

THE LIVING CHURCH



^{RNS}
Delegates talk during a recess at a meeting of the Central Committee of the WCC in Kingston, Jamaica. They are (from left): the Rev. Dr. Won Yong Kang, Presbyterian Church in the Republic of Korea; Dr. Philip Potter, WCC General Secretary; Dr. Cynthia Wedel, Episcopal Church; and the Rt. Rev. Atonie Plamadeala, Romanian Orthodox Church [see page 6].

Episcopal Eucharistic Lectionary

NOW IN ITS FOURTH PRINTING!

Bound Lectionary is complete (Yearly Cycles A, B and C) - Contains traditional and contemporary Collects; Propers for all Sundays, Principal Feast Days and Holy Days; Listing of appointed Psalms; Revised Standard Version text.

Professionally printed in either stitch bound or spiral bound editions.

Over 300 pages in easy-to-read type.

Currently being used in over 45% of parishes.

ORDER NOW

Stitch-bound Edition ... \$6.00
Spiral Edition \$8.00

Include Payment with Order.
 Shipped Prepaid.

Episcopal Eucharistic Lectionary
 St. Mark's Church
 2040 Westridge
 Wichita, Kansas 67203

Quantity prices and brochure available on request.



During the past weeks we have reflected on the Doctrine of Creation as it was presented in the second century of Christian history by St. Irenaeus, the first great catholic theologian after the time of the writing of the New Testament. The major concern of Irenaeus was the unity of creation and redemption. It is the single loving purpose of Almighty God which is expressed in both.

Irenaeus's most famous and characteristic explanation of this unity is his doctrine of *recapitulation*, or summing up, gathering up, or resuming. The Epistle to the Ephesians, 1:9-10, goes as follows:

For (God) has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in him as a plan for the fullness of time, to unite all things in Christ, the things in heaven and the things on earth.

The word here translated "unite" is a rarely-used verb meaning sum up, gather up, or literally, *bring to a head again*. This is Irenaeus's great teaching. As, in the beginning, the human race was gathered up in one person, Adam, so in the fullness of time our race is gathered up again, or recapitulated, in Christ, whom St. Paul calls the last Adam (I Corinthians 15:45).

Irenaeus reinforces this idea with rather quaint details. As Adam was shaped from the earth without human father, so Jesus was shaped from his Mother's flesh without human father. As the disobedience of the virgin Eve admitted sin, so the obedience of Mary opened the door to redemption. As Adam sinned at a tree, so Christ was crucified on the tree of the cross, "and the sin that was wrought through the tree was undone by the obedience of the tree" (*Proof*, 34). Taking up the clues in Genesis that man was first created as a child (a point which we have often alluded to in this column, thanks to Irenaeus), he develops the idea that both Adam and Christ pass through the successive stages of human life, Christ sanctifying what had before been contaminated by sin. Christ, he claims, even lived until the beginning of old age. This surprising idea is defended from St. John 8:57. This passage, Irenaeus argues, implies that Jesus is

almost fifty, and in fact he lived for some time after this episode. I can well remember as a graduate student, a quarter of a century ago, being struck by the oddness of many of the things Irenaeus has to say. Yet, in spite of this oddness, he has so much to teach us.

Irenaeus again and again upholds the truth that Jesus Christ really was one of us. We are redeemed because in him God is truly united with true humanity. In him the communion of God and man is accomplished and carried out. This of course fits with Irenaeus's teaching which we considered last week, that the eternal Word or Son of God, who is incarnate in Jesus, was also that image of God according to which man was created in the first place. In Christ humanity is fulfilled, is perfectly represented, and is restored to what it was intended to be in the first place.

Irenaeus's interest is primarily in the creation and redemption of the human race, but as the eternal Word, through whom all things were made (St. John 1:3 and the Nicene Creed), Christ is not limited in his lordship to the human part of creation. He invisibly reaches into the whole world "both its length and breadth and height and depth" (*Proof*, 34). For this reason he was sacrificed on a cross making visible the extent of his power from the heavens above to the bowels of the earth beneath, and from the East to the West, "calling in all the dispersed from all sides to the knowledge of the Father" (*Proof*, 34).

Speaking in the language of the ancient Eucharistic prayers, Irenaeus sums up his view:

Great, then, was the mercy of God the Father: he sent the creative Word, who, when he came to save us, put himself in our position, and in the same situation in which we lost life; and he loosed the prison-bonds, and his light appeared and dispelled the darkness in the prison, and he sanctified our birth and abolished death, loosing those same bonds by which we were held. And he showed forth the resurrection, becoming himself the "first-born from the dead" (Colossians 1:18), and raised in himself prostrate man, being lifted up to the heights of heaven, at the right hand of the glory of the Father (*Proof*, 38).

THE EDITOR

✠ AN ECUMENICAL CONFERENCE AT AYIA NAPA CONFERENCE CENTER CYPRUS August 6 - 15, 1979

★ Brand-new, beautiful beachfront buildings dedicated May, 1978 in the grounds of Byzantine monastery set aside by Archbishop Makarios. ★ Excellent program: international scholars, all meals, lodging, sight-seeing at the "Crossroads of the Middle East".

★ Optional Holy Land tour
 ★ Low cost trans-Atlantic transportation \$349 per person

★ Prospectus from:
 INTERNATIONAL SEMINARS
 150 Greeves Street Kane, Pa. 16735
 (814) 837-9178

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

THE LIVING CHURCH

Volume 178 Established 1878 Number 6

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.; Jackson Bruce, Jr., Milwaukee.

The Living Church Foundation, Inc.

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 Horstick, 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
Deaths	14
Editorials	12
The First Article	2
Letters	4
News	6
People and Places	14

ARTICLES

A Forum for Our Time	Stephen Brehe	9
The New Evangelical Seminary	Leslie Fairfield	10

CALENDAR

February

- 11. Epiphany 6/Septuagesima
- 14. SS. Cyril and Methodius
- 15. Thomas Day
- 18. Epiphany 7/Sexagesima

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., 1979. All rights reserved. Reproduction in whole or part without written permission is prohibited.

Oxford - for the best in Study Bibles

THE NEW ENGLISH BIBLE WITH THE APOCRYPHA: Oxford Study Edition

This interfaith edition is recommended for church and school courses at the high school, college, and adult level, and for individual study. It combines a translation highly acclaimed for its literary quality with special study helps that reflect the finest in Bible scholarship and are presented in a clear, non-technical way. Included are introductions; annotations; cross references; special articles; Index to People, Places, and Themes; and the New Oxford Bible Maps.

Durable Soft Cover	5800A	\$11.50
Cloth (shown)	5830A	\$16.95
Black Cowhide	5836A	\$38.50

THE NEW OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA

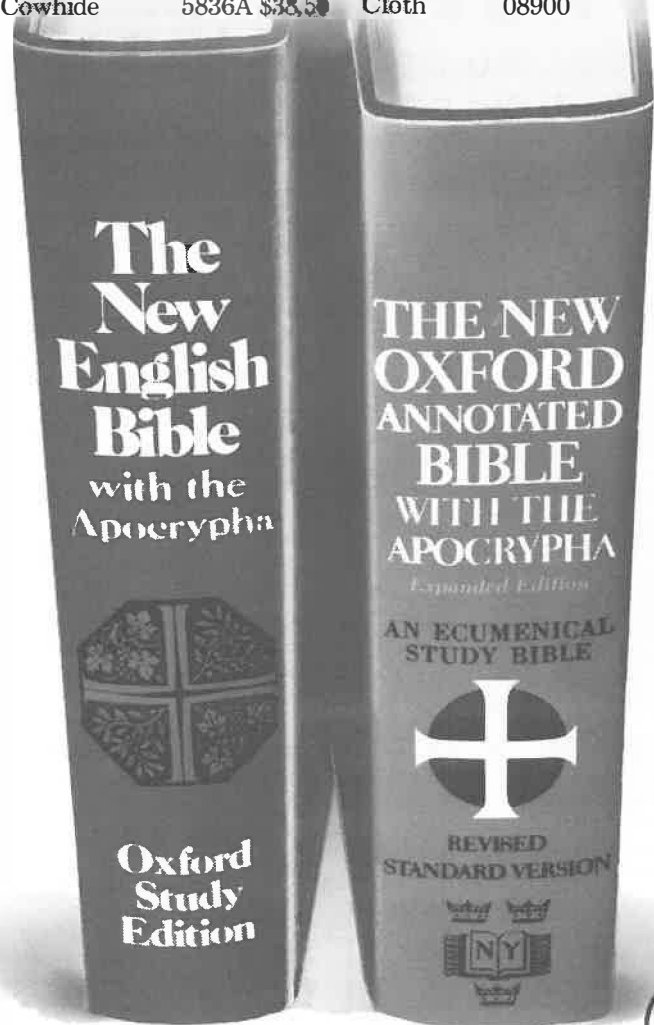
Expanded Edition, with Apocrypha including the Third and Fourth Books of the Maccabees and Psalm 151. An ecumenical study Bible containing the Revised Standard Version text, it is indispensable to clergy and lay people who prefer a more literal translation for detailed study of the text. Features include introductions, annotations, cross references, supplementary articles, and the New Oxford Bible Maps.

Cloth 08910A \$16.95

Also available:

The Old and New Testaments

Cloth 08900 \$13.95



OXFORD UNIVERSITY PRESS



200 Madison Avenue, New York, N.Y. 10016

SEARCHING FOR GOD

Cardinal George Basil Hume, O.S.B.

Based on the belief that every human being, consciously or unconsciously, is seeking God, *Searching for God* draws parallels between the monastic life and the life of the ordinary Christian. As monks search for God in the austerity of the monastery, so, too, do laypeople as they go about their everyday work in their everyday world.

Cardinal Hume gives a realistic, compassionate analysis of the problems that can beset the individual in his search for God. He is aware that one person's approach to his religious life may not work for another, but—in the spirit of Saint Benedict—Cardinal Hume reminds us that there is a way for all of us.

(paperbound) \$4.95

Please send check with order, adding 75¢ postage, to



**MOREHOUSE-
BARLOW CO.**

78 Danbury Road
Wilton, Connecticut 06897

1979 ECUMENICAL SEMINARS at

St. Beiniol's Residential Library

near Chester, England on the Welsh Border. Founded by Prime Minister Gladstone in 1897. Lectures by International Leaders. Excellent room and board; library of 100,000 volumes.

Theme: "The Eternal Gospel & The New Age"

- ★ June 18 - 29
- ★ July 2 - 13
- ★ July 16 - 27

Day trips to:

- Welsh Castles of Caernarvon, Conwy, etc.
- Liverpool and its two cathedrals.

\$359 per person, \$329 for spouses, students.

Prospectus from:

INTERNATIONAL SEMINARS
150 Greeves St. Kane, Pa. 16735
(814) 837-9178

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

Thanks to you it works...

FOR ALL OF US

 advertising contributed
for the public good



LETTERS

Weekday Services

Your article "Worship at Midday" [TLC, Jan. 7] touched a sore spot with me. First of all, I'm not sure I agree with you that noon is the best time for a service at a downtown church. Not everyone who works downtown can be sure of a 12:00 lunch hour. Unless everything is to close down, some of us (about half) must go at 1:00. And even when I have a 12:00 lunch, the church is a ten-minute walk from my office.

But aside from the issue of whether it is 12:00, or 7:30 a.m. or 6:00 p.m., the message I got from the article was, "How can we get people to worship on a weekday?" I look at it from a different angle. As a lay person, my question is, "How can we get the clergy to give us a chance to worship on a weekday?" When I lived in New York, I was accustomed to making my communion on all Prayer Book holy days, on certain of the lesser feasts that meant something special to me (such as my saint's day) and on every Thursday. During Lent I added Wednesday and Friday. There is no opportunity to do that where I live now, except by pretending to be a Roman Catholic.

In my opinion, every large city should have one downtown church that considers itself obligated to have a daily Eucharist (including Saturday) at a time that working people can attend, and should use the full calendar printed in the Prayer Book, including Lesser Feasts and Fasts. Thousands of people are downtown all day, many of them Episcopalians, and probably most of them are parishioners at churches in outlying neighborhoods. If the clergy at the downtown church are not able to handle a schedule of this kind, then it should be a cooperative effort of the clergy at a number of parishes in the city. It distresses me to hear of downtown churches struggling to be relevant, and downtown clergy trying to find ways to minister to the inner city, and the one thing that a priest can do that no social service organization can do, celebrate the Eucharist, seems to be the last thing many of them want to do.

DAVID WHITE

San Antonio, Texas

Our Basic Mission

It is not that the issues are unimportant, but that the intransigent upholders of an exclusively male priesthood and episcopacy and of the 1928 Prayer Book are expending so much of our time and energy fighting the inevitable when the world so desperately needs the liberating message of the Evangel. We Catholics within Anglicanism have long argued from the position of *development* that the

church has the right to apply the dogmas of the faith to the changing scene encountered in her life and ministry to the world according to the progressive unfolding of the meaning of the faith once delivered. No less a Catholic authority than Francis J. Hall wrote, "... the Holy Ghost is ever guiding the church into a deeper appreciation and fuller consciousness of the truth" (*Theological Outlines*, Morehouse-Gorham, 1933).

The liturgical additions to the Eucharist as embodied in the Anglican and American Missals are a case in point. We chided the Prayer Book fundamentalists who scorned Catholic enrichment and development. Now that we have a Proposed Book that legitimizes enrichment, alternatives and other forms of development, some of us have done a flip-flop and have become defenders of a book with which we have taken so many liberties. Shame on us!

As for women's ordination, is it not possible that the Holy Spirit has nudged us to extend the Catholic understanding of the Incarnation and of the high priesthood of Christ to include "the other half" of the human race as having the potential of occupying any position in the Body of Christ? "What is not assumed is not saved" may certainly lead the church to conclude that what is assumed (all human nature) is potentially capable of any position in the church.

As we see our beloved church suffer decline and schism, it behooves us to rethink our basic mission in the light of our biblical and catholic roots and not stand in the way of our Lord's fulfilling through us the prophesy embodied in our Lady's *Magnificat*. Should we put our united effort into realizing that prophesy we might be surprised to see the multitudes beating upon the church doors to get in.

(The Rev.) WILLIAM D. STICKNEY
St. Peter's Church

New York City

Enlightenment Sought

The two following quotations from THE LIVING CHURCH should give pause to all who feel concern about the split in and from the Episcopal Church since 1976 General Convention.

From your editorial "The Dallas Synod" [TLC, Nov. 19]: "Belonging to a church, any church, does not mean you like everything about it just as it is ... it does not necessarily mean a willingness to live within its structures, abide by its disciplines, and be loyal to its beliefs."

From the Rev. Jean Pierre Meshew's letter [TLC, Dec. 10]: "The Encyclical Letter of the Lambeth Conference of 1930 says of the Churches of the Anglican Communion, in part: ... 'They refuse [as the Church of England does] to accept any statement or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and

practice of our religion as exhibited in the undivided Church.'"

May I hope that someone—anyone—will enlighten me with reliable historical information that the Episcopal Church acted consistently with these statements when it authorized ordination of women to its priesthood and episcopate?

(The positive statement of the next to last paragraph of the Preface to the Book of Common Prayer should be borne in mind.)

HERBERT J. MAINWARING
Natick, Mass.

Choosing Bishops

I found your editorial on "How to Choose Bishops" [TLC, Jan. 7] very interesting, since I have myself been involved in three episcopal selection processes recently, and have been a nominee in two (Wyoming and Spokane).

The committee in Spokane asked the nominees for some reactions to their process, and a summary of my report might be of interest to readers, and possibly also to future committees charged with selection of nominees. My points included:

1. Reduce the amount of written work to just a few pages; those whose resumes and work history show possibilities for further consideration might be phoned and asked more questions. Written work takes time of busy priests;

2. Select no more than three nominees by the committee. Five nominees in Wyoming, seven in Spokane left delegates and church members with a bewildering number of choices, plus making the time spent by each nominee in the diocesan visits with less possibility of being chosen;

3. I would shorten the "tour" of the diocese to two or no more than three places, and do it over a weekend so a maximum number of people could attend. Lengthy four, five, or six day trips around the diocese are exhausting to nominees, and meant that fatigue made less productive meetings;

4. Try to avoid situations when nominees appear before meetings together, thus avoiding a sense of competitiveness, who can tell the best stories, or who makes the best initial appearance;

5. The time between the "tour" and the convention needs to be as short as possible, both to make it easier for delegates to remember nominees, and to keep nominees "on the hook" as short a time as possible;

6. Nominees selected should be those who have some possibility of being elected, who have some support in the diocese. Nominating outsiders, who may be "nice guys," well qualified, but little known, just so it seems there is a "real election" seems to be a waste of time;

7. Nominees who are not chosen might be offered some "feed-back" on how they did, and why they were not chosen,

which might be helpful to them in the future.

Still not covered above is how the balance is made between a proper political process, open and aboveboard, and the work of the Holy Spirit. I am not altogether sure but what the process in Acts, chapter 1, of nominating qualified persons, then "casting lots" might not work just as well as what we now do.

(The Rev.) HERMAN PAGE
Liberal, Kan.

Trans Pecos Ministry

I would like to commend you for the article "Reviving Old Churches and Starting New Ones" by Bob Burton [TLC, Jan. 7]. Bob's ministry in the Trans Pecos area is an extremely important model from the point of view of utilization of Canon 8 ministries and a genuine frontier evangelism record. I was so pleased to see this coverage in THE LIVING CHURCH.

(The Rev.) ROBERT B. GREENE
The Resource Center for Small Churches
Luling, Texas

Founders and Supporters

A news story [TLC, Dec. 3] describes the founders of the Committee for Religious Rights as "Protestant, Roman Catholic and Eastern Orthodox." A couple of paragraphs down, Bishop Allin and the Dean of the Cathedral of St. John the Divine are identified as two of these founders. Which are they supposed to be—"Protestant, Roman Catholic," or "Eastern Orthodox"? What do you think Episcopalians are?

This is just the latest evidence of the spectacular decline of THE LIVING CHURCH in the last year as a journal having any comprehension of, let alone fidelity to, the Anglican tradition and faith.

I shall not resubscribe.

I shall be astonished if you publish this letter.

BRICE M. CLAGETT
Holly Hill, Md.

We are happy to publish this letter but regret the writer did not read TLC more carefully. Bishop Allin and Dean Morton were reported as "supporters" not founders of this committee. Why does this writer assume that Anglicans must be included when Protestants and Roman Catholics are referred to? Which does he consider himself? Ed.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

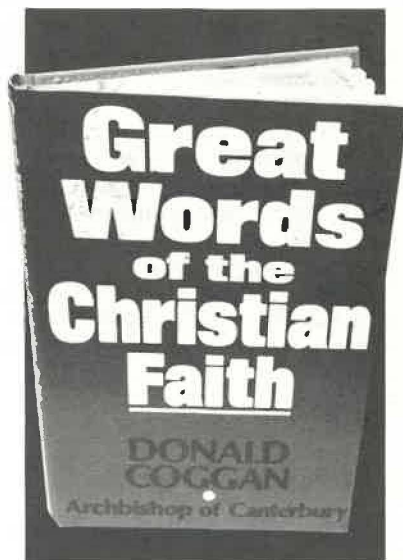
Receipts Nos. 21,394-21,442. Jan. 2-15 \$2,239.16

GREAT WORDS OF THE CHRISTIAN FAITH



by Donald Coggan
Archbishop of Canterbury

God, Jesus, church, grace—each of these words holds great meaning for believers. Dr. Coggan faithfully explores the spiritual meaning, relevance, and hope for daily living found in each of fifteen such words central to the Christian faith. Archbishop Coggan's readable style and rich background in biblical languages and literature open up a deeper level of understanding for laity and clergy alike. Broadcast on "The Protestant Hour." Excerpts in *Faith and Inspiration* magazine. \$5.95



abingdon

at your local bookstore

THE LIVING CHURCH

February 11, 1979
Epiphany 6

For 100 Years
Serving the Episcopal Church

WCC: Clearer Interpretation of Work on Racism

The 134-member Central Committee of the World Council of Churches (WCC), meeting in Kingston, Jamaica, has voted to continue the work of its Program to Combat Racism with "clearer interpretation to increase comprehension in the churches."

The committee, which is the principal decision-making body of the council between assemblies, voted to approve a recommendation from General Secretary Philip Potter that "a process of consultation be set in motion as soon as possible on how the churches may be involved in combatting racism in the 1980s."

Several WCC member churches have criticized an \$85,000 grant from the Program to Combat Racism to the Patriotic Front of Zimbabwe (Rhodesia) last August, but the Central Committee agreed that grants from the program have, in fact, been "in accordance with the established and accepted criteria set by the Central Committee." It was decided, however, that member churches must be consulted to a greater degree than in the past before approval of such grants is reached "in the light of changing circumstances and escalation of racism."

Some members of the Central Committee asserted that "well-financed propaganda agencies in the media" distorted member churches' perception of how the anti-racism program actually works. It was resolved to encourage member churches to question their sources of information concerning the program's activities, and to examine press reports with more critical judgment.

The Central Committee also issued a statement expressing solidarity with Christians and churches in South Africa who oppose racism and injustice "under very difficult circumstances."

BCC: "People Matter"

Less than 24 hours after Dr. Kenneth Slack returned from a two week fact-finding trip to Rhodesia and adjoining Zambia, a special meeting of Christian Aid, the relief arm of the British Council of Churches, was held. Emergency grants totalling more than \$200,000 were made to alleviate the suffering

caused by the deepening conflict in Rhodesia.

Dr. Slack, Christian Aid's director, told a press conference in London that Christian Aid's grants were quite different from those of the World Council of Churches' Program to Combat Racism.

The WCC grants, he said, were made to liberation groups as a gesture of solidarity; Christian Aid's grants were being made "to quite specifically neutral institutions," and not as a gesture of solidarity with anyone. "We are not engaged in making any declarations apart from the one that people matter and must be cared for," Dr. Slack said.

A grant of \$100,000 was made to Christian Care, an ecumenical organization working among refugees, inhabitants of "protected" villages, detainees' families, and other needy people. Another \$100,000 was allocated to the Red Cross for their work in areas in which it is difficult and dangerous for relief workers to operate. A small grant was made to Silveira House, an English Jesuit community ministering to people severely affected by the war, which involves government security forces and guerrillas from both Rhodesia and Zambia.

Dr. Slack did not deny that some of the money might be used for the treatment of guerrillas; it might go equally to members of security forces, he said. "We have no distinction between peoples," he emphasized. "The only requirement is that the medical supplies should be used for injured people."

New Diocesan in Newark

The Rt. Rev. John Shelby Spong was installed as the eighth Bishop of Newark before more than 450 priests, diocesan officials, bishops, and leaders of Roman Catholic, Orthodox, Protestant, and Jewish religious bodies in a two-hour ceremony.

The Rt. Rev. John M. Allin, Presiding Bishop, served as chief celebrant, and the Rev. William C. Spong, Bishop Spong's brother, preached.

After his installation, Bishop Spong said, "I'd like to be a teaching bishop as well as encourage a broad ecumenical dialogue. I'd like to be in the English tradition of a scholar bishop. We are in a period of history when the Christian faith has to be reshaped as it has been done in the past by St. Augustine, Thomas Aquinas, and Pierre Teilhard de Chardin."

When the then Rev. John Spong of St. Paul's Church, Richmond, Va., was selected as Newark's bishop-coadjutor in the spring of 1976, 70 Episcopalians questioned the orthodoxy of his beliefs, and asked that consents be withheld for his consecration. The petitioners appended eight quotations from Fr. Spong's book *This Hebrew Lord*, which, they felt, threw doubt on the priest's fitness for his new position.

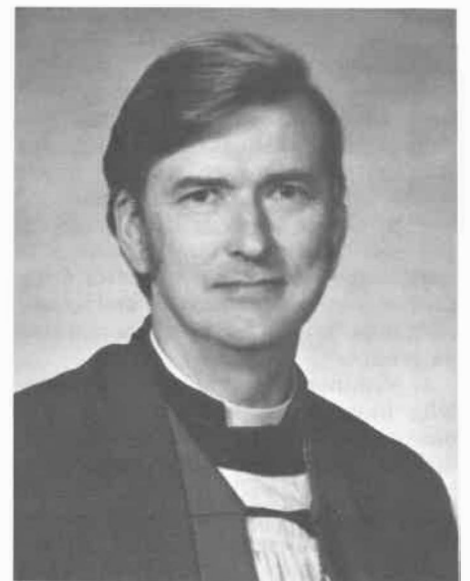
The author, however, defended his views as "very orthodox . . . not even very exciting," and said the Episcopal Church allows freedom of biblical interpretation and does not require "fundamentalism."

Newark's new bishop, 47, is a native of Charlotte, N.C. As well as *This Hebrew Lord*, Bishop Spong is the author of *Christpower* and *Life Approaches Death*.

FCC Takes New Direction

The Fellowship of Concerned Churchmen—best known for its sponsorship of the 1977 Congress of Concerned Churchmen, out of which came a split in the Episcopal Church and the birth of the Anglican Catholic Church—is preparing to shift the focal point of its activities.

"We now plan to devote our major effort toward the development and distribution of Christian education materials," said the Rev. Dr. Carroll E. Simcox, retired editor of THE LIVING CHURCH, who was elected for his second term as



Bishop Spong: "I'd like to be in the English tradition of a scholar bishop."

FCC president during the group's annual meeting in Charleston, S.C., in January.

The Fellowship, which includes some 20 church-related organizations and publications, "has completed its task of midwifing the new church structure," explained Dr. Simcox, who is presently a visiting professor at the Episcopal Theological Seminary in Lexington, Ky. "Its final obligation in that area was fulfilled last October when the FCC served as sponsor of a Constitutional Assembly for the Anglican Catholic Church. Its future is now in the hands of its bishops and the seven dioceses of ACC."

[Dr. Simcox was the preacher at the service in Orange, N.J., at which the Rev. William F. Burns was made Bishop of the ACC Diocese of the Resurrection. Participating ACC bishops were Bishop James O. Mote and Bishop C. Dale David Doren.]

Dr. Simcox explained that the Fellowship now includes individuals and groups that have become a part of the new body, as well as others that have remained within the Episcopal Church since the schism occurred.

"It is our belief that we have an obligation to people in both church bodies, and to those who have no church home whatever," he said. "This was our intention from the start, and the FCC Articles of Incorporation state plainly that the organization should provide for the education of both Anglicans and Episcopalians on the basis of the Apostolic Faith as contained in Holy Scripture, the Catholic creeds, and the decisions of the early ecumenical councils.

"We are, therefore, simply beginning to carry out the second part of the purpose for which the FCC was established."

Ten Years of Ecumenism

According to *In Common*, the newsletter from the Consultation on Church Union, Calvary St. Andrew's Parish, in Rochester, N.Y., recently celebrated 10 years of existence. The unusual ecumenical venture is the union of two small inner-city churches, one Episcopal and one Presbyterian.

Fourteen years ago, St. Andrew's Episcopal Church and Calvary Presbyterian Church, located within two blocks of each other, "became conscious that they could have a far more important influence on their community and serve the God they worship far better together than separately."

The churches had six buildings between them, and each had programs that served neighborhood children, and a wish to involve the children's parents. In 1968, the two churches agreed upon a contract of merger, which has served them well. They agreed to "break bread in the eucharistic recall of the risen Jesus" whenever the community gathered, to encourage parishioners to

offer their own prayers at all worship services, to make the exchange of peace an active interchange of greeting and reconciliation with everyone present, and to regard fellowship at the coffee hour an extension of the worship service.

Participants in the 10th year anniversary celebration of Calvary St. Andrew's included the Rt. Rev. Robert R. Spears, Jr., Bishop of Rochester, and the Rev. Margrethe B.J. Brown, executive presbyter of the Genesee Valley, the Presbyterian jurisdiction in which Rochester is located.

Winchester Cathedral Choir in U.S.

To celebrate the 900th anniversary of Winchester Cathedral, the Winchester Cathedral Choir, under the direction of Martin Neary, will sing at the 11 a.m. Morning Prayer and 4 p.m. Evensong on Sunday, February 25, at Washington Cathedral.

The choir's North American tour begins on February 15, and will last until March 7. It will include appearances at Carnegie Hall (N.Y.) and the Kennedy Center in Washington, D.C.

The choir is composed of 20 choristers ranging in age from nine to 13 who are all pupils at the Pilgrims' School at Winchester. During their scholastic years, their singing is expected to reach professional standards, and each is expected to learn an instrument while keeping pace with his studies. These young voices are supplemented by experienced adult singers, many of whom have been choristers themselves, and later Choral Scholars at Oxford and Cambridge. The Rt. Rev. John V. Taylor, Bishop of Winchester, will preach at the 11:00 a.m. service. The Very Rev. Michael Stancliffe, Dean of Winchester Cathedral, will preach in the afternoon.

Martin Neary, 38, organist, orchestra conductor, and choir director has been named Organist of Distinction by Grove's Dictionary of Music. He has given recitals throughout the U.S., Canada, and Europe, and has made a number of recordings including two "Golden Hours from Winchester Cathedral," and his television series, "Come Sunday," featuring the choir, is being shown currently in England. Mr. Neary has been organist and master of music at Winchester Cathedral since 1963.

Senators Ask Cult Probes

Senator Alan Cranston (D-Calif.) told reporters in San Francisco recently that the Peoples Temple cult may have received hundreds of thousands of dollars for child support from the government.

The Senate Subcommittee on Child and Human Development, which Sen. Cranston chairs, has received reports



Winchester Cathedral Choir

that as many as 150 foster children from California were placed in Peoples Temple homes. At least one child, according to the senator, is known to have died in Jonestown.

Senator Cranston has asked the General Accounting Office to conduct a full investigation into other, unconfirmed, reports of deaths of foster children in Guyana, and the use of federal funds for the care of such children by the Peoples Temple.

Senator Lowell P. Weicker, Jr. (R-Conn.) has directed his staff to begin a probe of a national network of fish-packing companies, boatyards, and fishing boats owned by the Rev. Sun Myung Moon's Unification Church.

The investigation was prompted by charges from small fishing businesses that the conglomerate constitutes unfair competition. Half of the employees of the multi-million dollar network are estimated to be Moonies who turn over their wages to the church.

Roman Catholic, Anglican Installed as Co-Pastors

In Kingston, Jamaica, in between sessions of the World Council of Churches' Central Committee, an American Roman Catholic Graymoor friar, Fr. Richard J. Albert, and the Rev. Calvin A. Golding, a Jamaican Anglican priest, were installed jointly as co-pastors of the Roman Catholic-Anglican Church of the Reconciliation at Portmore.

The ceremony was conducted by Archbishop Samuel Carter, S.J., and the Rt. Rev. Herbert Edmondson, Anglican Bishop of Jamaica. The Most Rev. Ed-

ward Scott, Primate of the Anglican Church of Canada, who presides over the Central Committee, also took part.

The Church of the Reconciliation was founded two years ago in a newly built middle class neighborhood. Its congregation of 1,000 is divided evenly between Roman Catholics and Anglicans. While separate celebrations of the eucharist are held, the parishioners work together on Bible studies and in youth and community activities.

The ceremony was attended by many members of the congregation, Msgr. Charles Moeller, of the Vatican Secretariat for Christian Unity, and a number of church leaders from many different countries who were in Jamaica for the Central Committee meeting.

Rhode Island's Bishop to Retire

The Rt. Rev. Frederick H. Belden, Bishop of Rhode Island since 1972, announced late in December that he will retire effective upon the consecration of a successor. This will probably take place early in 1980.

Bishop Belden, 69, is a graduate of Hartwick College and General Theological Seminary. He served several churches in New York State before going to Rhode Island as rector of St. Paul's, North Kingstown, in 1949.

Irish Doctors: "We're Not the Nation's Conscience"

The Irish Medical Association (IMA) is objecting strongly to a provision of a newly introduced draft Health Bill, which requires medical prescriptions for contraceptives. The IMA rejected the notion at a recent meeting that the prescription of "condoms or other non-medical instruments of contraception" is a function of the medical profession.

Dr. Noel Reilly, IMA secretary-general, stated that his association could not

agree to doctors being made the "nation's conscience" in respect to contraception. It is a social and political, rather than a medical, matter, the doctor said.

The long-awaited Health (Family Planning) Bill would restrict the sale of contraceptives to licensed outlets based on doctors' prescriptions, and for what it describes as "bona fide" family planning purposes, or for "adequate medical reasons." The bill is intended also to regulate and control the importation, manufacture, and display and advertising of contraceptives. For offenses, it imposes stiff penalties or fines up to \$10,000, a year in prison, or both.

The Irish Council for Civil Liberties has criticized the proposed legislation for its "serious inadequacies," charging that it constitutes "unjustified discrimination against single people and an intolerable intrusion into their private lives."

Order of St. Vincent Regroups

The Order of St. Vincent, a devotional organization for acolytes, has become whole again after some years in which the leadership of the organization was in doubt.

The confusion began when the Rev. Canon Charles H. Osborn, then president of the American Church Union and director-general of the OSV, left his position.

The Rev. Charles C. Lynch, rector of St. James' Church, Milwaukee, is the new director, replacing the Rev. Thad B. Rudd, rector of Zion Church, Oconomowoc, Wis.

The OSV was founded by the Rev. Harry Ruth. It is associated with the Scottish Guild of Servers and the Guild of Servants of the Sanctuary of the Church of England, and has nearly 400 chapters in the U.S. The secretary of the OSV is Sharon Brown, Zion Church, Oconomowoc, Wis.

BRIEFLY . . .

The Church of the Incarnation, Dallas, Texas, is headquarters for the Dallas operation of **Palmer Drug Abuse Program** (PDAP), which serves drug-addicted teenagers and their parents. The center has a 33-member staff, and has served about 1,000 people in its four years of existence. Several Dallas courts send drug abusers directly to PDAP, according to the Rev. Paul Pritchardt, rector of the parish.

Amnesty International, in a document prepared for circulation to the Latin American Roman Catholic bishops meeting with Pope John Paul II in January at the CELAM conference in Mexico, has appealed to the church leaders to intervene personally in cases of human rights violations in their countries. Amnesty International said that, "in some cases, local priests, ecclesiastical authorities, and lay organizations have become the only voice left to speak on behalf of those who are unjustly imprisoned, the victims of torture, and the families of those who have disappeared or died."

"To Care Enough" is a "small group resource kit" prepared for use as part of the **Episcopal Church's Lenten emphasis** on prayer, study, giving, and action toward the alleviation of hunger. Each resource kit contains a leader's guide, and five complete sets of materials. The materials are five separate color-coded brochures exploring global, national, community, household, and personal involvement in hunger. The Lenten material was written by the Rev. Charles Cesaretti, hunger staff officer at the Episcopal Church Center, the Rev. David Perry of the Christian education office, and Ms. Beth Adams Bowser, an officer of the East Ohio Conference of the United Methodist Church. The resource kit can be ordered from Winston Press, 430 Oak Grove, Minneapolis, Minn. 55403, for \$6.95.

Two former leaders of the **Divine Light Mission** warned recently that the organization could "go the way of Jim Jones' operation in Guyana." Bob Mishler and John Hand, Jr., both of Denver, say they plan to launch a program leading to the dissolution of the mission and the removal from power of the guru, the controversial 21-year-old Maharaj Ji. A spokesman for the group estimates that there are 1.2 million members, 15,000 of whom are in North America.



Discussing the new leadership of the Order of St. Vincent are (from left): Canon Osborn, Fr. Lynch, the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana, and Fr. Rudd.

A FORUM FOR OUR TIME

*"Basically we are in the business
of trying to disabuse people of shoddy answers
to difficult questions," says the editor
of the Anglican Theological Review.*

By STEPHEN BREHE

When W. Taylor Stevenson took over as editor-in-chief of the *Anglican Theological Review* in 1970, the journal was in dire straits.

"We were just about to go out of business. We were down to less than 800 subscribers," recalled Dr. Stevenson, professor of theology and subdean of Seabury-Western Theological Seminary in Evanston, Ill. Today the ATR has nearly 2,400 subscribers, a respectable total in the world of theological journals.

What the ATR lacks in wide circulations, it tries to make up in depth. The quarterly journal has enjoyed wide respect among Anglican and non-Anglican scholars since it first began publishing in 1918. It can be found in theological libraries throughout the English-speaking world. Scholars and students have always welcomed its articles, critical book reviews and poetry. In recent years, the ATR has also made a serious effort to reach parish clergy and laity.

"We reach 15 to 20 percent of the clergy in the Episcopal Church," estimated Dr. Stevenson, "as well as a substantial number of laity. I would guess that those subscribers make up a large

percentage of those persons who move things in the Episcopal Church.

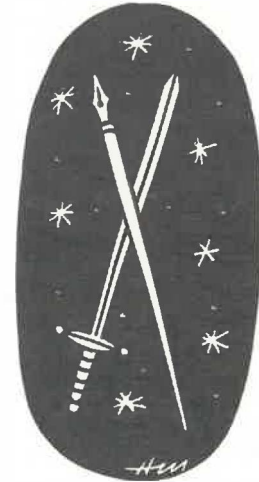
"We try to inform them, listen to them, and be responsive to them. Basically we are in the business of trying to disabuse people of shoddy answers to difficult questions. We want to make a serious witness to the fact that theology is constantly in the process of change, that we have to pay attention to those changes, and that we have to let those changes be reflected in the church's life."

Dr. Stevenson drew an analogy to the physician who reads medical journals.

"The average person may not want to read *The New England Journal of Medicine*," he said, "but he would sure like to know that his doctor is reading it."

This is quite similar to the parish clergyman or layman interested in practicing theology today, he said. While the average person in the pew might not be interested in reading scholarly theological journals, he should sure hope that his priest or bishop is reading at least one.

The ultimate questions to be put to any theological issue are "So what?" and "What difference does it make for Christian life and ministry today?" As a general theological review, the ATR attempts to pay special attention to those questions, blending together solid thinking about theological issues with guidelines for subsequent informed action.



"For a period of time," said Dr. Stevenson, "there were a lot of articles on English church history, and they did not attempt to correlate this with contemporary Christian and Anglican experience. We don't do that anymore.

"We are not narrowly Anglican. However, we do pay particular attention to Anglican-related subjects. And, of course, we pay serious attention to ecumenical issues involving Anglicans.

"But now we tend to be more interpretative than solely expository. An article must go on and be related in a significant way to some other disciplines or to contemporary life. The most important thing we have attempted to do is to publish theology that makes a difference.

"We seek to be a forum for the basic issues of our time in the hope that this may increase understanding of the role and function of the church in our highly complex society. We want to restate the Christian message and hold it up to people.

"Among the figures we want to emphasize today are people such as Paul Ricoeur, Bernard Lonergan, and John Dunne. And we are pleased to have been publishing for some years now new Anglican theologians who are coming to be recognized as outstanding—Urban T. Holmes, John Dixon, Alan Jones and others."

Occasionally Dr. Stevenson and his associate editors like to print something light, but good humorous theological pieces are in short supply these days, he said. That sometimes causes journals such as the ATR to appear a bit stodgy to the general public. The editor prefers the term sober. "I guess you could call us a

Steven Brehe, a former religion editor for The St. Louis Globe-Democrat, is a senior from the Diocese of Chicago at Seabury-Western Theological Seminary.

very sober journal. You have a very sober editor," said Dr. Stevenson, who is known around Seabury-Western for his dry wit.

"The ATR does not have a cause," he said, "unless you consider good theology a cause. But we do want to let particular theological causes or positions make their case—if they can do so in a responsible, scholarly way.

"This is not the way to win wide popularity or help win the continual battle of publications to maintain the subscription list, but we feel we have to do it nevertheless.

"So, we published a very long article by a Christian Marxist about the Christian-Marxist dialogue. It was very ponderous. But it was also a thoroughly informed, essentially clear and balanced discussion of an important Christian matter. So we published it, knowing that the yawns would come. And they did.

"Similarly, we published Ruth Tiffany Barnhouse's critical theological assessment of homosexuality, knowing the screams would come. They did."

A number of persons—ordained and lay—produce the ATR. The Very Rev. Charles U. Harris, former dean at Seabury-Western, serves as president of the corporation.

In the long history of the *Anglican Theological Review* numerous well-known scholars have edited the journal, including Arthur Haire Forster, Alden Drew Kelly, John Marshall, Robert M. Grant, and Jules L. Moreau.

Today it is published from the offices of Seabury-Western Theological Seminary, but before that it had a somewhat pilgrim existence. Volume I, Number 1 was published at Chicago's Western Theological Seminary. But when Burton Scott Easton became editor he moved the journal to the General Theological Seminary in New York City. In the intervening years the ATR has sojourned through the School of Theology of the University of the South, Church Divinity School of the Pacific, Episcopal Theological Seminary of the Southwest, Trinity College (Toronto), and most recently to Seabury-Western.

A great deal of energy goes into preparing an article for a journal such as the ATR, said Dr. Stevenson. Even after a manuscript has been tentatively accepted, in 95 percent of the cases the editors suggest revision. It is not that the quality of manuscripts is lacking. Rather, it is the price any good journal pays for excellence.

"My fantasy," said Dr. Stevenson, "is that we would be able to develop a readership that would recognize the importance of a forum like the ATR, even though for one or even several issues none of their own particular oxen were being pulled out of the ditch.

"I think we do have some readers like that. I wish we had more."

THE NEW EVANGELICAL SEMINARY

Does the church need

another theological school?

By LESLIE P. FAIRFIELD

Why does the Episcopal Church need another seminary?" The young man was puzzled. A senior at one of the church's old and distinguished theological schools, he was visiting Trinity Episcopal School for Ministry, near Pittsburgh, during his winter vacation. Fund-raising work for his own institution had sensitized him to the financial needs of the existing seminaries. Why compound the problem, he wondered, by opening a new one? The young man leaned forward inquiringly on my living room sofa, and I collected my thoughts.

Why does the church in fact need a new theological school? As I reflected, the answer seemed to be twofold. The first reason had to do with the Episcopal Church in the 1970s, while the second dealt more with the evangelical tradition in Anglicanism as a whole. I decided to begin with the contemporary scene.

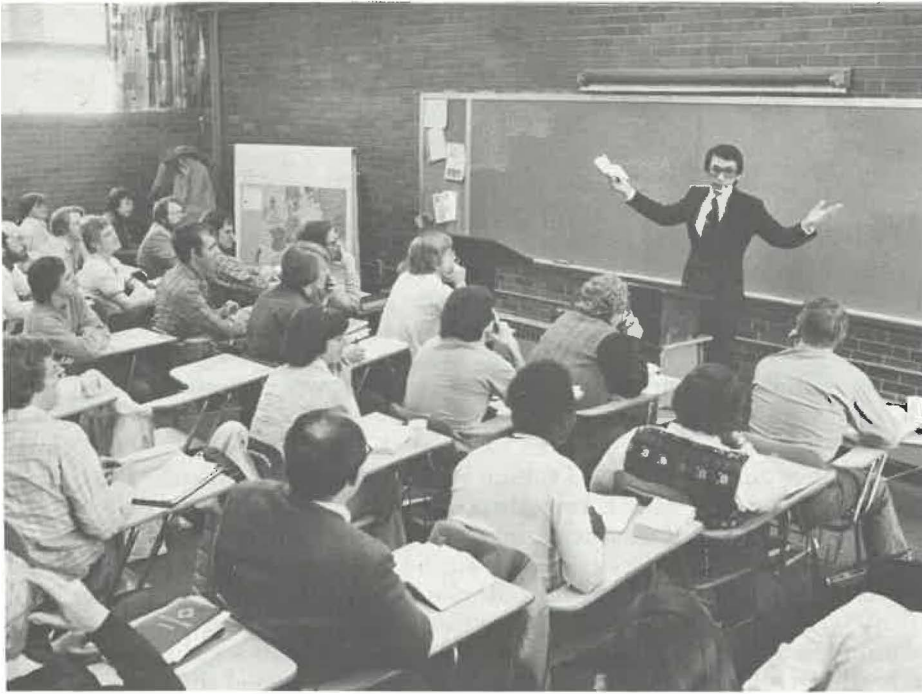
Throughout the Episcopal Church today, I pointed out, there are thousands of churchpeople in whom Christianity has come newly alive. Some of them point to an explicit experience of awakening. For others the growth has been gradual. In either case, the result is often decisive.

Leslie P. Fairfield earned his doctorate at Harvard University and subsequently taught at Purdue University. He is now associate professor of church history at Trinity Episcopal School for Ministry.

These renewed Episcopalians know that Jesus Christ is alive. Their world-view is thoroughly supranaturalist. Their awareness of God's grace in their lives leads them to recognize the authority of his voice speaking to them in Scripture. Their churchmanship may vary widely, from neo-Tractarian to Anglo-Baptist. Individually they may identify with one or another of the different renewal movements in the church—with the Episcopal Charismatic Fellowship, the Brotherhood of St. Andrew, Faith Alive, the Fellowship of Witness, or one of the others. Some of these renewed folk are clergy; most are laypeople. Collectively they represent a powerful force in the contemporary Episcopal Church.

What happens, I asked, when awakened Episcopalians such as these sense a calling to the ordained ministry? Now by and large, the problem of faith will have been settled for them by that point. Of course they will continue to have doubts on peripheral matters, but on the central issue of commitment to Christ, they will have taken their stand. What kind of theological training do they now require?

The answer (I suggested to my friend) is not one which all the existing seminaries would affirm. What these renewed Episcopalians need is not an opportunity to search for faith, I said, or a community where they can hopefully



Visiting lecturer Juan Carlos Ortiz addresses students at Trinity Episcopal School for Ministry.

find themselves and a relationship with God. However laudable it may be for the church to provide here and there this kind of educational institution, the Episcopalians were speaking of need something different. What they ask for is thorough and rigorous *training* in the Lord's service. And here is one major reason, I suggested, why Trinity opened in September, 1976. The new school seeks to serve the renewal movement in the Episcopal Church by offering systematic *training* for ministry. Thus Trinity asks of entering students that having heard God speak to them personally in the Gospel, they be committed already to Christ and his cause. Their subsequent training is built on the foundation of that commitment.

"If students come to Trinity already committed, then aren't you saying that the school is basically obscurantist?" The seminarian looked quizzical. I laughed, replying that if we really were anti-intellectual, we should scarcely want to confess it in public. But the question was *a propos*, and it pointed to the second theme in Trinity's sense of mission. The evangelical heritage in Anglicanism, I said, influences Trinity in a number of ways. First of all (and most obviously) it means that the school is thoroughly Anglican. And so Trinity stands committed not only to Episcopal order and liturgical worship, but also to a reverent use of the intellect. We are enjoined in Scripture to love God with all our mind, and obedience to this commandment has always been a serious issue in the Anglican tradition. So Trinity emphatically affirms a "learned ministry." The school would take issue with modern humanism, however, by insisting that we draw our *presuppositions*

from Holy Scripture and not from any secular world-view. Then with our basic assumptions founded upon God's Self-revelation, our intellect can function fruitfully as God meant it to. *Fides quaerens intellectum*.

The curriculum at Trinity then is designed to be academically rigorous, I said. And its content is informed by the traditional emphases of the Anglican evangelicals, from the reformers of the 16th century to the present Archbishops of Canterbury and York. Study of the Bible is the core of the curriculum, with courses in Old and New Testament required each semester. As future ministers of the Gospel, students at Trinity are to be thoroughly grounded in the Scriptures—acknowledging all the valid insights of biblical criticism, yet confident that the text still speaks the very words of God. The background of Dr. Peter Davids, chairman of the Biblical Studies department, indicated Trinity's commitment to a *docta pietas*, I suggested—his training had been under F.F. Bruce at the University of Manchester, one of the major centers of contemporary biblical studies. Likewise the Very Rev. Dr. John Rodgers, now our dean, had studied with Karl Barth at Basel. So I hoped to allay my friend's suspicion of any *intentional* sloppiness in Trinity's approach to Scripture. If the 19th century British evangelicals failed in any one major way, I confessed, it was probably in their neglect of contemporary advances in biblical scholarship. Thus much of their influence in the church was muted from the 1860s onward. Modern Anglican evangelicals—and Trinity in particular—will heed their example, and certainly avoid any sort of uncritical fundamentalism.

But the study of Scripture and biblical theology represented only one facet of the evangelical heritage at Trinity, I continued. Throughout the 18th and the 19th centuries, evangelicals in the Church of England were known to be "parish men," in contrast to the itinerant patterns of Methodist ministry. The evangelicals believed in the parish as the normal focus of Christian life and worship. Thus their interests were practical: how to preach and counsel in such a way that through the power of the Gospel, parishes would come alive. Often the evangelicals saw remarkable results. The Rev. William Champneys came to a dormant parish in Whitechapel in 1837, and 14 years later was preaching to regular congregations of 1,500 at Sunday morning worship. This kind of commitment to the parish ministry is a major theme at Trinity, I explained. In particular, the school intends to prepare clergy who can in turn exercise their role in the parish as facilitators and trainers, "for the equipment of the saints for the work of ministry." If Episcopal parishes are to grow and deepen in their renewal, Trinity feels, an "every-member ministry" is absolutely essential. Scripture gives no support whatever for the concentration of ministry in the hands of a few ordained professionals. So the school stands firmly committed to the ministries of all God's people.

Finally, I concluded, the evangelical heritage at Trinity implies a commitment to evangelism. Spreading the Gospel by proclamation has not been one of the distinctive *nota* of the Episcopal Church in the United States, to be sure. But in other parts of the Anglican Communion the picture has been different, and continues to be so. In the late 19th century, for instance, as many as 5,700 parishes in the Church of England were supporting the evangelical Church Missionary Society. In contemporary East Africa, the Diocese of Central Tanganyika (former diocese of Trinity's first dean, the Rt. Rev. Alfred Stanway) has 900 commissioned lay evangelists. So evangelism is hardly foreign to the Anglican tradition. It is not easy to teach; it is a gift of the Holy Spirit. Trinity has no claim to achievement in evangelism, I admitted. But it is part of the calling which the school acknowledges—and part of the curriculum, in the department of practical theology.

So the question had been a natural and valid one, "Why does the Episcopal Church need another seminary?" By way of reply I was tempted to ask, "Can the Episcopal Church afford to do without a vital expression of our evangelical heritage?" At a time when the Church of England (for example) has several strong evangelical seminaries, the moment may be ripe for the Episcopal Church to include at least one such as Trinity-seeks to be.

On Schism and the Nature of Anglicanism

One of the main problems with events in the Episcopal Church since last General Convention is that we haven't sufficiently grieved over what has taken place. A schism is a wound in the body of Christ, and we don't seem to understand this has been a most painful wound indeed. Many people within the Episcopal Church are saying—"Good riddance—we now have our women priests and our new Prayer Book, let's get on with other things." Many who have left have done so almost gleefully, "Come apart from Babylon and watch with us while the smoke goes up during her destruction."

We who are still Episcopalians and are proud to be so ought very much to feel the pain of the brethren who have left or we are insensitive. And many who have stayed are still not happy in our church. This writer speaks as one who after great theological reflection and study decided it was good, right, timely, and necessary to ordain women to the priesthood. But my respect for those who could not come to this conclusion, not because of prejudice against women, but because of an honest perception of scripture and tradition, pains me.

I also am totally committed to the Proposed Book of Common Prayer. On this issue I cannot put myself in the place of the opponents, because most of their arguments seem to me to be based far more on mere sentimentality than reason. Yet in my own parish many older folk especially find the change one they would have preferred not to make. They are united with the rest of us because of a sensitive, conservative use of Rite I liturgies at at least one service each Sunday—and 1928 for private home Communion for the elderly shut-ins.

The schism has taken place. Where do we go from here? Surely the Presiding Bishop is right when he seeks to keep the church open to reconciliation. Surely, if the separation becomes permanent, it should be done with charity, and as Dr. Simcox in a recent letter [TLC, Dec. 31] suggested, realize our continuing oneness in the total Body of Christ.

Another step which needs to be taken, however, is some serious theological reflection on what it means to be an Anglican. Members of the Anglican Catholic Church have left us because of a real feeling that we abandoned Anglican tradition.

From time to time parallels are drawn between this schism and the one a hundred years ago when the small Reformed Episcopal Church was founded as a reaction to the Catholic revival of the late 19th and early 20th century. This group is not too well known, it has only a few thousand members, and half of them are in the greater Philadelphia area.

My own parish, one of solidly Evangelical tradition, has a Reformed Episcopal neighbor who left our own parish because of a cross and candlesticks on the altar—but these were only symbols for the dissidents of a

real fear that Anglicanism was losing its Evangelical heritage.

The members of the Anglican Catholic Church of today have gone out from the midst of us because of things which go beyond Prayer Books and the sex of priests—an honest fear that we are losing our Catholic heritage.

What then, is an Anglican, or, in America, an Episcopalian? I submit for consideration that since the time of the Elizabethan settlement, since Hooker and the Caroline divines, the first earmark of an Anglican is to be neither Puritan nor Papist, but solidly, both Evangelical and Catholic. It must never be "either/or" but "both/and." Anything less is no longer Anglican.

The Reformed Episcopalians, in seeking to preserve the Evangelical heritage, abandoned the Catholic half. They have bishops, but do not require episcopal ordination. They abandoned any concept of priesthood. They denied baptismal regeneration. The Eucharist is not central to their life. They are, in short, an Evangelical sect with a Prayer Book (the 1785 Proposed version of Bishop White!). Evangelicalism did not die in the Episcopal Church, as St. Mark's parish showed. It is still alive and well today—I think of John Stott in England, John Guest and John Rodgers, and many others in America. One can say it is really coming into its own.

My fear for my friends in the Anglican Catholic Church is that in seeking to preserve a "Catholic Anglicanism," they will lose their Evangelical heritage—the importance of scripture, evangelism, simplicity, ecumenism with Protestants and many other things we hold dear. They could end up being the exact opposite of the Reformed Episcopalians—people no longer Anglican because they lost half the heritage. Events at their recent convention seem to indicate that some people that came along over the Prayer Book issue were disillusioned when they were told that the new church would not be "comprehensive" but "Catholic, through and through." If that is true, is it still Anglican? I submit this is a more important question to ponder than the irregularity of the consecration of the new bishops.

This writer is one of many thousands of "Star Trek" fans—a TV show which was profoundly theological. My fellow "Trekkies" will remember an episode in which Captain Kirk's personality was sadly divided for a while, and he became two persons—one his carnal nature, one his spiritual nature. Neither half was the true Captain Kirk. His two sides needed to be together for either of them to be complete.

To me, this is a parable of the nature of Anglicanism. We are not ourselves, we are not whole, unless we are Evangelical-Catholics. It is our reason for being. It is a thought worth pondering for those of us who remain in the Episcopal Church, and those who either now, or some time ago, went out from our midst in search of a concept of a "purer Anglicanism."

(The Rev.) J. ROBERT ZIMMERMAN
Philadelphia, Pa. St. Mark's Church

BOOKS

A Golden Age Bargain

THE OXFORD BOOK OF TUDOR ANTHEMS. Compiled by **Christopher Morris.** Oxford University Press. Pp. 351. \$8.00, paper.

Compositions by Batten, Byrd, Dering, Farrant, Gibbons, Mudd, Munday, Parsons, Philips, Tallis, Tomkins, Type and Weelkes, numbering 34 in all, comprise this collection which well represents the Golden Age of English church music.

Requiring accompaniment are two verse anthems—"Teach me, O Lord" by William Byrd, and "This is the record of John" by Orlando Gibbons. The remainder are full anthems ranging from simple four-part to elaborate polyphonic motets of four to eight parts. These may be sung unaccompanied or accompanied as modern scholars believe was the practice of the period. All have keyboard reductions.

Sir David Willcocks, in his preface, gives general comments on performance. Neither dynamics nor phrase markings have been indicated. Consideration of text, verbal stress, harmonic tension and shape of line should provide the choir-master with guidelines for a satisfying performance.

The majority of the anthems are intended for specific seasons and festivals of the Church Year. However, many of them are also appropriate for general use.

The cost of this book may seem impractical at first, as over half the anthems are published separately; but purchasing even a few of these compositions for an entire choir could be far more expensive in the long run. Thirty-four anthems of this quality for \$8.00 is a real bargain.

A record of 13 of the anthems found in this collection is available in England under the title *Tudor Anthems* (OUP 152) and will be distributed by Peters International when it is released in the United States later this year. The recording features the choir of Christ Church Cathedral, Oxford, Simon Preston directing.

J. A. KUCHARSKI

Mirroring Ourselves

THE DAYS AND THE NIGHTS: Prayers for Today's Woman. Collected by **Candida Lund.** Thomas More Press. Pp. 130. \$5.95.

Sister Candida Lund points out in her Preface that this little book is a "selection of prayers collected by one woman . . . who thinks this collection may help to voice the concerns, joys, hopes, and fears that mark the days and nights of

many of us." Such a collection is after all subjective, as any choice of devotionals must necessarily be. In a work whose materials range in time and type from the Gospel of Luke through Thomas Aquinas and Chaucer to Simone Weil and Teilhard de Chardin there is certainly something for everyone, suitable to various feelings and needs. "We should let our prayers mirror ourselves," writes Sr. Lund, "whether those selves be slow and plodding, clever and witty, steady and confident, frightened and uncertain, joyous and lyrical."

Many of the selections are indeed meditations that "today's woman" can find effective in idea, in language, in depth of feeling and in appropriateness for her on whose mind rests perhaps a heavier burden than ever before in histo-

ry of social, familial, and personal tensions and crises.

For example, the prayer from St. Stephen's can be of especial effectiveness for the woman who is concerned about family contention; the prayer of Augustine, a justly famous one, fits the crises of the world we live in each day.

Other devotions from the writings of Mother Teresa, Emily Dickinson, and Patricia Mohs offer depth of thought and strength for "all times and places." On the other hand, some of the selections seem to tread close on the maudlin and mawkish. Even some of the good pieces have the sound of cliché and superficiality. Emily Dickinson is unique in that her poetry is ever fresh and always full of new depths, an important quality for prayer and meditation.

SEEK WITH US: New horizons of theological reflection.



The **Anglican Theological Review** is a general theological journal which publishes articles written by specialists in a wide variety of fields which show how their investigations help shape Christian life and ministry.

Theology that makes a difference.

The **Review** pays particular attention to those areas which are of special interest to Anglicans — controversial issues before the Church and its General Convention, ecumenical discussions involving Anglicans, the re-examination of the history of Anglicanism, and the contributions to theology and ministry being made by other traditions.

A creative recovery of tradition.

During the past generation analysis, critique, and the destruction of idols have been prominent in the development of theology. In the course of this valuable development, however, many aspects of Christian tradition came to be ignored or devalued. We now sense an equally great challenge in a new movement oriented to the recovery of tradition. Recognition of the richness of our Christian and Anglican past is a remembering not in the spirit of nostalgia, but in order to build anew.

Anglican Theological Review

Please enter my subscription for the **Review**, a quarterly, for:

One year, \$10.00 Two years, \$19.00 Three years, \$27.00
 My check is enclosed. Please bill me.

Name _____

Address _____

City _____ State _____ Zip _____

Episcopal diocese, where applicable: _____

Mail to: **Anglican Theological Review**, 600 Haven St., Evanston, IL 60201

SCHOOLS

COEDUCATIONAL

The Bishop's Schools

in La Jolla, California

Founded in 1909.

For boys and girls grades, 7-12.
Residential for girls; coeducational day school.
Preparation for college & responsible citizenship.
Broad academic, spiritual & athletic curriculum.
Fully accredited/small classes.
Episcopal Diocese affiliation.
Admission based on merit only.
Beautiful campus near ocean.

An environment for excellence

Director of Admissions, The Bishop's Schools, Dept. B,
P.O. Box 1948, La Jolla, California 92038 (714) 459 4021

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$800.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box S,
Paoli, Pennsylvania 19301

Use the CLASSIFIED COLUMN!

Whenever you want to find it—buy it or sell it—a job to fill or want a job—use the Classified Columns of The Living Church.

A modest 29¢ a word classified advertisement will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal—29¢ a word for a single insertion; 24¢ a word an insertion if three or more insertions are used, with a minimum rate of \$3.00 for any insertion. See details on page 15 or contact The Living Church Advertising Department.

For today's woman it would seem that selections from such poets as Donne, Herbert, Crashaw, William Carlos Williams, and William Butler Yeats would have much more to say in a chaotic and troubled world than the words of Adelaide Proctor, Sheila Kaye-Smith and Anne Morrow Lindberg. And it would seem appropriate to draw from the writings of Anne Sexton, Alice Walker, Phyllis Wheatly and Anne Bradstreet, perhaps, as women who from their various places in history, have important things to say to the woman who prays in the 20th century. Probably, too, there might be a place for some selection from the work of one who is the master Christian poet of the century—T.S. Eliot.

There are a few typographical errors that should cause no problem in correction for future editions. "Busines" in Simone Weil's poem (p. 30); the use of a period at the end of the sixth paragraph of Psalm 96 (p. 41); "hallowed by thy name" (p. 52)—the original has "be." "And off a blossom in mid air stands still" (p. 49)—Frost's verse reads "And oft. . . ." "Poor-pooh" in Gwendolyn Books' writing (p. 69) should be, I believe, "pooh-pooh."

ANNE LECROY
East Tennessee State U.
Johnson City, Tenn.

Vivid Picture

ANGLICAN PARTNERS. Covering the 1978 Lambeth Conference in Canterbury, England. Report and Study Guide. By James W. Kennedy. Forward Movement Publications. Pp. 144. \$1.50.

The Forward Movement is justly famous for its ability to produce booklets quickly and inexpensively. Dr. Kennedy, for many years editor of Forward until his retirement a year ago, is a master of this art.

The present booklet is very attractively arranged and illustrated and gives a vivid picture of the recent Lambeth Conference and its events and activities each day. A number of important resolutions are summarized or quoted. (The full text of the resolutions will be available soon.)

The booklet does raise a number of questions, and Dr. Kennedy criticizes or challenges the bishops on some points. The description "Study Guide" seems rather anomalous. The absence of an index makes it difficult to locate any particular topics. Speedy publication has its problems (as publishers of magazines are always discovering!). Thus a bishop who spoke about opposition to the ordination of women was rightly indignant when his diocese was ambiguously reported as 40-60 in its opposition (p. 47) when it was 60-40 against such ordination.

H.B.P.

PEOPLE and places

Appointments

The Rev. **Jeffrey Paul Cave** has received a dual appointment at Harvard University, Cambridge, Mass. The two positions are related to the theological community of the university: assistant minister in the Memorial Church, and assistant director of Development in the Divinity School where he will be in charge of the Harvard Divinity Fund. Add: Harvard Divinity School, 45 Francis Ave., Cambridge, Mass. 02138.

Ordinations

Priests

Anne Sharon, assistant chaplain, St. Luke's Hospital, St. Louis, Mo., and assistant minister, St. Matthew's Church, Warson Woods, Mo. Add: 44 Rosemont, Webster Groves, Mo. 63119.

Rhode Island — Jo-Ann J. Drake, assistant. St. Peter's Church, Glenside, Pa. Add: 639 Roberts Ave., Glenside, Pa. 19038.

Deacons

Central Florida — Frederick Earl Mann, Christ Church, Springfield, Mo.; **Clarke Nicholas Olney**, St. Mark's Church, Cocoa, Fla.; **Douglas Peters Schwert**, St. Peter's-by-the-Lake, Montague, Mich.; **Daren Keith Williams**, Zion Church, Oconomowoc, and **Nashotah House**, Nashotah, Wis.; **Paul David Wolfe**, St. Andrew's Church, Fort Pierce, Fla.

Eastern Oregon — Floyd Clark, Sumpter Community Church, St. Stephen's Church, Baker, Ore.

Installations

Chicago — The Rev. Canon Erwin M. Soukup, Canon to the Ordinary, was installed as Archdeacon of the Diocese of Chicago during the diocesan convention. He will retain his current duties with the diocese in addition to assignments of the new post. At the same convention, the Rev. Canon **Miller F. Cragon, Jr.** was installed as Canon to the Ordinary. His responsibilities will be in the area of education, clergy compensation, ministry, diocesan council and the board of financial review.

Resignations

The Rev. **William M. Hunter** has resigned as vicar of the Church of the Redeemer, Ansted, W.Va., to travel to Ireland.

The Rev. **John R. Kimble** resigned from Trinity Church, Toledo, Ohio, on September 25, 1978.

The Rev. **Charles W. Ransom**, vicar of St. Mark's Church, Wadsworth, Ohio, announced his plans for resignation on December 31, 1978.

The Rev. **John Wiggle**, of St. John's Church, Youngstown, Ohio, announced his resignation on September 1, 1978.

Retirements

The Rev. **Ernest B. Pugh**, has retired as rector of All Saints' Church, Enterprise, Fla., and is presently at 42 West Highbanks Road, De Bary, Fla. 32713.

Deaths

The Rev. **Thomas van Braam Barrett**, professor emeritus of pastoral theology at the Church Divinity School of the Pacific, died December 30 in Lexington,

CLASSIFIED

BOOKS

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

INDEX of both Prayer Books, Analytical. Prepaid \$5. S. Yancey Belknap, 5550 Harvest Hill, Dallas, Texas 75230.

CHURCH MUSIC

ST. MICHAEL'S MASS Rite II, Proposed BCP with revised Proper Prefaces, etc., by Benjamin Harrison. Send \$1.75 for complete Packet of Priest/Organist/Pew editions: **Music for Eucharist, 6630 Nall Ave., Mission, KS. 66202.**

FOR SALE

IF you buy palm crosses made in Africa, you help people whose income is \$55.00 per year to buy the bare necessities of life, and to fill health and educational needs. All work done in this country is volunteered. Orders are acknowledged and must be received by March 25 to guarantee delivery by Palm Sunday. Rates based on \$4.00 per 100; \$2.00 per 50, in units of 50 only. Only individual size palms are available. **African Palms, P.O. Box 575, Olney, Md. 20832.**

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write **Mary Moore, Box 3394-L, Davenport, Iowa 52808.**

PLANNING GUIDE

HOLY WEEK GUIDE to help clergy and laity plan creative, imaginative Holy Week services in their congregations. Send \$1.00 to: **Lew Towler Publications, 1705 Gay Lane, Lansing, Mich. 48912.**

POSITIONS WANTED

ORGANIST-CHOIRMASTER, full or part-time, Churchman, married. M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply **Box J-401.***

PROPER

NEW SUNDAY LECTIONARY, beautifully printed, containing three lessons with full Psalm and Antiphon plus collect and prefaces. New English Bible or contemporary editions. May we send you free samples? **The Propers, 6062 E. 129th St., Grandview, MO 64030, (816) 765-1163.**

RETIREMENT VILLAGE

RETIRED? INFLATION PINCHING? Live independently, ranch house, \$75 month, plus improvement charges—monthly fees. **National Church Residences, Waverly, Ohio 45690.**

SUN CITY—Buy now—retire later. EZ terms, 60' x 100' mobile home lots. **National Church Residences, Box 1658, Sun City, Ariz. 85351.**

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

Va., at the age of 71. Dr. Barrett was born in Schenectady, N.Y. He was a graduate of Amherst College, and the General Theological Seminary, and in 1976 received the S.T.D. degree from the Church Divinity School of the Pacific. Dr. Barrett was ordained to the priesthood in 1937 and then served churches in Connecticut, Ohio, Virginia, and Florida. He was professor of pastoral theology and homiletics at the Church Divinity School from 1963 until his retirement in 1976. He was the author of four books, numerous magazine articles and radio scripts, and a score of musical dramas which he composed, produced, and directed. He served on many diocesan commissions, and was elected a deputy to several General Conventions. Dr. Barrett is survived by his wife, Marjorie, two children, and grandchildren.

The Rev. **John Marshall Cleveland,** retired priest of the Diocese of Chicago, died October 25, at the age of 78. Fr. Cleveland was born in Glendale, Ohio. He was a graduate of the University of Wisconsin, and attended the General Theological Seminary. He served churches in Racine, Hartland, and Pine Lake, Wis., before going to Illinois, where he was rector and chaplain of various churches and institutions. In 1959 he became chaplain to Cook County Hospital and an assistant at Bishop Anderson House in Chicago. Fr. Cleveland retired in 1969.

The Rev. Canon **Charles Leslie Conder,** longtime rural dean of the Diocese of Los Angeles and recently canon missionary of the Diocese of San Diego, died on October 26, at the age of 72. Canon Conder was born in England. He studied in England, and was ordained to the priesthood in 1945. In England he served in the Church Army from 1926 to 1928, and was in the Church Army in this country from 1928 to 1944. Canon Conder was known for his missionary work in the desert areas of the diocese during the '40s and early '50s, and later as dean of the San Diego convocation before a separate diocese was created in that area. Canon Conder was a deputy to General Convention in 1958, and was canon of St. Paul's Cathedral, Los Angeles. He retired last June. He is survived by his wife, Mary, and two children.

The Rev. **George R. Hargate,** retired priest of the Diocese of Ohio, died December 26 at his home in Elyria, Ohio. Fr. Hargate, who was born in Youngstown, Ohio, was ordained to the priesthood in 1933. He served St. Paul's Church, Steubenville, Ohio, from 1932-1933, St. Thomas Church, Port Clinton, Ohio, from 1933 to 1939, and was on the Executive Council from 1935 to 1941, in 1948, and from 1963 to 1966. He was a deputy to General Convention many times, and served as rector of St. Andrew's Church, Elyria, from 1942 until his retirement in 1973.

The Rev. **Alexander Miller,** rector of St. Paul's Church, Wilmington, N.C., for 40 years, and rector emeritus for 15 years, died November 27, at the age of 89. He was ordained to the priesthood in 1920, and was a graduate of the Virginia Theological Seminary. He served Trinity Church, Fulton, Ky., and St. Thomas Church, Louisville, before going to Wilmington in 1921. Fr. Miller was a deputy to General Convention in 1937 and 1950, and served on the Executive Council from 1928 to 1947. He is survived by his wife, the former Agnes Reed Binford, a daughter, and two grandsons.

Dr. **Alice H. Gregg,** missionary to China for almost 35 years, died December 30, in Charleston, S.C., at the age of 85. Dr. Gregg received bachelor's, master's, and doctoral degrees from Columbia University. She was first a missionary in China in 1916, and her last tour of service ended in 1950, when she returned to the U.S. She supervised missionary schools of the Diocese of Anking, was a member of the faculty of St. John's University, Shanghai, and author of *China and Educational Autonomy: The Changing Role of the Protestant Missionary in China, 1807-1937*, and *By the Anking Pagoda*. Dr. Gregg received Columbia University's Medal of Excellence for exceptional professional service as a missionary in 1942. Dr. Gregg is survived by a sister, Mrs. Nina G. Bultman.

Ann C. Webb, wife of the Rev. W. Robert Webb, rector of St. Dunstan's Church of the Highlands Parish, Seattle, Wash., died January 7 after a long illness. Mrs. Webb was a missionary in Alaska from 1944 to 1947. In addition to her husband, Mrs. Webb is survived by one son, two daughters, and two grandchildren.

CLASSIFIED

SERVICES OFFERED

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with White-chapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. **Linda C. Woodford, 1-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.**

VACATION RENTAL

A BIT OF HEAVEN, nestled in a warm secluded Chiricahua Mountain valley near Mexican border. Ideal for complete relaxation and spiritual growth. Chapel, library, music, fishing, birding, hiking. Furnished housekeeping casas. Brochure. **Sunglow Mission Ranch, Pearce, Ariz. 85625. (602) 824-3364.**

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.**

THE AMERICAN MISSAL, revised edition, 1951. Notify: **Fr. Gregory J. Haring, 155 So. 42nd Street, Boulder, Colo. 80303.**

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**

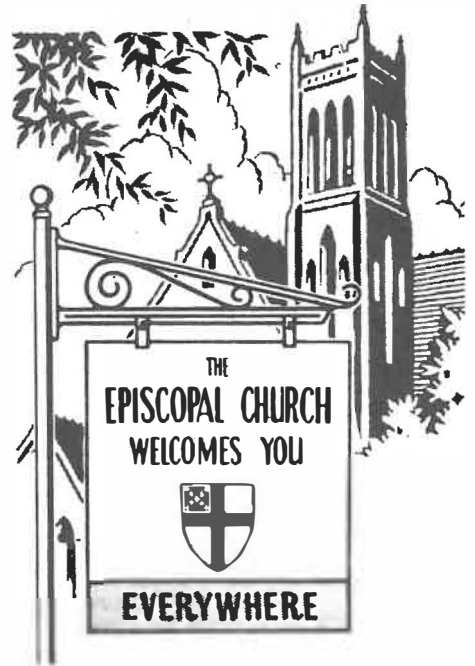
NOTICE TO SUBSCRIBERS

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

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**



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

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

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

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.

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

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. & 43d 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. 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 HS 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 Pursell, 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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

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

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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

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.