

Millions of Christians around the world observe the Week of Prayer for Christian Unity each year during January. Few people, however, know how the Week of Prayer began, and even fewer realize that this worldwide observance can trace some of its origins to the Episcopal Church in the first decade of this century. The year was 1908. The place was "Graymoor," a desolate mountain-top retreat at Garrison, New York, near Peekskill, across the Hudson River from West Point. At Graymoor lived a controversial Episcopal priest named Fr. Paul James Francis Wattson, the founder of an Anglican Franciscan community called the Society of the Atonement.

During the early part of the 20th century, religious orders in the Episcopal Church were still considered suspect for the most part because such communities seemed to be "Roman remnants" which apparently were not compatible with authentic Anglicanism. The Society of the Atonement bore its own share of suspicion, therefore, and it did so for good reason, its critics claimed, since the Society's founder, Paul Wattson, was a vigorous advocate of Anglican-Roman Catholic corporate reunion and a nervous champion of the central role of the papacy in a united Christian Church. To say the least, then, Paul Wattson and his Society were quite unpopular among Anglicans, especially Episcopalians. Despite increasing pressures to cease their pro-Roman crusade, the small band of Franciscan religious at Graymoor nonetheless continued for nearly a decade to make themselves most unwelcome in Episcopal circles and even went to the extent of preaching their message about

Anglican-Roman Catholic reunion on Brooklyn street corners and on the steps of New York's city hall.

Fr. Wattson was not alone in his pro-Roman sympathies, certainly. He had supporters, few to be sure, throughout the United States and even abroad, especially in England. One of Wattson's English collaborators was the Rev. Spencer Jones, the Anglican rector of Batsford and Moreton-in-Marsh. Jones was a prolific author of books on catechetics, an Oxford man, a relative of John Keble, and close friend of Lord Halifax. He was also founder of the Society of St. Thomas of Canterbury, a learned body "devoted to the theological study of the Church in the West," which periodically gathered Anglican and

Roman scholars for serious dialogue on disputed matters.

From Spencer Jones came a letter to Paul Wattson during late autumn, 1907, in which Jones suggested that a day of prayer for Christian unity might be observed throughout the English-speaking world on the next feast of St. Peter, June 29, 1908. Answering Jones, Wattson wrote: "The 'Peter Sermon' suggestion is fine. By all means let us set it in motion at once. In addition to that, what do you think of inaugurating a Church Unity Week beginning with the feast of St. Peter's Chair at Rome, January 18th, and ending with St. Paul's Day, January 25th?"

Without awaiting a reply from Jones, however, Wattson began making preparations for a "Church Unity Week" which he planned to observe for the first time during January, 1908. In his magazine, *The Lamp*, and through private correspondence, Wattson appealed to Anglicans and Roman Catholics to join in the new venture. Because there were eight days between the two feasts of St. Peter and St. Paul in January, Wattson decided to call his prayer observance an "Octave" instead of a "Week" as originally proposed. Both Anglican and Roman Catholic supporters responded to Wattson's initiative with enthusiasm, if not in massive numbers. By the time the Church Unity Octave had marked its third observance in 1910, however, Fr. Wattson and the other members of his Society had become Roman Catholics, a development that surprised few veteran Graymoor-watchers.

Within the Roman communion, the Church Unity Octave was blessed by several popes and was observed widely by Roman Catholics around the world. During the early 1930s, the observance was renamed "Chair of Unity Octave" to emphasize the essential role of the Roman papacy in any future union of the Christian churches. The "chair" to

HIER·ANOTHER·ANO
TO THE·TO THE·TO TH
GLORY·GLORY·GLOR
F·OF·OF·OF·OF·OF
D·GOD·GOD·GOD·G
SERVE·SERVE·SERVE
IE·ONE·ONE·ONE·O
HIER·ANOTHER·ANO
TO THE·TO THE·TO TH
GLORY·GLORY·GLOR
F·OF·OF·OF·OF·OF
D·GOD·GOD·GOD·G
SERVE·SERVE·SERVE
IE·ONE·ONE·ONE·O
HIER·ANOTHER·ANO
TO THE·TO THE·TO TH
GLORY·GLORY·GLOR
F·OF·OF·OF·OF·OF

1979 Week of Prayer for Christian Unity

The Rev. Charles L. LaFontaine, an Atonement friar, is co-director of the Graymoor Ecumenical Institute and editor of *Ecumenical Trends*.

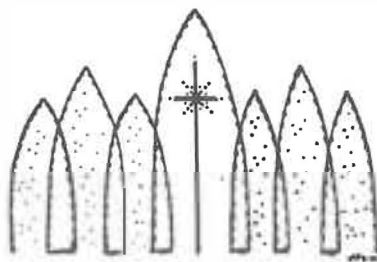
which the new title referred was the *cathedra* or chair of St. Peter, a symbol of the universal jurisdiction usually claimed by occupants of the papal office.

Meanwhile, other Christians had also developed special observances of prayer for Christian unity. The Faith and Order Movement, for example, had stressed prayer for unity from its earliest days. In 1913, the Faith and Order Commission of the Episcopal Church, whose guiding lights were Charles H. Brent and Robert H. Gardiner, suggested that there be prayer for unity on the Sunday of Pentecost (Whitsunday) throughout that church. The preparatory Conference of Faith and Order at Geneva in 1926, moreover, made an official appeal for a special "Week of Prayer for the Unity of the Church" during Whitsuntide, and, from that time on, the Faith and Order Movement published annual "Suggestions for an Octave of Prayer for Christian Unity." This prayer observance became very popular among Anglicans, Orthodox and Protestants throughout the world.

About the same time as Paul Wattson was revising the name of his prayer observance, Fr. Paul Couturier, a French Roman Catholic priest from Lyons, was beginning to engage in dialogue with the large numbers of Orthodox Christians in that city. As a result of those ecumenical experiences, as well as a period of theological exposure to the work of "progressive" Roman Catholic scholars like Yves Congar, Fr. Couturier soon realized that it would be necessary to discover a new formula which would allow Christians of every tradition to join in a common observance of prayer for unity. Surprisingly perhaps, he found his answer in the Roman Missal! In the Prayer before Communion, which is a petition that peace and unity be granted the church despite the sins of its members, Fr. Couturier found a suitable basis for extending the reach of his prayer movement for unity. Ironically, it was this same prayer which Paul Wattson had been recommending for many years as eminently appropriate for observing the church unity octave.

With cautious official encouragement, Couturier inaugurated a "Universal Week of Prayer for Christian Unity" on the inclusive basis that "our Lord would grant to his church on earth that peace and unity which were in his mind and purpose when, on the eve of his Passion, he prayed that all might be one." Couturier's formula was scripturally founded and had a broad enough basis that it would offend far fewer Christians than had Wattson's octave. Couturier's "Universal Week," which was observed in January at the same time as Wattson's octave, was an immediate success and attracted the participation of increasing numbers of Protestants, Angli-

Continued on page 15



THE DETROIT REPORT—

A major Episcopal ecumenical statement

By THE EDITOR

An important ecumenical event for Episcopalians this winter has been the recent release of the "Detroit Report," a document emanating from the National Ecumenical Consultation of the Episcopal Church. The consultation was held in early November near Detroit, Mich., under the auspices of the Episcopal Diocesan Ecumenical Officers, the National and World Mission Committee of the Executive Council, and the Standing Commission on Ecumenical Relations of the General Convention.

After some introductory statements about the general commitment of the church to the cause of Christian unity, the report takes up a series of topics, in many cases making one or more recommendations. The entire document cannot be reproduced here, but we call attention to particular items which may be of special interest to many readers.

Beginning with Anglican-Roman Catholic relations, in view of the degree of theoretical agreement already achieved, the consultation recommends first of all for "the Standing Commission on Ecumenical Relations to take steps to initiate a conference of Episcopal and Roman Catholic leaders in the United States to consider the practical implications of these statements and what can be done to implement them in the life of the church as the next step in the process toward visible unity."

A number of related subordinate resolutions include the request "that officially appointed representatives of the

Roman Catholic Church be seated with voice in the meetings of the ecumenical committees of both Houses of Convention."

Perhaps the most dramatic agreement reached by participants in the Anglican-Roman Catholic consultations has involved the Holy Eucharist, as expressed in the Windsor Statement. It is asked that General Convention expressly affirm this eucharistic teaching at Denver later this year.

Strengthening the so-called Wider Episcopal Fellowship is urged. This is an association of Anglican and some other churches which share the historic episcopate. Other resolutions encourage pressing on in ecumenical discussions with Eastern Orthodox and with the Consultation on Church Union. The beginning of dialogue with the Southern Baptists is recorded and commended. The reader should note that at the present time the Consultation on Church Union is the primary channel for discussions at the national level with Presbyterians, Methodists, Disciples, and certain others. The Episcopal Church is engaged in direct dialogue with Roman Catholics, Lutherans, Eastern Orthodox, and Southern Baptists who are not officially involved in the Consultation on Church Union.

A new emphasis in the report is on "spiritual ecumenism," the seeking of Christian unity in prayer and worship. Matters pertaining to Holy Communion are grouped under this heading. The

Most Rev. Francis C. Rowinski, Prime Bishop of the Polish National Catholic Church, was thanked for sending his representative, and hope was expressed that intercommunion between his church and the Episcopal Church may someday be recovered. Guidelines were also proposed for the reception of Holy Communion in the Episcopal Church by other Christians. Four points are stated:

- a. They shall have been baptized with water in the name of the Father, and of the Son, and of the Holy Spirit, and shall have previously been admitted to the Holy Communion within the church to which they belong.
- b. They shall examine their lives, repent of their sins, and be in love and charity with all people, as this church in its catechism (PBCP, p. 860) says is required of all those who come to the Eucharist.
- c. They shall approach the Holy Communion as an expression of the real presence of Jesus Christ whose sacrifice once upon the cross was sufficient for all mankind.
- d. They shall find in this Communion the means to strengthen their life within the Christian family.

Under the heading of Apostolate to the World, various steps toward cooperation among churches are urged, and it is recommended that "persons from Christian bodies with whom the Episcopal Church is in dialogue be invited to participate fully in appropriate committees of General Convention."

Another significant resolution is as follows: "Recognizing the pain and difficulty surrounding the recent establishment of the Anglican Catholic Church (formerly Anglican Church of North America) and because of our special relationships with these people, parishes, and clergy over the years, the Consultation suggests that the Standing Commission on Ecumenical Relations seek ways in which contact can be established and/or restored."

The historic Chicago-Lambeth Quadrilateral (see Proposed Prayer Book, pp. 876-8) was reaffirmed in a paraphrased form.

A number of comments are offered on the strength and weaknesses of present ecumenical negotiations. The Consultation on Church Union is commended for its growing theological consensus, but its failure to include some other churches which are close to the Episcopal Church is also noted.

The importance of dialogue with the Eastern Orthodox is strongly affirmed. Attention is called to the continuing Orthodox concern over the text of the Nicene Creed, into the third paragraph of which Western Christians have inserted the *filioque* clause ("and [from] the Son") which is agreed by everyone to be no part of the original ecumenical text of the creed.

The considerable consensus reached in the Lutheran-Episcopal Dialogue is acknowledged and recognized. At the same time, a challenging question is addressed to the Episcopal representatives in this group: "The Pullach and Lutheran-Episcopal Dialogue reports and the survey of these discussions written for this Consultation have not made fully explicit the reasons why our participants in the Lutheran-Episcopal Dialogue find it possible for us to engage in eucharistic sharing with Lutheran Churches in the Lutheran-Episcopal Dialogue prior to their acceptance of the historic episcopate, nor how this could be done without thereby implying that the historic episcopate is for us *adiaphora* nor why such an action would not in principle be applicable to all Protestant churches of a creedal/confessional nature."

At the end, the Detroit Report returns to the topic of the Anglican-Roman Catholic Consultation. The Roman Catholic manner of church government is challenged on two specific grounds:

- a. lack of discernible lay voice for proper discernment of the Spirit by and for the whole people of God;
- b. lack of clear synodical form of Church decision-making which would implement the collegiality of the episcopate as affirmed by the Second Vatican Council.

The report goes on to speak of the ordination of women and states, "The Episcopal Church has now ordained women to the sacramental diaconate and priest-

hood, within the three-fold Catholic ministry. An increasing number of Episcopalians hope that this action will enable a full and continuing dialogue with Roman Catholics and other communions that moves beyond the obvious issues of tradition to a consideration of the doctrine of God and Christian anthropology which this decision illuminates. Many see this action of their church as a response to the Gospel imperatives expressed in our common Baptism; others hold the issue to be one of discipline rather than doctrine."

The Detroit Report embodies the work of the three sections into which the National Ecumenical Consultation was divided:

Section I: Visible Unity: The Goal and the Way

Frank P. Foster, Chairman

The Rev. William Petersen, Secretary

Section II: Anglican-Roman Catholic Visible Unity

The Rt. Rev. J. Stuart Wetmore, Chairman

Dr. V. Nelle Bellamy, Secretary

Section III: The Future of the Dialogues

The Very Rev. John H. Rodgers, Jr., Chairman

The Rev. William B. Green, Secretary.

The chairman of the consultation as a whole was the Rt. Rev. John H. Burt, Bishop of Ohio. The Rev. William A. Norgren, assistant ecumenical officer of the Episcopal Church, was coordinator, and the secretary was Anna Foster (Mrs. W. Roland Foster).

Epiphany Season

Happy celebration of creche bound Child
Has given way to family fleeing south,
While soldiers killing children wholesale
Try to quench an inconvenient star.

Jesus, having died in Jordan water
To the calm of quiet life at Nazareth,
Is called forth to live in total poverty
The rich good healing news of peace.

Fishermen, who know the wisdom
Of their trade from fathers who have taught them,
Are challenged to forsake the lake
And launch into the deep of life itself and fish for men.

Wedding guests, expecting joy and merriment,
Lift high their cups to toast again the bridegroom and the bride,
And find themselves partakers of a wine
That time could not produce but only God.

God light radiating on Tabor height
Gives hint that even crosses bloom,
And Jordan voice owns once again the man
And calls us all to listen.

Epiphany!

Thomas F. Stoll

EDITORIALS

Week of Prayer for Unity

The Week of Prayer for Christian Unity, or Octave of Unity as it is sometimes called, occurs January 18-25, from a feast of St. Peter to that of St. Paul. It is an observance that has appealed to many Episcopalians because it is an ecumenical effort which puts first things first, affirming prayer and our shared spiritual heritage as the best basis for the recovering of the visible unity of Christ's Church which we believe to be essentially ONE, as well as essentially HOLY and CATHOLIC.

Agenda for the Future

We believe this to be a convenient time to survey ecumenical events of the past year [p. 6], and also to look ahead to the future. The Detroit Report, summarized in this issue [p.10], touches on the ecumenical agenda likely to arise for the Episcopal Church in the months ahead. We find much to agree with, and some things to disagree with in the report.

We believe it is correct that Anglican-Roman Catholic relationships have proceeded far enough with mere words. The time for some action has come. It is our understanding that very few Anglicans anywhere desire organizational unity with the Church of Rome, but that many would welcome closer relationships, as well as the sharing of Holy Communion at least on occasion. Today in fact thousands of members of both churches, including many priests and members of religious orders, have made their communions at each other's altars. It is a curious artificiality that the official dialogues carefully close their eyes to this. I was invited at one time to attend one of the American sessions. A Roman Catholic mass was celebrated that morning. It was the first time in years I had attended a mass of that church and *not* been encouraged to make my communion!

The Consultation on Church Union continues to plug along, plagued with a bad acronym (COCU) and poor press. We should acknowledge that it has published some fine documents, and has been the arena for some good thinking together. It has served a function not only for the participating churches, but also for Lutherans, Baptists, Roman Catholics, and others who do not officially belong to the consultation, but have taken part in some of its activities. The old consultation proposal for multiple-church parishes, small dioceses (with the bishop serving as the pastor of a centrally located large parish), and effective provinces under a sort of archbishop—this is still worth pondering.

We would also make some comments about relations with the Eastern Orthodox. Most Episcopalians perceive that the ordination of women was a blow to them. What Episcopalians have not perceived is that the failure to remove the *filioque* clause ("and [from] the Son") from the third paragraph of the new translation

of the Nicene Creed was devastating. In the Draft Proposed Prayer Book (pp. 329 and 361), the offending unauthorized words did not occur. The General Convention at Minneapolis inserted them (see PBCP, pp. 327 and 359). Since this topic is of little current interest to most Episcopalians, or other Western Christians, it was quite naturally interpreted by the Orthodox as a deliberate repudiation of them and their tradition.

Anglican historians have long recognized that the added words are no part of the ancient text of the creed. Last summer, the Anglican bishops at Lambeth (including of course our American bishops) voted overwhelmingly in favor of considering the removal of these words from the text of the creed in their different provinces. The bishops are supposed to be the custodians of the faith, and they can and should uphold the best possible text of the Nicene Creed. We respectfully ask our American bishops what plan they have in mind to bring this about?

The Detroit Report speaks for those Anglicans, of different points of view, who hope that Roman Catholics will accept or acquiesce to the ordination of women. It does not appear, however, to speak for those members of the Episcopal Church who neither favor the ordination of women nor desire to court its approval by others. This will strike many as less than satisfactory. After all, there are probably far more Episcopalians who oppose the ordination of women than there are Episcopalians who desire truly close relations with Rome. Furthermore, many of them are the same people. Surely one lesson we should learn from the recent Church of England-Methodist fiasco, and the Presbyterian-Episcopal fiasco of a generation ago, and from other episodes, is that sound ecumenism cannot be based on unresolved internal conflicts within our own fold.

Anglicans can be proud of our long-standing involvement in the ecumenical movement. Yet, while always willing to talk, we have rarely been willing to take steps to change our practices to meet legitimate criticism from other bodies of Christians. One such step which THE LIVING CHURCH applauds is the official restoration of the Holy Eucharist to a visibly central place in the public worship of the Episcopal Church. The Detroit Report quite properly calls attention to this as having ecumenical significance. The rectification of the new translation of the Nicene Creed could be another such step. Finally, and most obviously, there is the question of baptism by immersion. A very large percentage of the entire Christian world demands this, either for infants (all of the Eastern Churches), or for older children and adults (Baptists, Disciples, and various others). It is plainly the most biblical, traditional, catholic, and ecumenical mode of baptism. Last, but not least, it has always been encouraged, if not demanded, by our own Anglican rubrics. We hope that the Southern Baptists, in dialogue with Episcopalians, will not allow this to be forgotten.

BOOKS

Episcopalians on the Mountain

SEWANEE SAMPLER. By **Arthur Ben Chitty.** The University Press, Sewanee, Tenn. 37375. Pp. 198. \$8.50 hardback, \$6.95 paper (postpaid).

In the way of intense communities, Sewanee has described itself best in the telling of stories. Thus the *Sewanee Sampler* rightly pictures the life, values, and people of the University of the South, and incidentally a good bit of the Episcopal Church, in delicious anecdotes.

Arthur Ben Chitty has been a Sewanee legend himself in the 30 years he has dedicated his life to serving the Episcopal Church. As a raconteur he has an evangelist's passion to preserve the eyewitnesses' account and a scholar's deftness in discerning the truth. These are not only good stories but they convey the essence of what life at Sewanee is and has been.

Ladies, the mountain domain, houses; pranks, learned professors, visionaries; caving, church, dogs; blacks and whites, fragile egos, bishops; and always a *bon*

mot. The saga of Queenie Woods Washington alone is more than adequate justification for the endeavor and perhaps compensates for debunking the legend that General Morgan escaped the Yankees by riding off the steep which bears his name.

If you are bitten by the Sewanee bug your library will never be complete without this book. Otherwise, watch out for the *Sewanee Sampler* unless you are prepared to become entranced.

(The Rev.) JAMES G. CALLAWAY, JR.
The Church of the Annunciation
Oradell, N.J.

A Welcome Study

ANGLICANISM (Fourth Edition). By **Stephen Neill.** Oxford University Press. Pp. 421. \$7.95, paper.

Now appearing in a revised edition after being out of print for several years, Bishop Neill's *Anglicanism* is a welcome study once more of the Anglican Communion and its development from the Church of England. No one would presume a definitive work on this subject, nor does he, but here we have a fascinating and interpretative history of a Christian tradition which continues to stimulate and to confound its members, friends, and opposition from time to

POET'S PROPER

Paul

No stranger to the strife of men,
Apostle, on your mission sent
To take the Word uplifted, then
With this to storm the firmament,
Once on your knees, in desert sands
You found Him, Christ, upon your way.
Ravens, you felt His Hands
Outreached. You took His charge, to say
The blessing, power, and mercy rained
Upon you in that crucial hour
Sought your hate, and naught disdained
To fate it, changed to love, to flower
Through barren wastes, and seas, intense.
You know Him, by Him known, and smite
Through Law to Liberty. You sense
From vastest space resource, and might
Revealed, now lent through you, to find
Creation newly welled and sprung
Crest in our lives; ne'er course unwind
Blind to His bells of Victory won.

Lawrence Mills



Jamaica
Interfaith
**CARIBBEAN CONFERENCE
& BEACH HOLIDAY**
July 16 - 25, 1979

In cooperation with United Theological College, Kingston, includes a week at Montego Bay beachfront hotel.
\$599 includes: Air fare from N.Y. or Phila., meals, lectures, sightseeing, hotels.
(Miami departure deduct \$90; Chicago add \$25; other cities accordingly).

OPTIONAL SIDE TRIP TO CUBA!
Details from:
INTERNATIONAL SEMINARS
150 Greeves St.
Kane, Pa. 16735
(814) 837-9178



MARY MOORE
Box 3394-L
Davenport, Iowa 52808
FINEST OLD WORLD CRAFTSMANSHIP
Fair Linens Chasubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces
HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE
Write for our Catalogue

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS
MOREHOUSE-BARLOW CO.
78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721



**UNDER
ONE ROOF**
ALL THE NEEDS OF YOUR CHURCH

**VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING**

COME IN, PHONE, OR WRITE FOR INFORMATION.
 **Cuthbertson**
2013 SANSOM STREET • PHILADELPHIA, PA. 19103 • 215 564-6033

Subscribe to
**THE LIVING
CHURCH**
one year \$19.50

time. When all is said and done, Bishop Neill finds the Anglican Communion to be "a fellowship in which it is possible for me to proclaim all that I believe to be true, and in which I am not required to teach anything which I believe to be untrue. . . . In this part of the fellowship of the people of Christ I am content to live and to die."

Most of the book will be familiar to readers of past editions. There are a number of footnotes and indications which update the book, and a new Epilogue broadens the perspective to 1976. In the light of many years abroad in India and through his ecumenical work at several significant levels the author is deeply concerned about the future of the

Anglican Communion in its present form. The inherent problems of uniformity, variety, centralization, and independence produce poles of attraction at different times and places so that the unity of Anglicanism is less easy to define as the pace of modern societies accelerates. The author finds this particularly painful in the matter of liturgical renewal which, for him, derives from the Prayer Books of 1559 and 1662 rather from the study of early liturgies and theological movements which are producing new Prayer Books throughout the Anglican Communion. Sympathetic to the English Reformation and somewhat wary of Anglo-Catholicism, Bishop Neill writes from the perspective of his own intellectual, spiritual, and missionary pilgrimage from which we all can benefit greatly. If you have never read this book, you should.

(The Rev.) PETER CHASE
Greenfield, Mass.

Hauntingly Beautiful

GOD'S IMAGES: The Bible — A New Vision. By James Dickey and Marvin Hayes. Seabury/ Crossroad. \$7.95, paper.

A preeminent American writer, James Dickey, and an outstanding artist, Marvin Hayes, combine their talents to create in 53 etchings and accompanying prose, wonderful and new images of God.

Biblical events and personalities come alive for the reader; new life is breathed into the events and the people—the Fall, Jacob, John, Paul, Jesus.

Each page is a separate meditation in which the authors' image of the event can be seen. Their perception, hauntingly beautiful to the ear and eye, arouses in the reader his own images. Thus God's actions in the world become more real and understandable to his people today.

This is a book to be kept readily at hand and used in reinforcing the reader's own images of God. It is a compact, paperback edition of the coffee table sized edition issued in 1977 by Oxmoor.

GEORGE W. THOMAS
Lake Quivera, Kan.

Books Received

FATHER TEN BOOM: God's Man by Corrie ten Boom. Revell. Pp. 159. \$6.95.

DEAR FRIEND: Heart to Heart Talks with God by Julie Ann Stine. Augsburg. Pp. 112. \$2.95 paper.

SLIM LIVING DAY BY DAY by JoAnn Ploeger. Tyndale House. Pp. 159. \$1.95 paper.

LIFE IS WORTH LIVING by Fulton J. Sheen. Doubleday. Pp. 272. \$3.50 paper.

TITUS: Patterns for Church Living by James T. Draper, Jr. Tyndale House. Pp. 199. \$2.95 paper.

ASK ADAM by Barbara J. Bush. Revell. Pp. 159. \$6.95.

SHAKE UP YOUR FAITH by C. Williams Nicholas. Bethany Press. Pp. 112. \$5.95 paper.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

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

CALIFORNIA
UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
The Rev. Peter D. Haynes, chap. 2300 Bancroft Way
Please phone: (415) 548-1892

FLORIDA
ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Donis Dean Patterson, r
Sun 7:30, 8:45, 11:15; Wkds 12:05; Thurs 6:30, 9:15; C Fri 11:15

UNIVERSITY OF FLORIDA Gainesville
CHapel OF THE INCARNATION 1522 W. Univ. Ave.
The Rev. John D. Talbird, Jr., chap.
Sun Eu & Ser 11; Wed Eu 5:15

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
The Rev. Robert Giannini, Ph.D., chap.
Wkdys EP 5, Wed HC 8

GEORGIA
GEORGIA TECH Atlanta
ALL SAINTS North Ave. & W. Peachtree
The Rev. Paul R. Thim, chap.
Sun 8, 9, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
The Rev. F. W. Phinney, r; the Rev. R. W. Schell, chap.
Sun 7:30, 9:15, 11; HC Tues 7, Wed 10, Thurs 6

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
The Rev. C. H. Brieant, v & chap.
Sun 7:30, 9:30, 5:15; weekdays as anno

MARYLAND
UNIVERSITY OF MARYLAND College Park
MEMORIAL CHAPEL
The Rev. Wofford Smith, chap.
Sun HC & Ser 10; Wed & Fri HC 12 noon

NEW JERSEY
RUTGERS UNIVERSITY New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL Busch Campus
The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc.
Eucharist: Sun 10:30, Wed 12:10; other serves as anno

NEW YORK
RENSELAER POLYTECHNIC INST. Troy
RUSSELL SAGE COLLEGE; HUDSON VALLEY COMMUNITY COLLEGE
ST. PAUL'S Third & State Streets
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
Sun H Eu 8, H Eu 10:30 (1S & 3S); MP 10:30 (2S & 4S), Ev 3:30 (1S)

NORTH CAROLINA
DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, D.D., chap.
Sun HC 9:15, 5:15 — Center Chapel; Wed 8 & Thurs 5:15 — Duke Chapel

OKLAHOMA
CENTRAL STATE UNIVERSITY Edmond
ST. MARY'S 325 E. First (Univ. at First)
The Rev. Robert Spangler, r. & chap.
Sun 8, 10:30; Wed 6:30; Thurs 9:30

PENNSYLVANIA
PENNSYLVANIA STATE UNIV. University Park
EISENHOWER CHAPEL
The Rev. Dr. Derald W. Stump, chap.
HC: Sun 6:15; Tues 7, Thurs 7:30

VIRGINIA
LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE
JOHNS MEMORIAL CHURCH
The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
Divine Service, Sun 11; Canterbury supper & Program Sun 6

MADISON UNIVERSITY Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r
Sun 8, 10:30; Thurs 7

The Directory is published
in all
January and September issues.
If your Church serves in a College
Community, and your listing is not
included, write the Advertising
Manager for the nominal rates.

LETTERS

Continued from page 5

an official report, both to the church and to the civil authority. In this act he and the local judge perform the *same function*. The couple seals the vows by joining hands and with a ring (or rings).

The minister, if a bishop or a priest, can do more. He can bless them in the name of God, Father, Son and Holy Ghost, and this makes the marriage "solemn" or holy—which a deacon cannot do.

Our common speech witnesses daily to the need of our people for a clearer understanding and knowledge of this. We hear often, "Fr. Smith married me," not "Our marriage was blessed by the church. Fr. Smith was the officiant."

This function of a priest lifts the act far above a mere civil performance and is meant to lift its character to a higher realm than the secular.

I write this not to press the inferior aspect of the deacon's function, but the wonderful glory of the true solemnization of holy matrimony.

(The Rt. Rev.) WALLACE E. CONKLING
Jensen Beach, Fla.

In the canon law of the Episcopal Church, holy matrimony is dealt with in Title I. 17 and 18. The officiant is simply referred to as "the minister"—which today might mean a bishop, priest, or deacon, but in older usage tended to mean rector. Similarly in BCP 1928, the officiant is simply "the minister" (pp. 300 ff.). BCP, p. 422, has rubrics reflecting the distinction made by Bishop Conkling while at the same time giving the deacon a conspicuous assisting role.
Ed.

West Indian Church

I am always glad to see an item about St. Bartholomew's Church on the tiny island of St. Barthelemy, F.W.I. Such appeared in your column "Briefly" [TLC, Dec. 10] in which you mentioned that Fr. H. Gordon MacDonald served the church for several weeks each year. The reason I am happy to see this is because it calls attention to the need at St. Barth's.

I have served the church there on the same basis as Fr. MacDonald each year since 1973—the past two years for three months and will do so again this January until after Easter.

There are two additions which I should like to make to your report. First, the church not only serves retired American and Canadians but also serves the continuing small but faithful black members of the church. Second, the church is not served by any continuing stream of clergy. Indeed, there are long periods when no priest is there to minister, and help would be welcome.

(The Rev. Canon) GORDON E. GILLETT
Tuftonboro Corner, N.H.

CHRISTIAN UNITY

Continued from page 10

cans and Orthodox Christians during the late 1930s and early 1940s. In 1941, moreover, the Faith and Order Movement transferred its own prayer observance to January also, so that it would coincide with Couturier's "Universal Week of Prayer for Christian Unity."

Neither Wattson nor Couturier ever viewed the two prayer observances as being in competition. Their frequent correspondence shows that both founders considered the respective observances to be complementary, meeting various needs and degrees of ecumenical readiness. Some of their followers, however, were of a quite different mind, and during the 1950s two distinct theological parties arose in contention within the Roman Catholic Church, both camps aided and abetted by numerous sympathizers outside the Roman communion. Strange to note, even in prayer for unity Christians were seriously divided and fiercely competitive until at least the 1960s.

The spiritual impasse was broken, however, when the Second Vatican Council officially committed the Roman Catholic Church to active partnership in the ecumenical movement. In the Decree on Ecumenism, the Council fathers recommended, indeed encouraged Roman Catholics to pray together with other Christians for unity. No longer was there any need for competition in prayer, and since 1966, therefore, Christians throughout the world have been able to join in a common observance every January under the aegis of the "Week of Prayer for Christian Unity."

In the United States, the Week of Prayer is sponsored by the Commission on Faith and Order of the National Council of Churches in collaboration with the Graymoor Ecumenical Institute and the Commission on Faith and Order of the World Council of Churches. It is also recommended by the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs in the United States. Each year, a joint working group composed of representatives from the World Council of Churches and the Vatican's Secretariat for Promoting Christian Unity suggests a general theme for the Week of Prayer and recommends that the theme be adapted locally throughout the world. The theme of the 1979 Week of Prayer for Christian Unity is "Serve One Another for the Glory of God," which is based on the first Epistle of Peter, 4:7-11. Both Paul Wattson and Paul Couturier would surely agree that this year's theme is quite commendable and perhaps even conducive to the realization of their ambitious dreams for the unity of Christians everywhere in mission and witness to the world.

CLASSIFIED

BOOKS

THEOLOGICAL BOOKS. Used, new, antiquarian, reduced price. All subjects. Ask for list LC. PAX HOUSE, Box 47, Ipswich, England.

POSITIONS OFFERED

MATURE person or couple to manage or operate a small church-related home for older persons located in Greensboro, N.C. Write: P.O. Box 7381, Greensboro, N.C. 27407.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, full or part-time, churchman, married, M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply Box J-400.*

WANTED

COURAGEOUS young Christian women 18 and over. To give up every person, place, and thing for the sake of Jesus Christ and His broken Church and to become a Sister in Religion to every person. We offer a choice of three life styles, lived under one Rule and one roof: Active, Mixed, Enclosed. On behalf of God we call you. Jesus said, "Go out into the highways and hedges and compel them to come in that my house may be filled" (Luke 14:23). Requirements: Physical, mental, and emotional health. Your reward will be: Self-emptying here; complete fulfillment thereafter. **Mother Superior, CWC, The Community of the Way of the Cross, 4588 South Park Ave., Buffalo, N.Y. 14219. Telephone: (716) 823-8877.**

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 29 Cts. a word for one insertion; 26 cts. a word an insertion for 3 to 12 insertions; 24 cts. a word an insertion for 13 to 25 insertions; and 22 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$3.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$2.00 service charge for first insertion and \$1.00 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 22 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

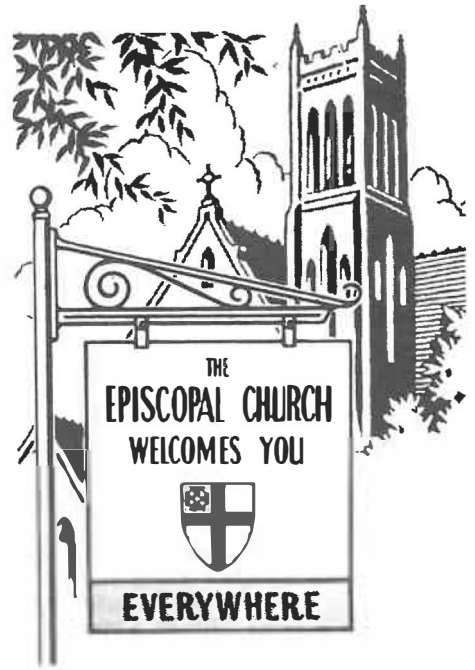
to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY



ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA CLARA, CALIF.

(and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

DENVER, COLO.

ST. ANDREW'S ABBEY
2015 Glenarm Place 623-7002
The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
Ev Sun-Fri 5:30; Comp Sun-Sat 9

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol, D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S). Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; 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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30, Daily Masses 7:30, Tues
7:30, 7:30, Prayers & Praise Fri 7:30, C Sat 8

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10; Mon 5:15

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing, LOH & Eu

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r
Sun Masses 8, 10 (Sung), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;
Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS, Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S) 4 Ev-Special
Music. Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; Saints' Days 8, EP Mon, Tues, Thurs, Fri & Sat
5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10. EP 6. C daily 12:40-1, Fri 5-6.
Sat 2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HO 12:30

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

TROY, N.Y.

ST. PAUL'S Third and State St.
The Rev. Robert Howard Pursel, Th.D., r; the Rev. Hugh Wilkes, d
Sun H Eu 8, 10:30 (1S & 3S); MP (2S, 4S, 5S); Wed H Eu
12:05. HD anno

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

ST. GEORGE'S 1729 S. Beckley Ave.
Fr. Patric L. Hutton, Fr. John G. Moser
Sun Masses 7:30, 9:30 (Sol). Mass daily. Sat C 4-5

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

A Church Services Listing is a sound investment in the Promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.