

# THE LIVING CHURCH



Stripping rite after renunciations: A sense of having left sins behind [see page 8].

**Faith of Our Fathers • page 8**

# The First Article

Christmas celebrates the wonderful event of the Creator entering into his creation in the person of his Son. Epiphany celebrates the meaning, implications, and consequences of this event. In this sense, the relation of Christmas to Epiphany resembles the relation of Easter to Pentecost. In both cases, the interpretation and results of the event are associated with the intervention of the Holy Spirit.

The celebration of our Lord's Baptism is at the heart of Epiphany. Historically, it was quite likely the original focus of this feast which apparently first developed among the early Christians in Egypt. (St. Mark's Gospel, the favorite of the Egyptian Church, begins with our Lord's Baptism, it will be noticed.)

Baptism, both for Jesus and for us, deals with the meaning of having been born. It may have been administered soon after birth, as for many of us, or it may have been years later, as for Jesus and as for adult converts today. Yet it deals with the significance of entering the human family. For Jesus, this significance was quite unique. He was revealed to be, in an unparalleled way, the Son of God. For him, the Anointed One, the Messiah, entrance into the world had a special purpose which he was to fulfill. This was why he was born.

You and I are not so special as that. Yet every single one of us is a little different. None of us are mere statistics. God knows and loves every one of us. In a less elevated, yet very real sense, each of us is unique. The recognition of this is one of the precious gifts which Christi-

anity has given to human civilization.

Our Baptism solemnizes and consecrates this specialness of each one of us. At the same time, it expresses our entrance into a community, a body of people held together by their faith, their heritage, their hopes, and their commitments. To be fully human involves both having a significant self and also belonging to a significant community extending beyond the self. Without both of these, human life is stunted and deprived.

Because it expresses both of these essentials, the significant self and the significant community. Baptism may be spoken of as truly joining the human race. Here we join the spiritual pilgrimage of mankind. Here we join the shared responsibility for a moral and free life in the world in which our Creator has placed us.

Could the same thing be said of a young wolf joining the pack, or a young sheep joining the herd? Obviously not in the same sense. A wolf or a sheep is what it is simply by living the life which nature automatically imposes upon it. Humans have to choose, and a fully human life involves making choices beyond nature.

Men, women, and children cannot become their full selves, or attain their full community, apart from the knowledge of God, a knowledge disclosed through his Son in the power of the Holy Spirit. This is what Holy Baptism is about. In the supernatural meaning of this sacrament, our created selves find their full meaning.

THE EDITOR



## THE LIVING CHURCH

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# LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

## Satisfied Customer

Many thanks for the consistently fine writing and selecting of articles in TLC, especially the material on Ecclesiasticus and the First Article choices. I would always like to see more on the seldom used Apocrypha.

In several issues you had an excellent page on patronal and titular feasts [TLC, Sept. 7, Oct. 12, Dec. 14]. How many parishes still observe these? A pity more do not resume this fine tradition.

What this letter is really about is your editorial article on prison and prisoners [TLC, Dec. 14]. Having been in one as one, I can truly say it is the exceptional person who shows the true meaning of the Gospel adage. Would that more persons heeded this command of our Lord's.

GLENN FESSLER

Onamia, Minn.

## Supreme Governor

The recent increase in speculation about a prospective bride for England's most eligible bachelor, the 32 year old Prince of Wales, has caused the American wire services to repeat the widespread misconception that the British sovereign is also "head of the Church of England."

This unfortunate title, adopted in 1534 to indicate that the clergy (commonly called "the church") did not enjoy any immunity from the laws of the land, lasted only 20 years and was borne by only three monarchs, the last being the Roman Catholic Queen Mary I.

Since the Elizabethan settlement of 1559, the title has been "supreme governor," meaning that the sovereign, as "first layman," is to be the church's guardian and protector. (The actual title is "only supreme governor of this realm . . . as well in all spiritual or ecclesiastical things or causes as temporal.")

Although the English coronation service is in many details similar to an ordination rite, this merely continues a tradition going back to the Middle Ages and having parallels in other countries; it does not give the sovereign any official role in the church's doctrine, discipline, or worship. (The right to appoint bishops also goes back to the Middle Ages, as in the case of Henry II, appointing his friend, Thomas Becket, as Archbishop of Canterbury. The right was also enjoyed by the Roman Catholic kings of France and Spain after the Reformation.)

No English sovereign has ever proclaimed a dogma, ordained a minister, preached a sermon, or administered a sacrament. Until the death of Queen Anne in 1714, they did practice the form of Christian healing known as "touching for the king's evil" (*i.e. scrofula*) – again, a practice of medieval origin, with a parallel among the kings of France down to 1776.

The English sovereigns have not presided over synods, as the emperor Constantine did at the Council of Nicea in 325; they have not worn deacon's vestments and read the gospel at the midnight Mass of Christmas, as did the medieval kings of France; and they have not been systematically ordained deacon, as were the emperors of Ethiopia by the Coptic Church of that country right down to and including the last emperor, Haile Selassie.

Their personal influence on the church has varied from great to negligible through the years, but has never been greater than that of Louis XIV or Generalissimo Franco over the Roman Catholic churches of their respective countries, nor as great as the virtually absolute control of the Swedish government over the (Lutheran) Church of Sweden.

(The Rev.) LAWRENCE M. CRUMB  
University of Oregon

Eugene, Ore.

## Poverty Level Pensions

As a retired missionary's wife, I was much interested in the letter relating to pensions [TLC, Oct. 19]. I feel that it is a real disgrace for the church to allow such a disparity in pensions because there has always been such a great difference in salaries.

But why has there always been such a wide gap? Other Protestant churches pay a living wage and supply much better houses for their missionaries. Why can't we?

We had such a struggle when the children were young, and if we hadn't gotten help from friends we would never have made it. That is why our boys are bitter about the church and would never listen to our hopes of having them follow in their father's footsteps.

Yes, we did get an eight percent raise in 1978, and we are still under the poverty level by \$1,000. At the same time that we got eight percent more, the men who were getting over \$6,000 got an additional six percent for the amount over \$6,000.

I told a bishop's wife that the reason we got so little and others so much is that we lower-salaried have learned to live on little, but the high-salaried need more to maintain their life style. Her reply horrified me because she didn't think it was funny, but just a fact of life

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that I should accept.

It would be so simple to base pensions on length of service rather than on amount of salaries. The Episcopal Church has always been known as the rich man's church. How else can the church maintain her image but to keep her bishops in luxury and hope the missionaries will continue to be silent.

NAME WITHHELD

**The Call**

Thank you for printing the letter of the Rev. "Name Withheld" [TLC, Nov. 2]. This brings to light an all too common problem.

Calling committees sometimes get so wound up in their task that they forget what they are doing. Here is a group of human beings seeking another human being to become their rector. Often, mortal priests do not measure up to the impossible standards of perfection being set. And so the calling project drags on, and, somehow, who remembers the Holy Spirit's part?

In any business context, the same committee people wouldn't dream of taking so much time to employ a new executive. A calling committee should consider itself to be acting as a personnel department.

Delay is not only hard on candidates for a call. Wives holding jobs are made uncertain. Children's schooling prospects are another worry.

In zealot search for the perfect parson, a calling committee may forget it is dealing with real people. It is more than discourteous to toy with the lives of others by silence and delay.

Has any province or diocese developed a humane and practical guide for calling committees? If so, please share it with the rest of the church.

CAROL E. HOWE

Springfield, Vt.

**Not Angels, But . . .**

Responding to inquires about alternatives to "Anglican" as a label [TLC, Dec. 7], I fear that you have opened a can of worms.

Anglican as an adjective is of ancient usage. The *Oxford English Dictionary* gives 1635 as of the first instance of the usage ("they of the Anglican . . . Confession"). About the same time, Sir Thomas Browne was perhaps the first to complain of the usage ("I am of that reformed new-cast religion, wherein I dislike nothing but the name").

There are, however, cogent reasons to retain the current usage.

The logical: If Irish, Scottish, and Americans can handle the English language, surely they can handle the Anglican Church.

The practical: If the usage were altered, the Anglican Theological Re-

view would have to change its name, creating headaches for bibliographers.

The prudential: If the usage were altered, the only remaining Anglicans would be those who have *left* the Anglican Communion - Anglican Catholics and Anglican Orthodox.

The theological: If the usage were altered, we would lose the marvelous pun in *1066 And All That: "Non angeli sed Anglicani"* ("Not angels but Anglicans").

Before moving on this matter, let us ask our brethren and sistren (as we say in the up-country) of the Roman Catholic church, most of whom have never seen the Eternal City, what they think.

D.G. PAZ

Visiting Assistant Professor  
Clemson University

• • •

You asked what other alternatives there are to calling ourselves Anglicans, since Welsh, Scots, Irish, and Americans are not English [TLC, Dec. 7]. The answer is "Episcopalian," just as our Latin American dioceses do.

No name except Christian is going to be entirely satisfactory, but Episcopal describes our peculiarity as well as it can be done, and avoids the unreal limitation of Anglican, much as we revere our English heritage.

(The Rev.) HOWARD R. KUNKLE  
Fort Scott, Kan.

• • •

Your frequent correspondent, the Rev. Lawrence Prast, made some interesting points about the use of the word Anglican to designate our part of the church universal [TLC, Dec. 7]. In addition to members of the church in Ireland, Scotland, and the United States, how about the millions streaming into the church in Africa?

The use of the phrase Anglo-Catholic for those who are of a high church persuasion might also be questioned, especially since many of our black brothers and sisters prefer that churchmanship.

I am one of many who solemnly engaged to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church at ordination. I still prefer that description of the church, believing we are part of the church which protested the excesses and corruption of the medieval church, which evolved into the many manifestations of the Reformation.

I suppose members of the Episcopal Church in Scotland call themselves Scottish Episcopalians. Do members of the Church of Ireland say they are "C of I" - as many in England say they are "C of E"?

(The Rev.) ARTHUR KORTHEUER  
Director of Christian Social Ministries  
Diocese of North Carolina

# THE LIVING CHURCH

January 11, 1981  
The Baptism of Christ/Epiphany 1

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## Pittsburgh Elects Coadjutor

The Rev. Alden Moinet Hathaway, rector of St. Christopher's Parish, Springfield, Va., was elected Bishop Coadjutor of Pittsburgh at a diocesan convention on December 6.

Fr. Hathaway, 47, was elected on the fifth ballot. The diocese's search committee had presented six nominees, and one priest was nominated from the floor.

The bishop elect is a native of St. Louis, and was educated at Cornell University and Episcopal Theological School in Cambridge, Mass. He was ordained to the priesthood in 1962.

Fr. Hathaway served churches in Bloomfield Hills, Mich., and Bellefontaine, Ohio, before becoming rector of St. Christopher's in 1972. While associate rector of Christ Church, Bloomfield Hills, he also was director of a clergy counselling service on abortion.

In 1956, Fr. Hathaway married the former Anna Harrison Cox. They have three children.

## Bishop Tutu Honored

The Alexander Onassis Foundation announced recently in Athens, Greece, that the Rt. Rev. Desmond Tutu, secretary general of the South African Council of Churches (SACC), has been awarded the 1980 Athena Prize.

Bishop Tutu, who was cited for his

"determined struggle against racial discrimination and for his efforts to put an end to apartheid without the use of violence," will receive \$100,000.

Last March, after he criticized the South African government's action in arresting an Anglican priest for violating a "banning" order, the government took away Bishop Tutu's passport. In May, he and 52 other religious leaders were arrested during a protest march in Johannesburg.

The Athena Prize is named for the first wife of Greek shipping magnate Aristotle Onassis. The foundation is named after their son, who was killed in the crash of a private plane in 1973.

## First Venezuelan Priest

The Rev. Orlando Guerrero was ordained to the priesthood recently at the Pro-Cathedral Church of St. Mary, St. Michael and St. George, Caracas, by the Rt. Rev. Haydn Harold Jones, Anglican Bishop of Venezuela. Fr. Guerrero is the first Venezuelan to receive orders in the history of the diocese.

Although there has been an Anglican presence in Venezuela since 1832, the work has consisted primarily of ministering to English expatriates. Formerly part of the Diocese of Trinidad and Tobago, Venezuela, along with the island of Curacao, was created a diocese

in 1974. It is attempting to develop an indigenous church.

Fr. Guerrero is priest in charge of Holy Trinity Church in Puerta la Cruz, a rapidly expanding town in western Venezuela. A recent \$35,000 grant from the Episcopal Church in the U.S. will enable him to start a social center for the poor in his area.

## Women in Church History

The life stories of four churchwomen representing the wide range of women's participation in the Episcopal Church was the high point of a workshop held November 29 at the Church Divinity School of the Pacific in Berkeley, Calif.

"Unveiling Our Past: Doing the History of Women in the Episcopal Church" was co-sponsored by the national Women's History Project of the Episcopal Church and CDSP Continuing Education. It was the first regional workshop to be held since the Women's History Project was launched in New York City in August.

At the CDSP meeting, Edna Eastwood, who currently teaches a Bible class in her retirement community, recalled setting up Sunday schools in Montana in the early years of this century. Betty Over, registrar of the Graduate Theological Union, served as teacher, housemother, and manager of a native handicraft center, all in the line of duty as a missionary wife in the Philippines. Ellen Gammack was for many years a professional church worker for the United Thank Offering. Kay Brownell is a laywoman who served on parish and diocesan organizations.

Other workshop speakers included the Very Rev. Frederick Borsch, CDSP dean; Dr. Joanna Gillespie, member of the executive board of the Women's History Project; and Dr. Samuel F. Garrett, CDSP church history professor.

Workshop participants were apprised of ways of uncovering information about the relatively recent past. Mary Garrett, archivist at the Graduate Theological Union, described archival material as "the thing you expect everyone to have thrown out." Letters, minutes, pictures, brochures, catalogues, ledgers, and financial documents can give a certain picture of a time, when combined with other materials.

Oral history, said Dr. Gillespie, is another method, and it produces a written record where none existed. A care-



RNS

The Most Rev. Robert Runcie, Archbishop of Canterbury, is seen in the above photo with Roman Catholic Archbishop Laszlo Lekai, primate of Hungary, during a recent meeting in London. Archbishop Lekai has been leader of Hungary's Roman Catholics since 1976.

fully constructed taped interview is transcribed onto paper, thus creating a new "primary source" for historians, and enriching history with a personal perspective.

When the Women's History Project was founded, a statement was released which said, "Episcopal Church history, like that of other mainline churches, is largely the history of men and their accomplishments. We rejoice in this body of work and wish to broaden it to include the equally devoted and valuable contributions of women."

The project is seeking the life stories of women who served the church as deaconesses, missionaries, college and UTO workers, women religious, directors of religious education, altar guild and ECW workers, and as recently ordained women.

## Peace Initiatives Launched

The leadership of the Episcopal Peace Fellowship (EPF), meeting at the end of October at the Convent of St. Helena, Vails Gate, N.Y., developed four specific new efforts to encourage the involvement of more church people in the work toward world peace.

First, a Peace Education in the Parish working group was created to support the work of the church's Joint Commission on Peace. The group, which will be headed by the Rev. Thomas O. Feamster, Jr., rector of Grace Church, Paris, Tenn., will develop resource materials, train peace educators for parishes, and develop a model program on personal reflection about peace.

Second, EPF renewed its Arms Race Group, under the chairmanship of previous EPF vice chairman Dana Grubb of Maryland. The purpose of this group is to focus church attention on specific armaments issues, and it will work in support of the bishops' Chattanooga letter, their anti-MX missile petition, the arms race curricula begun by the Episcopal Urban Caucus for parish use, and the multi-denominational arms moratorium campaign.

Third, EPF's national executive committee has agreed to undertake a systematic recruitment and organizational development campaign — the first in ten years. The Rev. Alexander MacDonell, rector of St. Luke's Church, Haworth, N.J., will chair this group.

Fourth, EPF formally endorsed the effort led by the Sojourners Peace Ministry in Washington, D.C., to oppose the annual series of nuclear weapons exhibitions held by the Air Force Association, and decided to exert maximum support to encourage public opposition to these so-called "arms bazaars."

EPF's current national chairperson is the Rev. John M. Gessell, of the school of theology at the University of the South, Sewanee, Tenn.

## BRIEFLY. . .

The Presiding Bishop's Fund for World Relief has made an emergency grant of \$10,000 to the Diocese of Northern Indiana in response to a request from the Rt. Rev. William C.R. Sheridan, diocesan bishop, for assistance in the resettlement of Cuban refugees in the area. The money will be used to purchase a small building in Gary, Ind., for \$5,000, to serve as a refugee center. \$4,000 has been allocated for reburberishing and equipping the center, and the remainder will be used for utilities. Bishop Sheridan said that "these modest facilities could be used for future refugee groups, and could be of fundamental help for years to come."

Prompt action by Jerusalem fire fighters is credited for saving the Church of the Holy Sepulcher from a fire which broke out on the night of October 14. Investigation of the blaze, which destroyed a painting and damaged much of the wood covering the chapel's stone walls, indicated that it had begun accidentally. A burning candle left by a pilgrim on a wooden table in the chapel was blamed.

Women clergy would do well to register with the Episcopal Church Center's computerized data bank when seeking a position, according to the Rev. Roddey Reid, Jr., director of the Church Deployment Office. He said recently that less than half have actually done so. Fr. Reid pointed to a recent study by American Baptist churches which indicates that its computerized data bank was "the most important of all factors in the actual placement of ordained women" in that church.

The Rev. William Howard, president of the National Council of Churches, warned the NCC governing board at its November meeting that the council's work will become increasingly unpopular as the national political climate grows more conservative. But, he vowed, the NCC will sustain its commitment "to the broken and powerless victims of oppression in this world." The liberal ecumenical movement's job, said Mr. Howard, is to "commit acts of righteousness which have no institutional reward."

Reaction from the clergy of the Diocese of Chester (England) was not uniformly favorable to a recent pastoral let-

ter from their bishop, the Rt. Rev. Victor Whitsey. Bishop Whitsey noted that "any clergyman going about his daily duties should be clearly identified by the wearing of his clerical collar," and added that "this letter is not to be taken as a pious injunction or reminder, but as a clear instruction from your father in God." "It's a bit arbitrary," complained one priest. "The next thing is that you specify how many inches deep and whether it can be made of plastic."

At a festive medieval Michaelmas celebration in late October, the Diocese of Western North Carolina celebrated the conclusion of its Venture in Mission campaign, begun the previous May. The final pledge amount was \$1,118,500 towards a goal of \$1,492,000. Further deferred pledging is expected. Only \$75,000 of the total represented advanced gifts; the remainder came from local congregational efforts.

Roman Catholics, Episcopalians, United Methodists, and Baptists, in that order, are predominant in the new Congress. Religious News Service reported that there are 135 Roman Catholics, 72 Episcopalians, 69 United Methodists, and 55 Baptists. In general, there is little change in the proportionate church membership. Only six members of the new Congress listed themselves as having no religious affiliation.

Washington Cathedral has announced that in order to save energy, the north and south transept doors will be closed during the winter months again this year. The doors are very large, and open directly into the nave. The main level of the cathedral is nearly a tenth of a mile long, and its ceiling is 103 feet above the marble floor. Closing the transept doors and adopting other measures of conservation last winter were credited with keeping fuel bills lower than expected.

The Rev. E. Felix Kloman, rector emeritus of St. Alban's Parish, Mount St. Alban, Washington, D.C., received the American Cancer Society's John F. Feeney Award at the recent annual board meeting of the District of Columbia division. Dr. Kloman has been a member of the division's board of trustees since 1960, and a member of the executive committee since 1967. As an active member of the Lost Chord Club, he has made countless rehabilitative visits to new laryngectomy patients over a period of many years.

# CONVENTIONS

Delegates to the convention of the Diocese of Southwest Florida, which was held October 21-23, voted unanimously to reconvene in 1981 to consider further a resolution presented by three of the diocese's largest parishes.

The resolution asks that the diocese adopt "voluntary giving as its basis of stewardship, and reaffirms the biblical tithe as the minimum standard for all levels of Christian giving."

The Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, appointed an *ad hoc* committee composed of several existing diocesan committees and commissions to "deal with the matter statistically, creatively, and to the glory of God."

Three missions, St. Albans, St. Petersburg Beach; St. Andrew's, Spring Hill; and St. John's, Naples, became self-supporting parishes, and 16 new clergy were introduced to convention.

It was reported that the diocese has pledges of \$2.5 million toward its \$3.5 Venture in Mission goal. The VIM chairman noted that \$300,000 had been sent to the Presiding Bishop's Fund for World Relief, earmarked for world hunger.

It was decided that money for the 1981 budget of \$862,884 would be raised by parish assessments, as has been done in past years.

• • •

The 141st convention of the Diocese of Missouri assembled in Christ Church Cathedral, St. Louis, November 20-22. The opening service was addressed by the Rev. George Regas, All Saints Church, Pasadena, Calif., on the subject of disarmament and stewardship. He also led a workshop on nuclear disarmament.

During the business sessions a 1981 budget of \$576,053 was adopted, which represents an increase of nearly \$26,000 over 1980.

The convention address by the Rt. Rev. William A. Jones, Bishop of Missouri, dealt with reflections on the first five years of his episcopate and some dreams for the next decade.

St. Luke's Mission, St. Louis County, was admitted to parish status.

By resolution the convention reaffirmed its support of the General Convention action in 1966 and the Triennial resolution in 1979 to support the right of individuals to reach decisions of conscience in the matter of abortion, and to continue its membership in the Religious Coalition for Abortion Rights.

The Presidential Hunger Commission and expanded support for world relief were given support also. The minimum

clergy cash stipend for 1981 in the amount of \$14,428 plus 33% allowance for housing and utilities was approved.

The council of the diocese was instructed to present a five-year strategic plan at the 1981 convention, with budget projections.

Guests during the convention were the Bishop of Kaduna, Nigeria, the Rt. Rev. Titus Ogbonyomi, and his wife, and his archdeacon, the Ven. Nathaniel Kolo. That diocese and its two neighboring dioceses which formerly comprised the Diocese of Northern Nigeria, are in a companion relationship with the Diocese of Missouri and the visit of bishop and archdeacon was in exchange for the visit of three representatives from Missouri to the constituting assembly of the Province of Nigeria last year. Their visit to Missouri occupied the better part of two weeks during which they visited every part of the Diocese of Missouri.

• • •

The convention of the Diocese of West Missouri was held in St. Joseph, Mo., November 14-16 at the Ramada Inn. Christ Church, St. Joseph, was the host parish.

The Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, addressed the convention on the diocesan theme for the year, "Each his own ministry in the priesthood of Christ." He urged the delegates to recognize that Baptism is Baptism into ministry. "We are baptized into a sending, we are baptized into a motion, not into a building called the church."

Of the several matters of policy and program to come before the convention, the most hotly debated was a proposal to use lay ministers extensively for college work, with a priest coordinating the work on all campuses. This was referred to diocesan council for further study.

The convention prepared the way for the expenditure of some Venture in Mission funds, and budgets totaling \$591,748 were adopted for 1981.

• • •

"It is a moving day! Maintaining the status quo is simply not an option for us," said the Rt. Rev. Leigh Wallace, Bishop of Spokane, to the 16th convention of his diocese, held at Central Washington University, Ellensburg, Wash., on October 25-26.

The bishop referred to figures which show, that if the present trend in church membership in the diocese continues, "... we will be completely phased out within the lifetime of our own children. That indicates a need to move," said Bishop Wallace. He noted that the state of Washington reportedly has the highest proportion of unchurched people in the U.S., and challenged the convention to implement the Diocesan Program Council's decision to spend the decade of the 80s "ministering to the unchurched."

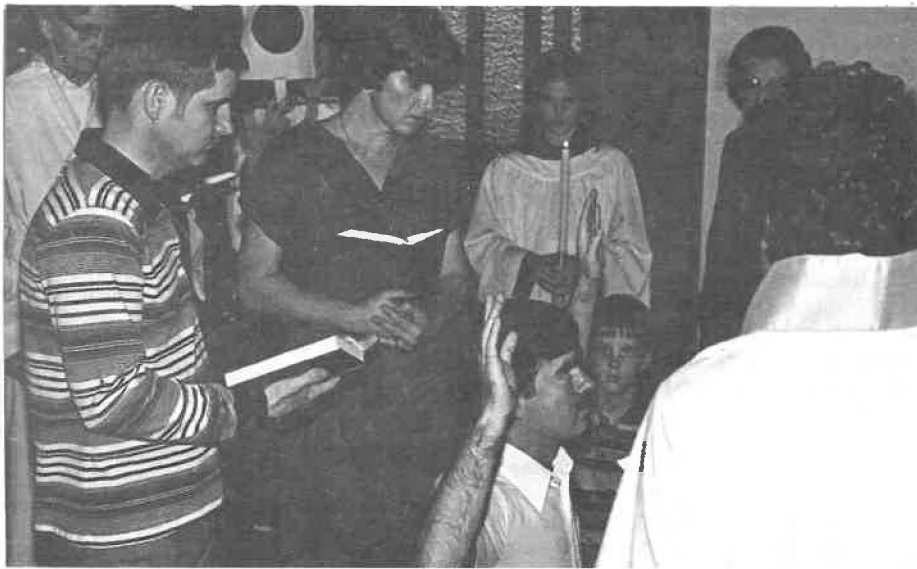
Support for two South African Anglican bishops, the Rt. Rev. Desmond Tutu and the Rt. Rev. Timothy Bavin, was expressed by the convention, along with an objection to the treatment they have received from the government of that nation.

The delegates heard a report on Venture in Mission which indicated that a scaled down campaign raised over \$170,000 to date. A resolution calling for a change from a diocesan assessment based on expenditures to one based on net disposable income was passed.

The Rt. Rev. John R. Wyatt, retired Bishop of Spokane, spoke at the convention banquet, and preached at the convention Eucharist, held at Grace Church, Ellensburg, the host parish.



The Rev. Dean McMann, and his wife, Phyllis McMann, recently arrived in Kenya from the Diocese of Texas to serve as missionaries. Fr. McMann is working as provincial treasurer-accountant in Nairobi. Kenya has nearly a million Anglicans in seven dioceses, served by 300 clerics.



The renunciations.

# Faith of Our Fathers

*An unbaptized adult moved into this parish community,  
and began a long journey of spiritual discovery.*

By ROBERT J. BROOKS



Sponsors assist catechumen into font.

**G**eneral Convention in Denver adopted a new *Book of Occasional Services*. It is an enrichment of the Old Book of Offices, containing many new rites which have been developed in local congregations in response to pastoral need. At the heart of the *Occasional Services* is the service of "Preparation of Adults for Holy Baptism," the catechumenate.

My congregation of All Saints' Church, Baytown, Texas, had developed a catechumenal procedure for adults which provided some concrete experience to assist in the drafting of the new rite. While the catechumenate was hardly mentioned in Denver during the process of adoption of the *Occasional Services*, I believe that, when the catechumenate is implemented throughout the church, it will have a far-reaching and long-lasting impact.

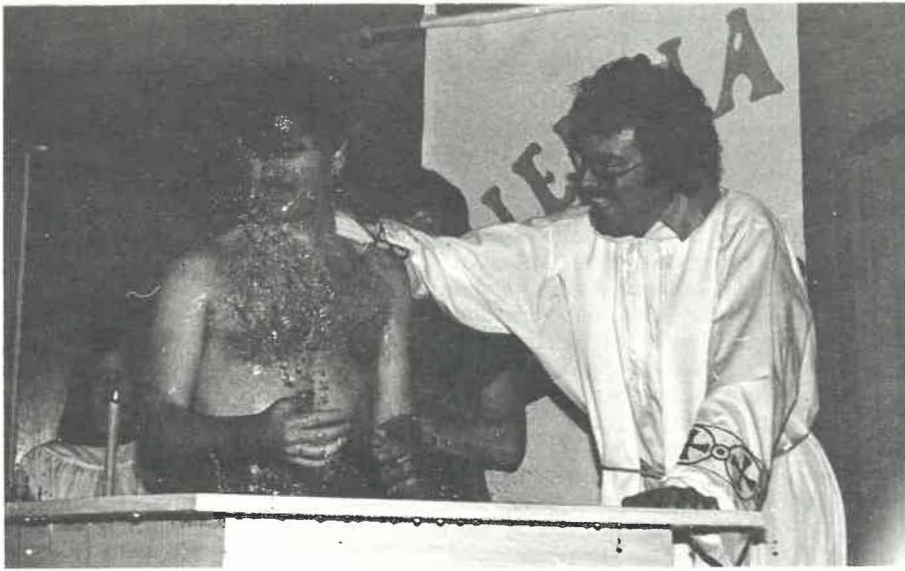
The catechumenate assumes that an unbaptized adult coming to a local parish is on a journey of faith, inquiry, and discovery. The catechumenate draws on the wisdom of the church of the ancient fathers, which brought the inquirer close to the rhythm of life of the Christian community. The inquirer, over a period of time, absorbed that life and its values. Now once again, the rites of the catechumenate are intended to help the inquirer have a sense of movement on his journey of faith.

In my parish, the pre-catechumenate stage is usually initiated by someone who comes to me to inquire about the possibility of being baptized. We have had three catechumenates of one year each at All Saints' so far. The pattern seems to be that the question of Baptism arises after an unbaptized adult has been in the parish about two months. I tell the inquirer that our parish cares about him and is sensitive to the fact that his question is a result of something important happening in his life.

For about the next two months, the inquirer and I meet regularly. During this time we reflect upon the inquirer's past life. We begin to identify persons and

*The Rev. Robert J. Brooks is rector of All Saints' Church, Baytown, Texas.*





Catechumen reemerges.

events which drew the inquirer toward the Christian community. The person starts to sense turning points, transformations (conversions), which can be perceived as a call to become one of the baptized. All of this helps to test and clarify the motives which produced the initial inquiry about Baptism. It is only at the conclusion of this process that the inquirer is prepared to be admitted as a catechumen.

Before the rite of admission is celebrated, I discuss with the inquirer those persons whom he or she has felt to be special models of Christian faith and life in the parish. Those persons are then appointed sponsors, to be directly associated with the inquirer's progress, through the day of Pentecost of the following year.

The pre-catechumenal period is concluded by the rite of admission of catechumens. In a sense, the inquirer's entire previous life is gathered up and celebrated. God's call through that person's life is finally responded to explicitly by the inquirer. The *Book of Occasional Services* provides this rite.

At All Saints', we have this at the beginning of the Eucharist, and near the entrance to the church. In this way, the new catechumen celebrates the journey from being outside the parish community to being brought by his or her sponsors into the midst of the community.

The catechumen promises to love God and neighbor, and to allow the community to help form him in such a life. The sign of the cross is made on his forehead by the celebrant and sponsors. The catechumen is given a simple wooden cross to wear.

All of the congregation signs the catechumen with the cross, also, during the peace. This gesture initiates a sense of having a stake in this catechumen's journey. After the baptized have received communion, the catechumen comes forward with his sponsors. I give the cate-

chumen salt, a sign of simple faith; of being seasoned by a faith community; of a thirst stirred up for more, a thirst which can only be quenched by the waters of Baptism. While the salt is being received, I lay my hand on the head of the catechumen and mark his forehead with the sign of the cross, while saying a blessing.

This rite is used at every Eucharist until Baptism. Our catechumen and sponsors are also prayed for by name in every liturgy in the prayers of the people, through the day of Pentecost.

The stage of the catechumenate is the longest part of the process. It continues for nearly one year. Beginning with the Sunday of the admission rite, there are meetings about twice a month. The meeting is attended by me as priest, our deacon (the Rev. Gladys Hall), the catechumen, the sponsors, and any people from the congregation who wish to participate as lay catechists. Usually about one-fourth to one-third of the congregation is involved regularly.

The time is given over to basic instruction in the Holy Scriptures as salvation history; introduction to and instruction in the life of prayer; regular association with the worshiping community; and apostolic works of service to the poor and outcast. There is as much reflection and interaction as possible between the catechumen and the others.

The stage of candidacy for Baptism is begun on the first Sunday in Lent. It both concludes and intensifies the preceding stage. Again, all that has gone before is gathered up and celebrated in a rite. The sponsors must testify to the fact that the catechumen is already living a Christian life. The catechumen again affirms the desire to be baptized, a statement of profound significance, being rooted in the journey of the preceding year. The congregation voices its approval of the catechumen as a candidate for Baptism. The candidate hears

Christ's body calling him or her to Christian initiation, reaffirming the sense of being called to the baptismal ministry.

Lent begins as a 40-day pre-baptismal retreat for the candidate and the entire community. The catechumenate meets each Sunday afternoon to reflect upon the Sunday liturgy. This meeting concludes with prayer over the candidate, and Lenten Evensong.

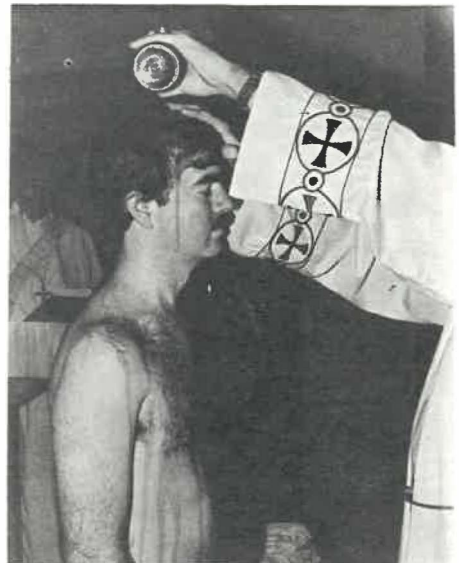
On the third, fourth, and fifth Sundays in Lent, the candidate comes forward with sponsors. A prayer for purification and enlightenment is said over the candidate, who kneels during this time. The Creed is committed to memory by the candidate for the third Sunday, as that person is now entrusted to bear the faith of the church. On the fifth Sunday, the life of prayer is committed to the candidate through the Lord's Prayer.

The period of candidacy reaches completion the last part of the Holy Week. The priest, candidate, and sponsors fast either totally or from all but one meal on Good Friday and Holy Saturday. Many of the congregation join in this devotion.

On Holy Saturday a pre-baptismal retreat begins at sunset. It takes place at the home of one of the sponsors. The heart of the retreat, which lasts most of the night, is in the Old Testament readings from the Easter Vigil. Each is read, commented upon by the priest, and discussed by those present.

The Sunday of the Resurrection begins with the Great Vigil of Easter before sunrise. The vigil returns us to our basic human roots. In it we gather around a fire, to hear stories of the history of our community (the people of God), to initiate into that community through water, and to share a meal.

It is important that the basic symbols of fire, story, water, and meal be full and vivid. Symbols are like fish lure, having some hooks which grab us at many



Chrismation/consignation of neophyte.

levels. They have power to evoke and suggest in a way that communicates profoundly our life in Christ. Great quantities of water (such as at a seashore, where people sit transfixed for hours) renew us in a way that staring at a dripping faucet does not. That is one reason for the norm of immersion in Baptism.

Another reason is that after the intensity of the preceding year, the candidate and the community demand a comprehensive enough channel to express all that has gone before. A hand shake would be minimal, but probably not sufficient to express the range of feelings set loose after surviving with others this trying time in our lives. A full embrace would probably be a spontaneous response. At All Saints', we have the candidate kneel before a placard containing previous sins which he or she has acknowledged in the catechumenal process. After making three renunciations of these sins, he rips up the list. Our candidates have all told us how this action gives them a real sense of having left the sins behind, having broken their power.

The candidate is then stripped to a bathing suit by the sponsors, and the clothes of the old life are laid on top of the shredded placard. After the congregation has been sprinkled in renewal of the Baptismal covenant, the candidate is led to the font during the Baptismal Litany, and water is poured into it from glass pitchers by the priest, deacon, and sponsors. The water is blessed, the candidate is assisted into the font, and is immersed three times by bowing into the water. The candidate shows by this posture his submission to the Holy Trinity.

The neophyte is then assisted out of the font and led to a place where the prayer of thanksgiving for the gifts of the Spirit is said. Chrism is poured over the person's entire body as the priest

marks the sign of the cross on his forehead.

Recognizing the Christ (the "Anointed One") in the neophyte, the priest and sponsors seat the person and wash his feet (a part of some ancient baptismal liturgies). This role and sign of a serving ministry which flows from Baptism is made explicit as the deacon reads John 13:1-15. The neophyte is then clothed in a white garment and given a baptismal candle which has been lit from the Paschal candle. He is led to the altar during the singing of Psalm 23 and presented to the congregation to be received into the household.

The neophyte brings the bread and wine after the peace and the prayers, and, after the consecration, tastes the banquet of the promised land in the Easter Eucharist. The day continues with the parish Easter breakfast. In the afternoon, many gather with the neophyte and sponsors. The day concludes with the Great Paschal Vespers at sunset.

The early church had the insight that one should experience first and then reflect. That is what we do at All Saints'. We gather on the Sundays of Easter to look back on the time of Lent and Holy Week.

Having now experienced the great sacraments of our faith, the neophyte can understand their meaning more fully. The Easter Season provides the very important conclusion to the initiatory process: a time for the neophyte and the parish community to assimilate the journey they have taken.

Why does All Saints' do all these things? We care about inquirers who come to us. We know something is happening to them and we want to help. The whole parish is in turn renewed because it identifies with an adult who makes conversion a concrete reality in their midst. In order to prepare any catechumen, the members find they must articulate their own faith. To get the catechumen to go one mile, the community may have to go two miles on its journey. The result is that the whole local church is reborn out of the waters of the font each Easter.

Catechumenate is the cutting edge of evangelization. It draws in both other inquirers and the baptized, but unchurched. It attracts people from a great diversity of backgrounds.

There is an urgent need to restore the adult catechumenate in the parishes of the Episcopal Church by implementing the new rites. This is not an antiquarian proposal, but is deeply pastoral. The collapse of the catechumenate at the end of the patristic era laid the foundation for many problems with ministry in the church today. The catechumenal rite is now restored to us and allows us to respond to the needs of our own time by a process drawn from our own history.

## Anthems:

### Sound or Sense?

By MOULTRIE GUERRY

From my retired minister's view from the pew and as an ecumenical worshiper, I find it a rare thing when the words of the offertory anthem are made available to the congregation, or even the number of a hymn or psalm on which the music is based. Organists are pathetically grateful when I tell them that I spotted the source of the offertory and followed the words.

It is a pleasure to read a bulletin where the anthem is printed in full; and, if it is in a foreign language, to see the original and the translation. But even when the words are printed or mimeographed, it seems as if little attention is given to them or their meaning.

Let a preacher quote from the anthems occasionally in his sermons, or call attention to their significance and relevance in the bulletin or at the announcements. Some priests compliment the choir on the music, but it is a far greater compliment to alert the congregation to the anthem's sense and meaning; for in unfamiliar choral music, the words are not easy to follow.

In a Presbyterian church recently, the minister based his sermon on the offertory, which was related to the Gospel reading. A bulletin from Charleston, S.C., indicated that the preacher requested the choir to sing a cantata based on the Bible text of his sermon. It helps!

Organists and choirmasters tell me that more than half of the work of the choir is spent on anthems. If only the people in the congregation knew how hard the choir members work to perfect a beautiful anthem for the Sunday service, they wouldn't whisper and read bulletins and generally fail to pay attention. I am sure they like the sweet sounds during the taking up of the offering, but do they really know what is being sung and why?

*The Rev. Moultrie Guerry, a retired priest of the diocese of North Carolina, lives in Norfolk, Va.*



Neophyte receives baptismal candle.

# EDITORIALS

## On Jordan's Bank

### Plans for Learning

We all want to make good plans for ourselves and our church for the months ahead. One aspect of life which requires planning is education. In generations past, the word education was almost synonymous with youth. Today we know that people of all ages can learn things that are intellectually satisfying and practically beneficial both to the learners and to others. In many businesses and professions, it is coming to be taken for granted that people in responsible positions will participate in study programs, seminars, and perhaps night school courses in local colleges and universities.

What about the church? As usual, churches have been both innovative leaders and straggling followers. For many years excellent programs have existed both for clergy and lay leaders. On the other hand, large numbers of people still assume that there is nothing more to be learned related to one's faith if one completed a confirmation course years ago. We also have clergy who have made no effort to expose themselves to new ideas or new methods for the past decade or two. When one ceases to learn, one loses the capacity to teach.

Right now, it is by no means too soon to make preliminary inquiries about programs which may be offered in the spring, summer, or next fall.

The Feast of the Baptism of our Blessed Lord is an observance we hold dear, and we are glad if these pages have helped Episcopalians generally to celebrate and to understand this occasion.

Why did attention to our Lord's Baptism — in January each year — ever get lost? One reason was certainly his age at Baptism. In ancient times, the Baptism of our Saviour as a 30 year old man made sense to people, because in that era of missionary growth, adult converts were baptized every year. In the middle ages, on the other hand, Baptism had become a sacrament for new-born babies and our Lord's Baptism seemed an oddity, with no close connection to the sacrament in the church.

Now we again face a largely non-Christian world. Many people have never been baptized as children. As adults who have come to the church, many must enter through the royal doors of Holy Baptism. For them, and for the parish into which they enter, this can be a most exciting re-enactment of the events of salvation. Our feature article this week tells how one parish is approaching this glorious opportunity. The entire topic deserves serious attention throughout the church.



## BOOKS

### Different Directions

**THE Gnostic GOSPELS.** By Elaine Pagels. Random House. Pp. xxxvi and 183. \$10.

Elaine Pagels' scholarly study, *The Gnostic Gospels*, has made a stir in secular circles, beginning with a three part serialization in the *New York Review of Books*.

Her popularization of the Nag Hammadi texts, discovered in Egypt, is a clear exposition of the major themes and developments of gnosticism, a major religious movement of the early Christian period. But she does not spend a great deal of time sifting the various theories of the origins of gnosticism. She does quote Harnack's views and Arthur Darby Nock's description of it as "platonism gone wild."

Pagels writes that "the discoveries at Nag Hammadi reopen fundamental questions. They suggest that Christianity might have developed in very different directions, or that Christianity as we know it might not have survived at all."

Pagels has done a great service in putting forth not only the theological ideas of gnosticism, but also in showing how the ideas — both of orthodox and gnostic — have implications which are not exclusively theological: "By investigating the texts from Nag Hammadi, together with sources known for well over a thousand years from orthodox tradition, we can see how politics and religion coincide in the development of Christianity. We can see, for example, the political implications of such orthodox doctrines as the bodily resurrection — and how gnostic views of the resurrection have opposite implications. In the process, we can gain a startlingly new perspective on Christianity."

There is, of course, a kind of "potted patristics" to which seminarians and others interested in the study of theology go through. As is the nature of survey courses, this makes the divisions clearer and labels the "good guys" and "bad guys," but Pagels makes some of the diversity, ambiguity, and ambivalence of early Christianity come alive.

If I had a regret, it is that she has not devoted more space to those orthodox figures who seem to have come closest to the "spirit of gnosticism" — Origen and Clement of Alexandria. As deeper

exploration of the relations and the differences between the Alexandrians and the gnostics would have been helpful coming from a pen so learned and yet so graceful as Dr. Pagels'.

This is also a provocative book because so many of the issues are related very adroitly and realistically to issues which we can see in 20th century theology. Not least of the reasons this book has attracted secular attention is the degree to which Pagels has related the gnostic views of God and sexuality into a strong case for feminism (and by more than implication an indictment of the traditional masculine-biased teaching of orthodox churchmen).

The book I found myself comparing this to was Edmund Wilson's *Dead Sea Scrolls*, which was often attacked by scholars for what they felt were its wrongheaded views on certain subjects. But it did popularize (in the best sense of the word) the subject, and it threw open library doors so that the documents in question were no longer the sole possession of scholars. Wilson made it possible for the controversy to filter down to the person in the street (far more numerous, after all, than the person in the pew).

It might be very exciting if this book calls attention to that most fascinating

of periods of church history, even opens a few eyes to the idea that there was a lively controversial period prior to the Reformation; and that creeds, ministry, and sacraments didn't tumble down from heaven in their present Anglican forms, along with copies of the complete King James Version.

Dr. Pagels has written a book which most lay people could appreciate and learn from, and which all clergy should read.

(The Rev.) RICHARD C. NEVIUS  
Church of the Resurrection  
Bountiful, Utah

## The Popes

**AN ILLUSTRATED HISTORY OF THE POPES: Saint Peter to John Paul II.** By Michael Walsh. St. Martin's Press. Pp. 256. \$19.95.

This large and handsomely illustrated volume obviously belongs to the genre of coffee table book. Those who enjoy good photographs of Christian art and archaeological sites will find them here in abundance. Nor is the text trivial. It is, however, curious.

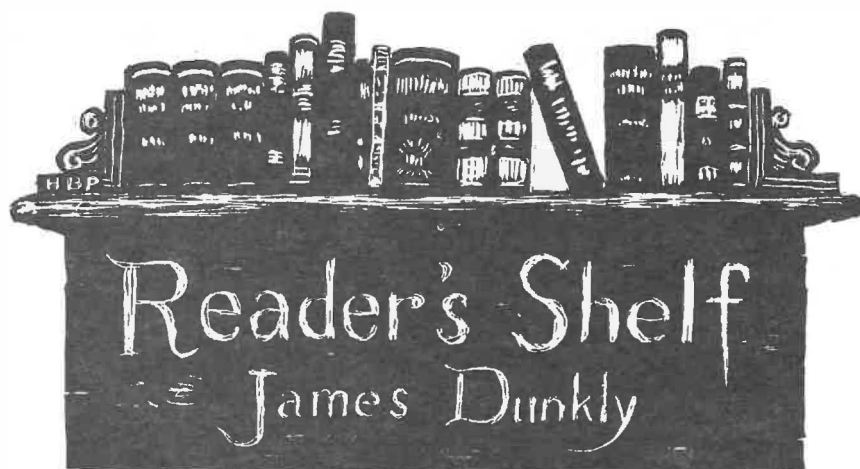
From the point of view of Anglicanism, there is little that is historically questionable. The point of view is summarized at the end of the introduction:

The idea of the papal office grew . . . It certainly did not spring ready-formed from the pages of the Gospels. Papal authority as it is now exercised, with its accompanying doctrine of papal infallibility, cannot be found in theories about the papal role expressed by early Popes and other Christians during the first 500 years of Christianity (p. 9).

What is more, the historical sketches are "warts and all" portraiture. The way that politics and religion became intertwined in the middle ages is clearly delineated and the morals or lack of them of the Renaissance popes are faithfully if tastefully chronicled. Indeed, the only pope who seems at all whitewashed is the present one, and even there it is clear that not all have agreed with his stand on contraception and the ordination of women.

What makes the book curious is that it is written by an ex-Jesuit who continues as librarian of Heythrop College, a Roman Catholic institution, and that it carries the imprimatur that declares it to be free from doctrinal error. Yet it is written in such an objective way that there is little in the book to suggest that the institution of the papacy has benefited Christ's church. I, for one, would be a little more comfortable with a Roman Catholic book on the papacy that seemed in favor of the institution.

(The Very Rev.) O.C. EDWARDS, JR.  
Dean, Seabury-Western  
Theological Seminary  
Evanston, Ill.



**WE DIE BEFORE WE LIVE: Talking with the Very Ill.** By Daniel Berrigan. Pp. 144. \$9.95.

A series of encounters Berrigan had in a hospice for the terminally ill.

**MALCOLM MUGGERIDGE: A Life.** By Ian Hunter. Nelson. Pp. 270. \$13.95.

The first full length biography of the journalist-become-apologist, whose *The End of Christendom* was recently reviewed in this column. A number of photographs are included. Hunter is professor of law at the University of Western Ontario and has edited an anthology of Muggeridge's writings called *Things Past*.

**THIS IS THE WORD OF THE LORD: Year A: The Year of Matthew.** Edited by Robin Duckworth, S.M. Bible Reading Fellowship/Oxford University Press. Pp. x and 176. \$8.95 paper.

A commentary on the Roman Catholic version of the A cycle, designed for use by lay people as well as by clergy preparing sermons. Though the editor is Roman Catholic, the collaborators are from a variety of churches. A table in the front provides some correlation with the lectionary in the US Book of Common Prayer, though without mentioning variant lections. Space in this volume is unnecessarily taken up with reprinting the appointed psalms for each Sunday;

thus the standard of succinct richness set in Reginald Fuller's *Preaching the New Lectionary* is not approached here. Both Fuller and *Proclamation 2* provide more help, and Frederick Borsch's *Introducing the Lessons of the Church Year* is more practical for the Episcopalian lay person because it is keyed to the Episcopal lectionary.

**UNDERSTANDING CHURCH GROWTH.** By Donald A. McGavran. Revised edition. Eerdmans. Pp. xvi and 480. \$12.95 paper.

A revision of the standard exposition of the church growth movement's philosophy, with a new emphasis upon its relevance to domestic evangelism rather than focusing so much on foreign missions. McGavran, the leading figure in this movement, teaches at Fuller Theological Seminary.

**THE GROWTH OF MEDIEVAL THEOLOGY (600-1300).** By Jaroslav Pelikan. University of Chicago Press. Pp. xxvii and 333. \$6.95 paper. Reprint of 1978 edition.

The first three volumes of Pelikan's magisterial history of doctrine (overall title: *The Christian Tradition*) are now in paperback at a reasonable price. Widely welcomed and widely used as a textbook in seminaries and universities, this thoroughly scholarly and yet readable sur-

### Geyser

How like a geyser is the Lord.

He shoots out  
Rainbows reflecting promise  
Burning heat that heals  
Power that splinters the structure of wood  
Releasing the flow of redemption.

Cynthia Pipkin

vey of Christian thought is filled with quotations from the fathers and doctors of the church, all traced properly to their sources; but Pelikan's own comments and the structure he uses to present the material prevent indigestion. While the work is certainly demanding and requires some academic background to appreciate it, this material ought not to be regarded as for the specialist only. Pelikan, a Lutheran, teaches at Yale.

#### JESUS CHRIST AND THE TEMPLE.

By Georges Barrois. St. Vladimir's Seminary Press. Pp. 164. \$5.95 paper.

An attempt to describe how the temple functioned for the ordinary Jew in Jesus' time, by a French Old Testament scholar and archaeologist who is a convert to Orthodoxy and now teaches at St. Vladimir's Seminary in Crestwood, N.Y. Much concerned with the Christian use of the Old Testament, Barrois has also written *The Face of Christ in the Old Testament* (1974).

**PHILIPPIANS.** By Ralph P. Martin. Eerdmans. Pp. xvi and 176. \$5.95 paper. Reprint of 1976 edition.

A few corrections have been made and a bit more bibliography added, but this is essentially the same volume published four years ago in the New Century Bible series, hitherto available only in hard cover from an English publisher, via an American distributor. Martin, who teaches at Fuller Seminary, is an enlightened and scholarly evangelical who has produced a number of useful books on New Testament topics, including the standard survey of research on the hymn in Philippians 2:5-11. Well worth the price, but (like all commentaries) it ought not to be anyone's sole guide to its subject.

**DOES GOD EXIST? An Answer for Today.** By Hans Küng. Translated by Edward Quinn. Doubleday. Pp. xxiv and 839. \$17.50. Reprint of 1978 edition.

Intended as a companion to *On Being a Christian*, this book examines the arguments for and/or against God's existence put forward by such figures as Descartes, Pascal, Hegel, Feuerbach, Freud, Marx, and Nietzsche. Seeing nihilism as the consequence of atheism, the author then presents as a two-fold counter to that view, the affirmation of both reality and God – in other words, *trust* or *faith* as the necessary attitude for life that is not to end in despair. Then he presses through to the God of the Bible and the God of Jesus Christ, and indeed to the Trinity, an affirmation that can only end as Küng ends: in praise. A demanding book intellectually, but essential to a thorough understanding of Küng.

# Saints and Heroes

By DONALD L. GARFIELD

**T**he Commemoration of Saints and Heroes of the Faith in the Anglican Communion – this title was used some years ago for a report of a commission appointed by the Archbishop of Canterbury. Its purpose was to recommend standard procedure in the recognition and celebration of candidates for calendars in the various provinces of our communion. The 1958 report was published by SPCK in England, and it is still useful.

Since then, in our own church, we have taken the great step forward of producing a calendar and equipping it with a liturgical shape in our still new Prayer Book of 1979. Collects and lessons give voice to our commemoration, and they are welcome achievements.

Already, however, there are questions not only of their literary and didactic worth – questions I do not mean to answer now – but also there are heard questions which perhaps, in our zeal to produce suitable forms, we did not solidly answer: questions of what we mean by a saint and hero of the faith, and, correlative, whether that standard is met by some of those whose names are found in that calendar, and whether, therefore, they are worthy to be named at our altars.

Such questions are not necessarily of a carping nature, though of course each Christian may, and predictably the Anglican Christian will, have favorite saints and worthies whose lives bring a thrill to the heart, while, for other commemorations, heart and mind do not find either worth or sanctity.

It is natural and not at all wrong for us to like some and not others in the long history of the Christian faith. These differences were apparent in the Liturgical Commission itself. We made and unmade saints, as it were, with glee and gloom; well, not quite those extremes, but genuine differences were manifest. Also some actual tradings were found, as we allowed for one another's preju-

*The Rev. Donald L. Garfield is now associate at Grace and St. Peter's Church, Baltimore, Md. As a member of the Standing Liturgical Commission, he has served on the committee dealing with the calendar.*

dices and predilections.

And that was not all bad. It was heartfelt generosity often, as Tyndale and Cranmer, Latimer and Ridley, Simeon and Brooks were put into the calendar for the evangelical-minded; and Andrewes and Laud, Hobart and Keble for the catholic-minded, and, not at first but at last, to the great joy of the catholic side, Neale and Pusey.

I made a chart with these tradings marked on it; or, if you want a kinder term, these matchings: Pusey and Simeon, Andrewes and Brooks, for example. The commission called it "balance." In the end, they came out even, the two sides, and we learned from each other; and there is no one in the calendar for whom I, in my catholic heart and mind, cannot give thanks; no one without whom the church would not be weaker and my devotion less. So, the high-low reality of the church is, in the end, enriching to the Episcopal Church and its calendar of saints and heroes.

A question remains, and it bothers some of our good churchpeople. They ask if they can rightly give thanks for those in our history who were not wholly and entirely in the catholic faith. They mean, of course, wholly and entirely as they are, and try to be. I think I can as a catholic tell them, "Yes. Without Phillips Brooks [January 23] – to name one reckoned less than catholic – would the church be as strong as it is? Or, even if I cannot say that, quite, can you imagine our history *without* him? *That* I can say."

But that brings in another question; namely, was he a saint? Was there heroic sanctity in his life? Did he scorn the world, putting it aside for things heavenly? He didn't look saintly, and he doesn't read so – not if you compare him with the saints of old, or even with missionaries of his own century.

I recall, however, a story told me by Grieg Taber, beloved rector of St. Mary the Virgin's in New York, that an old man in Boston said to him, "I sat down on a bench on the Common beside Dr. Brooks, and he spoke to me, and it made all the difference in my life."

Sentimental, I suppose, but so am I. And I can give benefit of generosity to a man like Phillips Brooks, and I am sure he has learned, if he did not know the

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

**C**OLLEGE 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.

**ARIZONA**  
**UNIVERSITY OF ARIZONA** Tucson  
 EMMAUS CHAPEL 622-3208  
 HC Sun 6, Wed 12 Campus Christian Ctr. 715 N. Park  
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

**CONNECTICUT**  
**YALE UNIVERSITY**  
 EPISCOPAL CHURCH AT YALE (Dwight Chapel)  
 The Rev. Arthur H. Underwood, chap  
 HC Sun 5:30. Full-time active program

**FLORIDA**  
**NEW COLLEGE**  
**RINGLING SCHOOL OF ART** Sarasota  
 CHURCH OF THE REDEEMER 222 S. Palm Ave.  
 Fr. J. Iker, r; Fr. T. Aycock, Fr. R. Hooks, ass'ts  
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

**UNIV. OF SOUTH FLORIDA** Tampa  
 ST. ANSELM'S CHAPEL  
 The Rev. Robert Giannini, Ph.D., chap  
 Wkdys EP 5:30. Wed HC 5:30

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

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

**ILLINOIS**  
**UNIVERSITY OF ILLINOIS** Champaign  
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.  
 The Rev. Timothy J. Hallet, chap  
 Sun HC 8, 10, 5; Tues 12:05, Wed 7, Thurs 5:05; Fri 7, EP  
 daily 5:05

**NORTHERN ILLINOIS UNIV.** DeKalb  
 ST. PAUL'S 900 Normal Rd.  
 The Rev. C.H. Brleant, v; the Rev. William Bergmann, chap  
 Sun HC 7:30, 9:30, 5:15; Mon 6; Wed 9, Fri 7. Office hours  
 9-12 Mon-Fri

**MARYLAND**  
**UNIVERSITY OF MARYLAND** College Park  
 MEMORIAL CHAPEL  
 The Rev. Wolford Smith, chap  
 Sun HC & Ser 10; Wed & Fri HC 12 noon. EP Thurs 5. A  
 ministry of the Diocese of Washington

**NEW YORK**  
**ROCKLAND COMMUNITY COLLEGE**  
 CHRIST CHURCH OF RAMAPO Suffern  
 The Rev. John A. Andrews  
 Sun Eu 8 & 10; Wed noon Christian Healing. Mon-Fri  
 Matins 8:30 — chapel; EP 5:30 — chapel

**NORTH CAROLINA**  
**EAST CAROLINA UNIV.** Greenville  
 EPISCOPAL CAMPUS MINISTRY 501 E. 5th St.  
 The Rev. Wm. J. (Bill) Hadden, Jr., chap  
 HC Tues 5:30

**PENNSYLVANIA**  
**INDIANA UNIV. OF PA.** Indiana  
 CHRIST CHURCH 902 Philadelphia St.  
 The Rev. A.C. Dilg, r; the Rev. L.G. Reimer, chap  
 Sun 8, 10:30 — programs and other services as anno

**TEXAS**  
**NORTH TEXAS STATE UNIVERSITY**  
**TEXAS WOMAN'S UNIVERSITY** Denton  
 ST. DAVID'S 623 Ector St.  
 The Rev. Edward C. Rutland, r; the Rev. Raymond Abbitt,  
 ass't  
 Sun Eu 8, 10 & 5:30

**FRANCE**  
**(Junior Year Abroad Programs)**  
 THE AMERICAN CATHEDRAL IN PARIS  
 23 Ave. George V, 75008  
 The Very Rev. James R. Leo, dean; the Rev. Canon J.  
 Douglas Ousley, the Rev. Canon David R. Holeton; the Rev.  
 John C. Fisher, hon. ass't  
 Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdys: H Eu 12:30

whole faith; and I can benefit from his honest humanity and unpretentious piety.

But will we call him "Blessed Phillips Brooks" and will we add to that, "pray for us"? Here, I think, the difference must be evident between the calendar we have made and one of the old calendars. They were made for a kind of devotion which ours, I admit, does not really support. Ours does not call out "*Ora pro nobis*" quite so readily as an old time calendar. Ours is not a definite, certified list of saints.

Some of the saints in the old calendars need a second look, however. ("The saints can be so difficult," my first rector said to me, meaning another nearby rector known for his piety.)

Note that our calendar, like Sarum's, does not print the word "saint" for everyone, reserving the title for the red letter New Testament names. Thus we have avoided, at least for the time being, sorting out canonized saints from others less saintly for whom we give thanks.

But should ours or any present calendar be limited to canonized names of the past? Should ours even be limited to saints of our background and communion? Should we not name those who have influenced us for good from across post-Reformation, man-made barriers? God throws down such barriers in heaven. Why, then, should we not name them on earth when we thank him for those we love?

Francis Xavier and Francis de Sales, Jane Frances de Chantal and Elizabeth Anne Seton belong to us, or we to them, in our giving thanks for the communion of saints. To include them in our prayers, if not in print, is right and is long overdue. The Prayer Book rule for "Other Commemorations, using the Common of Saints" (page 18) permits it.

I wish I did not have to tackle the next logical question: what to do about Protestant saints and those not even Christian — great souls who did not find themselves in the sacramental life of the church catholic. Martin Luther King's heroic stature comes to the mind's eye at once, and he will be kept — if not on his heavenly birthday, then on his natural birthday — in our calendar of the great and good. Lesser known men and women may find their place in our giving thanks, though probably not in our calendar. My own judgment is that they should not if they were not baptized. They will be in heaven, I am sure, to help me in, but a church calendar is a church calendar.

Always we must remember that no one "makes" a saint, not even the pope. We only declare in the church what has become manifest in the world, that there has been a holy life, a heroic life, which we neither create nor alter nor increase in any way, but which we rejoice to hail as the gift of God.

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 to the Advertising Manager for the nominal rate.

# PEOPLE and places

## Appointments

The Rev. Robert H. Betts is director, social services, Diocese of Connecticut. Add: 841 Birchwood, Orange, Conn. 06477.

The Rev. Alfred P. Burkert is vicar, Trinity Church, Lebanon, and St. George's Church, Camden, Mo.

The Rev. Charles Curtis is rector, All Saints Church, Nevada, Mo.

The Rev. Patricia Handloss is assistant, St. Peter's Church, Ladue, St. Louis County, Mo. Add: 17 Warson Terrace, St. Louis, Mo. 63124.

The Rev. Alan Hughes is rector, Church of the Redeemer, Springfield, Pa.

The Rev. Barbara Muller is deacon assistant, Trinity Church, St. Louis, Mo. Add: 6267 Delmar Blvd., University City, Mo. 63130.

The Rev. Charles H. Murphy III is a staff member, Trinity Cathedral, Columbia, S.C.

The Rev. Russell S. Northway is assistant at Concept House, Miami, Fla. Add: 6970 S.W. 87th Ave., Apt. 110, 33173.

The Rev. Thomas N. Oates is rector, Church of the Good Shepherd, Richmond, Va.

The Rev. Ralph W. Pitman, Jr., is chaplain, Virginia Episcopal School, Lynchburg. Add: P.O. Box 408, Lynchburg, Va. 24505.

The Rev. Gary D. Steber is curate, All Saint's Church, Mobile, Ala. Add: 151 South Ann St., Mobile 36604.

The Rev. Murray L. Trelease is rector, St. Paul's Church, Kansas City, Mo. Add: 11 E. 40th St., Kansas City 64111.

The Rev. Jack Lee Watson is priest-in-charge, St. Paul's Church, Edneyville, N.C.

The Rev. James C. Wattlely is assistant to the bishop for administration, the Diocese of Long Island, 36 Cathedral Ave., Garden City, N.Y. 11530.

The Rev. John E. Wave is rector, St. Agnes' Church, Franklin, N.C.

## Ordinations

### Deacons

Missouri - Janice Hotze, chaplain, Stephens College, Columbia, Mo., and assistant, Calvary Church, 123 S. Ninth St., Columbia, Mo. 65201.

Spokane - L. Albert Sinks, deacon serving Shoshone County, for churches in Kellogg, Wallace, and Mullan, Idaho. Add: 2 East Portland Ave., Kellogg, Idaho 83837.

Wyoming - Elizabeth Morgan, assistant, St. James' Church, Kemmerer, and St. Bartholomew's Church, Cokeville, Wyo. Add: 1329 W. 3rd St., Kemmerer, Wyo. 83101.

## Address Changes

The Rev. Darrell Ford, Apartado 32-88 Guadalupe 6, Jalisco, Mexico.

The Rev. Joseph S. Harrison, 29 Montrose Ave., Summit, N.J. 07901.

The Rev. Arthur Kakongwe, Anglican Church - Ng'ombo, P.O. Box 52, Mbamba Bay, Mbamba District, Tanzania.

The Rev. Sipo Mzimela, 23 So. Troy Ave., Ventnor, N.J. 08406.

The Rev. David J. Somerville, 3205 Whispering Pines Dr., #24, Silver Springs, Md. 20906.

The Rev. Robert D. White, 142 Salola St., Asheville, N.C. 28806.

The Rev. Gerhard H. Whittier, 12 Kent Pl., Westfield, N.J. 07090.

The Rev. James D. Wilson, 30/4 Kareela Road, Cremorne Point, Australia 2090.

The Rev. Gibson Winter, 52 Hartley Ave., Princeton, N.J. 08540.

## Other Changes

The Rev. William E. Blewett, priest-in-charge, St. John the Evangelist, Church, Philadelphia, Pa. is non-parochial effective January 31, 1981.

The Rev. Eric D. Collie, non-stipendiary priest received by the Diocese of Lexington, from the Diocese of Ohio. Add: 318 Prospect St., Berea, Ky. 40403.

The Rev. Merritt R. Harrison, received by the Diocese of Massachusetts, from the Diocese of New York. Add: 228 Commonwealth Ave., Apt. 6, Boston, Mass. 02116.

The Rev. James L. Shannon, rector, St. Paul's Church, Aramingo, Pa. is non-parochial effective January 31, 1981.

The Rev. James F. Moon, formerly chaplain at St. Thomas Student Center, Kansas City, Mo., is now in private practice as a counselor.

## Deaths

Mary Dobies Carlisle, wife of the Rev. George L. Carlisle, vicar of Holy Cross Church, Lubbock, Texas, died October 21.

Mrs. Carlisle was enroute to visit relatives and died while changing planes at the Dallas-Forth Worth International airport. Fr. Carlisle has been vicar of Holy Cross Church since 1974. Prior to that he was rector of St. Timothy's Church, Lake Jackson, Texas.

# CLASSIFIED

advertising in *The Living Church* gets results.

## FOR SALE

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, on Navy background only. An ideal gift. \$14.00 plus \$1.50 for shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

## 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.

## POSITIONS OFFERED

ONLY parish in city of 50,000 seeks mature rector Sung Rite I, traditional congregation of even age spread, with new educational complex. Send resume, clergy profile, other pertinent information to: Search Committee, St. Matthew's Episcopal Church, 518 W. Randolph, Enid, OK 73701.

## POSITIONS WANTED

PRIEST seeking position as rector or assistant rector. Strong ability in Christian education, teaching, worship, and ecumenical relationships. Resume/profile on request. Reply Box P-480.\*

## POSITIONS WANTED

EUCCHARISTIC-centered priest, 56, seeks position as rector. Faithful pastor, counselor, good preacher, teacher, administrator. Presently rector 10 years in fine parish. It is time to change. References from bishop and parish. Reply Box G-479.\*

BRITISH man, late thirties, college education, no dependents, would like position as verger/administrator progressive Anglo-Catholic church, seminary, residential institution Canada, United States, West Indies. Reply Box W-481.\*

## 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, 2-A Smith Court No. 3, Boston, Mass. 02114. (617) 723-9441.

## TRAVEL

CLERGY AND LAY tour hosts needed for annual British Cathedral Cities Tour. Complimentary travel, summer, 1981. Airline Chairman, 150 Greeves, Kane, Pa. 16735.

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

## VACATION

A BIT OF HEAVEN - in a Chiricahua Mountain retreat near the Mexican border. A little out of the way, a lot out of the ordinary! Ideal for complete relaxation and spiritual growth. Seven furnished housekeeping casas; chapel, library, music, fishing, riding, birding. Brochure: *Sunglow Mission Ranch, Inc. Pearce, Ariz. 85625; (602) 824-3364.*

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- (D) Copy for advertisements must be received at least 20 days before publication date.

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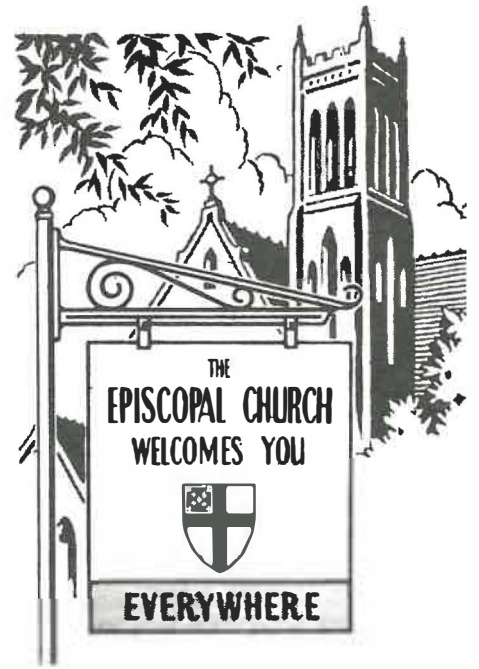
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# CHURCH DIRECTORY



## 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, the Rev. Frederic W. Meagher  
Sun HC 8 & 10; Wed HC & Healing 10.

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min.  
Sun HC Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
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 & 8:15; MP 6:45, EP 8; C Sat 5-8

## COCONUT GROVE, MIAMI, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1088 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
The Rev. Gus L. Franklin, canon  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

## BOSTON, MASS.

**CHURCH OF THE ADVENT** Beacon Hill and Back Bay  
The Rev. Richard Holloway, r 30 Brimmer Street  
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the Rev. John W. Rick, III, the Rev. Richard Kilfoyle  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45, Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat 5

**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  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## KANSAS CITY, MO.

**ST. PAUL'S** 40th & Main Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S & 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th Tues); Fri 12:00 noon HC

## OMAHA, NEB.

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

**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; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat 10; Organ Recital Thurs 12:30; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC 7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed HC & healing 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmy, J. Pyle, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

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

**JOHN F. KENNEDY INTERNATIONAL AIRPORT** Center of airport  
**PROTESTANT/ecumenical CHAPEL**  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Song Eu 1. Chapel open daily 9:30 to 4:30

**ST. MARY THE VIRGIN** 46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6, C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

**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, the Rev. Stanley Gross, honorary assistants  
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 Cho Eu 12:10. Church open daily to 6.

**TRINITY PARISH** The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, 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** 3rd and State Sts.  
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.r.e.  
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
American Shrine of Our Lady of Walsingham  
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan, d  
Sun Mass 8:30, 11. Daily: as announced

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave  
The Rev. Canon Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 78801  
The Rev. Thomas G. Kethly, r  
Sun Eu 8, 10 (Cho); 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. C.V. Westapher; the Rev. Jack E. Altman, III; the Rev. Henry C. Coke, III  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 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

## MADISON, WIS.

**SAINT DUNSTAN'S** 8201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. Charles Lynch, r; the Rev. Robert G. Carroon, assoc; William Nebwy, Dir. of Deaf Congregation  
Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-Fri Mass 12:10, EP 5:30. Sat Mass 10.