

# THE LIVING CHURCH

## The Anglican- Lutheran Dialogue

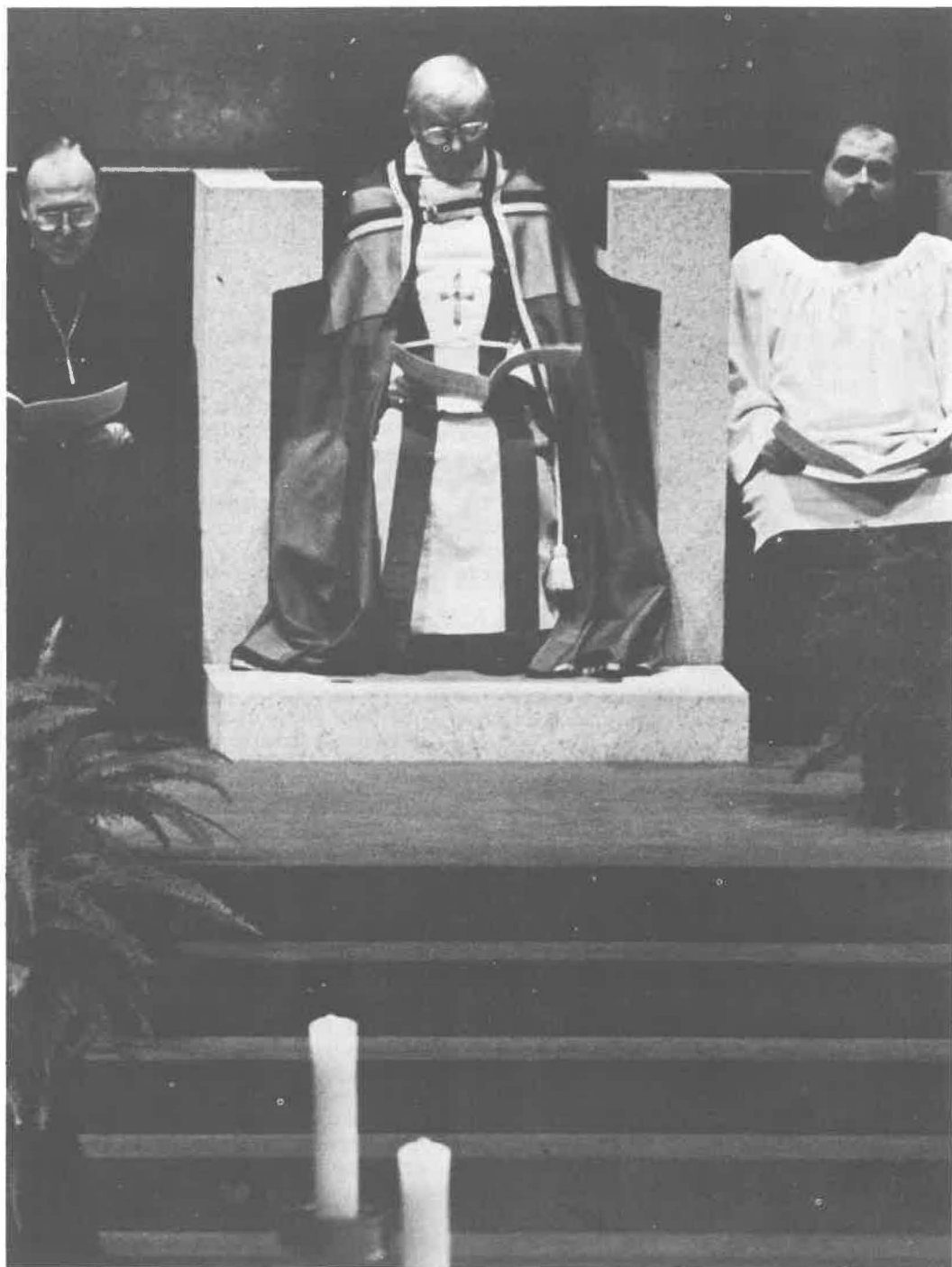
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## The Filioque

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Wearing a cope, the Rt. Rev. William A. Dimmick (center), Assistant Bishop of Minnesota, joined Abbot Jerome Theisen (left), chancellor, and Br. Justin Lombardo, official Benedictine master of ceremonies, in a hymn of praise during an Evening Prayer service at St. John's Abbey and University Church in Collegeville, Minn. During the service, Bishop Dimmick incensed the church's altar, monks and lay persons seated around it.

[RNS]





## Listen to the Earth: II

By CHARLES A. CARTER

I have always loved and anticipated torrents and thunderstorms. I'm not so sure I'd feel the same way about typhoons! Thunderstorms can be tragic and devastating. But there is another side to them, and that side is like holy judgment. Storms can bring cleansing and relief; yes, even healing. They can provide for new growth, for new life. And that certainly is what holy judgment brings. For holy judgment opens the way for reconciliation, for healing to take place.

All of us can point to places where the Earth needs healing, and certainly we are called today, as Gary Snyder has written, "to live lightly on the earth," to cease our reckless regard for the Earth. But in a more profound sense, we also are called upon today to let ourselves be healed by the rest of the Earth, to allow the rest of the Earth to heal us, to be in communion and harmony with the rest of the Earth.

For we are the ones who are estranged, and we are the ones who desperately need to be healed; to be reconciled, to be at one with our roots. To be reconciled with the Creator is at the

very least to be reconciled with the Earth. We cannot be in communion and at one with God without being in communion and at one with the Earth.

A magnificent proclamation is found within the church's burial rite. The celebrant, addressing the Creator, says "Thou only art immortal, the creator and maker of mankind; and we are mortal, formed of the earth, and unto earth shall we return. For so thou didst ordain when thou createdst me, saying, 'Dust thou art, and unto dust shalt thou return.' All we go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia."

"We are mortal, formed of the earth, and unto earth shall we return." It is quite ironic that the Earth — that which we have misused, plundered, and exploited, that which we seem to be so unwilling to care for — is opened to receive back its own. Reunion and reconciliation take place. Alienation and estrangement are no longer. Our return to the Creator and our return to the Earth — they somehow go together. In a way I am totally incapable of explaining, they seem mysteriously to be bound up with each other.

All of us are painfully aware of the barriers which seriously divide the peoples of the Earth. Those barriers are economic and political, to be sure, but also cultural and religious. We are aware of histories of suspicions, conflicts, and oppressions.

And yet we know that neither the records of the past nor the difficulties of the present should deter us from coming together to listen to each other, to seek

greater understanding, to develop mutual trust and support, and finally to search for a common ground as we move into a most uncertain future. The common ground, it seems to me, which people of the Spirit throughout the world share with each other — and, indeed, with all humanity — is our bonding with the Earth.

Hudson's request to have a word with Lord Bellamy was conveyed in a setting characterized by polite deference. Unfortunately, the Earth's call to us today comes in a strikingly different setting. For we live in a seriously troubled and sorely divided world, a world in which some thoughtful people in my country even regard a future nuclear holocaust as inevitable. So it is of utmost urgency that we acknowledge that which binds us together, and listen to the word of the Earth. To do so would offer this troubled and divided world a badly needed sign of hope.

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### Anxiety

Lay every anxiety about the future with full confidence in God's hand and let yourself be led by the Lord, just like a child. Then you may be certain that you will never miss your way. *From the writings of Edith Stein, translated by the Rev. Paul Coke.*

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*Our guest columnist this week and last week, the Rev. Charles A. Carter, III, is canon residentiary of the Cathedral of St. John the Divine, New York City. "Listen to the Earth," based on a speech he delivered last summer during the World Religionists Ethics Congress in Tokyo, concludes in this issue.*

# THE LIVING CHURCH

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# LETTERS

(Most letters are abridged by the editors.)

## Housing the Clergy

It was interesting to me that the articles in your Parish Administration Number seemed to be in favor of home ownership by the clergy and rectory ownership by the parish [TLC, Jan. 3].

All of this assumes that the buildings are quite able to care for themselves, and that the buildings will take care of the retired rector and his family in their old age. Anyone who has had anything to do with houses will know otherwise.

Even a firm of good reputation may charge \$6,000 to repair a leaky roof. Painting the exterior of a home may easily cost \$2,500 to \$3,000. This is to say nothing of furnace and chimney repair, waterproofing, and the trimming of dangerous limbs from trees. Is the retired priest really going to get on a two-story ladder to do these jobs? Who is going to hang the storm windows and remove them?

The retired clergy couple might well find that their best bet is renting half of a house from an elderly couple who have become tired of the damage done by inconsiderate tenants. Houses do not take care of you, you take care of them.

NAME WITHHELD

## Older Bishops

Your editorial, "Older Elders," intrigued me, as I sense that you are as baffled by some of the actions of our bishops as are many of the rest of us [TLC, Dec. 20]. You sympathize with them for being "so harassed and ridden with tension." In the next paragraph, you suggest that there is an appearance of youthfulness about them.

It might be wiser to select bishops, more often, from among older persons. Such persons have the gift of experi-



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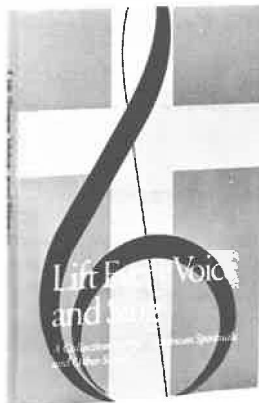
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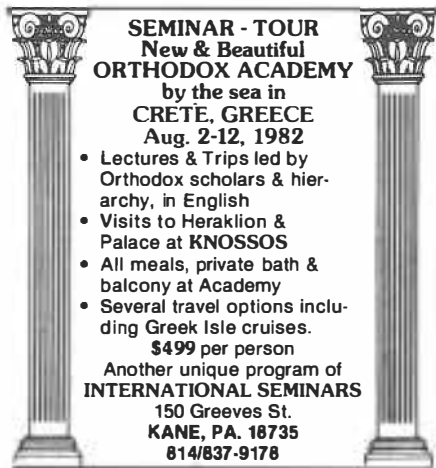
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ence. They are no longer trying to promote themselves and their particular projects. They can be more objective, more sensitive to diverse points of view.

They are more inclined to listen and to take time to be what they are intended to be, pastors to their clergy and people. Furthermore, they are more apt to be glad to uphold the traditions of the church as they look into the future.

(The Rev.) H. DYMOKE GASSON (ret.)  
Lynchburg, Va.

## Invoking the Saints

In response to the letter of John Kenison on the subject of prayers to saints [TLC, Dec. 27], permit me to make the following observations:

The Articles of Religion, which we find in the Prayer Book, are not legally binding on much of anyone these days. Assuming that they are, I would like to repeat one or two of Newman's 19th century reservations about Article XXII, to which Mr. Kenison refers.

First, it refers only to "Romish" doctrine, not all doctrine concerning invocation of saints. There is also early church doctrine, and after a century or so, perhaps even an Anglican doctrine. There may even be a "true" doctrine. But only the Romish is condemned.

Secondly, because the 39 Articles were written before the Council of Trent, they do not refer to Roman Catholic doctrine, which was written *after* the time of these articles. So Roman Catholic doctrine is not condemned.

Invocation of saints in its roots antedates the Nicene Creed itself. For good or for evil, such prayers have been around for almost 2,000 years, and will be around until the second coming. Misused, the invocation of saints has done damage — witness Guadalupe and Lourdes. In small batches and within the context of the complete faith, it can help build faith.

The saints are, after all, our witness to the sanctifying power of God and his church. I am grateful for the prayers of my friends, the church militant — I would hope that I could continue to ask for and receive the prayers of the church triumphant as well.

(The Rev.) CHARLES E. COLBY  
Mulberry-Peace River Missions  
Bartow, Fla.

## The Difference

The religious person is one who believes life is all about taking a journey. A non-religious person is one who believes there is no journey to take.

W. Hamilton Aulenbach

## Thanks to Fr. Baar

The First Article by the Rev. William H. Baar [TLC, Dec. 20] deserves special commendation.

Carl Sagan insidiously teaches a gospel of bad news, well dressed and orchestrated. The fact that the telecast is on an educational channel could tend to give credence to the subject which is not due.

Such intellectual atheism is rampant and must be addressed. Thanks to Fr. Baar.

HARRY T. CATCHPOLE

Atlanta, Ga.

## Bishops and Nuclear Arms

Various bishops have been speaking against nuclear armament. My reply, simply stated, is that these clergymen are trying to make moral issues out of political issues.

They are expressing their personal views from the safety and sanctity of the pulpit. Whether this is done by Fr. Drinan or Jerry Falwell, using the clerical collar for politics is a very bad business.

I expect that not a few bishops would refuse to believe evidence that the Soviet Union has been showering "yellow rain" (mycotoxins causing death within one hour) upon citizens of Afghanistan, Laos, and Cambodia. There were clergymen who steadfastly refused to believe Adolf Hitler's evil during the 1930s.

The bishops seem to think that "spontaneous, private caring for the poor was outgrown long ago." Says who? Not at any churches in this region. The "new federalism," operating through block grants and some remaining categorical grants, may easily produce more help than under the old system, where a gigantic bureaucracy was feeding on itself and often increasing rather than solving problems.

An incredible opportunity is now being offered to Americans, that is, to exercise some local say in how monies are to be spent on social concerns. Through its well-knit network extending all across America, the Episcopal Church through its lay people occupies an unusually powerful position in being able to identify actual needs of individuals, to make certain that legislators know that there are living needs, and to help deliver sound assistance to those with wants.

The bishops use the word "apocalypse" from the Greek word for revelation. Hopefully, it will be revealed to them that there is much to lose from disseminating certain political views, and much to gain by "doing their faith" as spiritual leaders, especially since a diminishing number of the world's population has heard the Gospels.

EDGAR T. MEAD

Etna, N.H.

# BOOKS

## Saints of the East

**THE BYZANTINE SAINT.** University of Birmingham XIV Spring Symposium of Byzantine Studies (1980). A volume of selected papers, edited by Sergei Hackel. Published by the Fellowship of St. Alban and St. Sergius, St. Basil's House, 52 Ladbroke Grove, London W11 2PB, England. Pp. 256. £6.50 (U.S. \$20) paper.

Every year during a March weekend, scholars gather in Birmingham, in the English midlands, to concentrate on a particular aspect of the Byzantine world under the aegis of the International Byzantine Association. In 1980, the theme, "The Byzantine Saint," was of such interest that the editorial board of *Sobornost* and the *Eastern Churches Review* decided to publish 19 papers selected from the many that were shared at that symposium.

Those chosen are in four groups: "Origins," "The Saint and Society," "The Life as Genre," and "The Saint in Cult and Art." The contributors are scholars drawn mainly from British universities, but some of them came from the Universities of Paris, Rome, Leningrad, Uppsala, Leuven, and Los Angeles.

In addition to the scholarly writings, the book includes some 18 black and white photographs. An interesting map is entitled "Hagiography of the Byzantine World," and it shows the major shrines of the saints and indicates how some of the relics were moved from one place to another. As well as the expected illustrations of icons, frescoes, and stone reliefs, there is also one picture of the irons worn by a Greek ascetic and of a modern procession in Corfu.

The man to whom credit is due for the original launching and continuation of these symposia is Anthony Bryer, director of the Center for Byzantine Studies. He says in this book that the only thing which all Byzantine saints have in common is the source of their spiritual power.

### Coming . . . next week

Our issue of January 31st will be specially dedicated to the **Living Church Associates**. We hope our readers will join us in gratitude to all the benefactors of this magazine.

"But," he continues, "the strength of their authority is marvelously demonstrated in the manner in which the Byzantine saint used it in the world; and it is on this demonstration that these papers concentrate."

In *The Byzantine Saint*, it is possible for the reader to get into the heart of the symposium and personally discover something of what scholars talk about on these occasions. Alas, as we are finding with many British books these days, the price is high for a paperback, but at around a dollar an essay (even though two are in French), that is a pretty good bargain! We congratulate the Fellowship for its publication, which has made this scholarship available to a much larger audience than the 250 (maximum capacity) who were able to be present.

RAE E. WHITNEY

Scottsbluff, Neb.

## Passion and Acuity

**THE EMERGENT CHURCH: The Future of Christianity in a Postbourgeois World.** By Johann Baptist Metz. Crossroad. Pp. ix and 127. \$10.95.

Those who are familiar with Metz's earlier works, *Theology of the World*, *Followers of Christ*, and, more recently, *Faith in History and Society*, will welcome this book of essays on the future of Christianity. It is Metz at his most accessible, both from a literary and theological point of view. And since the book

incorporates many of the main principles of his theology of praxis, those unfamiliar with the earlier works will find it a useful introduction to his thought, one that might whet the appetite for the more substantial fare.

The whole is a critique of catholic Christianity in West Germany and by implication that of the Western world. Metz's thesis is that the church in the West fosters a bourgeois religion, a merely "believed-in faith," a faith that confirms self-complacency and habitual values. In regard to the doctrine of the last things, for example, the theology of the bourgeois church has long since removed from the messianic future "all apocalyptic tensions: no dangers, no contradictions, and no downfalls remain."

In its stead, Metz calls for the end and transformation of the bourgeois age through radical conversion, that is, a conversion with political significance and consequence, "an intervention within the total reality of the human situation . . . a radical revision of our life in the presence of God, one which may not be kept apart, in a dualistic fashion, from the contradictions of political and social life." All of the essays in the book touch upon this issue from various points of view, ranging from sacramental theology to the formation of a basic community church and a political culture of peace.

To my mind, two of the essays are essential.  
*Continued on page 13*

**THE NUCLEAR ARMS RACE:  
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## Ecumenical Organization Is 40

The Cathedral of St. John the Divine in New York City was the setting for a gala festival of celebration and worship on December 6, as Church Women United gathered to mark the 40th anniversary of the organization's founding on the day before Pearl Harbor, 1941.

Church Women United is a national ecumenical movement of more than half a million Christian women, committed to peace and racial justice in a global society.

On their anniversary, Church Women United launched a \$4 million special fund drive, called the Fund for the Fifth Decade. The money raised will go to strengthen the movement, and support programs both in the U.S. and abroad which address the problems of peace and justice, urban concerns, ecumenism, the impoverishment of women, food, shelter, environment, and human rights.

The World Day of Prayer, which is observed by Christian women in more than 170 countries, is sponsored in the U.S. by Church Women United. March 5 has been designated the World Day of Prayer for 1982, and the focus will be on

peace in Ireland. Women from both Northern Ireland and the Republic have met and prepared the resources for the services which will take place simultaneously throughout the world.

An order of worship for the service, a leader's guide, and a children's service may be ordered several weeks in advance from the Service Center, Church Women United, Box 37815, Cincinnati, Ohio 45237. The resources are available in English and Spanish.

## Homiletics Chair Funded at General

A major gift to the *Campaign for General*, the \$12 million capital fund drive at General Theological Seminary in New York, will endow the Trinity Church Chair of Homiletics.

The chair's endowment is part of a \$3 million gift received from the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York for various areas of instruction at the seminary. The Very Rev. James C. Fenhagen, dean of General, called the new chair one of the "most significant

appointments to the faculty in recent years. [It] addresses the need felt throughout the church for clergy who are able to preach the Gospel with clarity, conviction, and passion."

The *Campaign for General* is nearing the \$8 million mark.

## Newswriters Pick Top 10

The attempted assassination of Pope John Paul II and religious reaction to the shooting of President Reagan were the top religious stories of 1981, according to a poll of the Religious Newswriters Association.

Next in line was the investigation into Chicago Cardinal John Cody's financial affairs. Other top stories ranked as follows:

- The rise of fundamentalism in the Moslem world, typified by the assassination of Egyptian President Anwar Sadat, and the continuing persecution of members of other faiths in Iran;
- The growing religious opposition to the nuclear arms race, evidenced by statements from many religious leaders and groups in the U.S., and huge peace rallies abroad;
- The "creation science" *versus* evolution controversy;
- The continuing debate over the impact of the new religious right in the U.S.;
- The opposition from some religious leaders and groups to President Reagan's cuts in social programs and to continued U.S. military involvement in Central America;
- The decision of the U.S. Roman Catholic bishops to support the Hatch amendment to regulate abortion in opposition to many lay activists who are holding out for a "human life" statute.

## Politics and Religion

A new study of Congress by a Minneapolis researcher has found that religion and politics are strongly connected. Dr. Peter L. Benson, director of the Center of Study of Beliefs and Values of Search Institute, concluded that if a legislator's beliefs and values are known, his or her voting stance can be predicted with considerable accuracy.

The study, which was financed by the National Endowment for the Humanities, is based on in-depth interviews with 13 senators and 67 representatives in the 96th Congress (1979-80). The 80



Poster photo by Ed Eckstein

"Abundant life" is the theme of this new poster from the Presiding Bishop's Fund for World Relief. The poster, printed in red, black, and white, and a matching bulletin cover with a brief meditation on John 10:10 are available for parish use in quantity and without charge from the fund, Episcopal Church Center, New York, N. Y. 10017.

respondents, a representative sample of the 535 members of Congress, were questioned about their personal beliefs and value systems.

Using a sophisticated procedure called "cluster analysis," Dr. Benson found six distinct types of religionists among the members of Congress: "nominal," "legalistic," "self-concerned," "integrated," "people-concerned," and "non-traditional." Differences among the six were "dramatic and consistent," Dr. Benson said.

The "people-concerned" and "non-traditional" religionists took the most liberal positions on eight particular legislative issues. The most conservative positions were taken by the "legalistic" and "self-concerned" legislators.

For example, "people-concerned," "non-traditional," and "integrated" lawmakers gave the strongest support to legislation which promoted civil liberties, international aid, hunger relief, and pro-choice on abortion.

The strongest support for legislation against increased government spending, for a strong military posture and a competitive market came from congressmen and senators who were "self-concerned," "legalistic," and "nominal" in their religious beliefs.

Some of the other findings were that:

- Those who view religion as a private matter — "between me and God" — tend to favor Moral Majority positions.

- It is not true that the least religious members of Congress are politically liberal. The "nominal" religionists, the least religious of the six types, scored midway between conservative and liberal political positions.

- Evangelicals are not a united conservative force in Congress. While many so-called evangelicals are extremely conservative, an important minority takes liberal positions, voting consistently against increased military expenditure and for civil liberties and international relief.

Dr. Benson said that until now, "Political scientists have not taken religion seriously either in theory or research. If religious beliefs and politics are so closely connected, it makes sense to believe that religion is important in other areas of human behavior as well."

An article about the study appeared in the December issue of *Psychology Today* magazine, and Harper & Row plans to publish the full study in book form next fall.

### The Living Church Fund

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.

Previously acknowledged	\$49,681.25
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Dec. 17-22	835.00
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## CONVENTIONS

The 142nd convention of the Diocese of Missouri was held in Columbia from November 19-21. The preacher at the opening Eucharist was the Rev. Robert M. Cooper of the Episcopal Theological Seminary of the Southwest, who also led a workshop on the subject, "One Holy, Catholic, and Apostolic Church — Implications for our Time."

Other workshops included "Religious Values and Medical Ethics," "Women and Spirituality," and "Problems of Poverty and Hunger — A Christian Response."

The convention approved a \$593,549 budget for 1982, and amended diocesan canons to remove a requirement of six months residency in a parish before voting rights are granted, and to allow persons 16 years and up to vote. Persons below the age of 18 may not hold parish or diocesan offices.

By resolution, the convention authorized a study of alternative financing for social organizations and agencies sponsored by the Episcopal Church in Missouri; commended to each member a covenant whereby the savings under the new tax structure would be shared with the poor; expressed opposition to a nuclear arms race; and defeated an attempt to modify a previously expressed position on free choice in abortion, thus reaffirming the stand taken by the 1976 General Convention.

Episcopalians in the Diocese of Maine passed a resolution against nuclear armament when they met in convention in Bangor on November 20-21. The resolution, which calls for an immediate mutual freeze on the production of nuclear arms by the U.S. and the Soviet Union, passed by 25 votes.

The most controversial resolution, about changing the role of the diacönite, never came to a vote but was deferred to the Rt. Rev. Frederick B. Wolf, Bishop of Maine, and the diocesan commission on ministry.

Convention participants voted to continue and deepen the Venture in Mission process in the diocese. Bishop Wolf, in his pastoral letter read at the convention Eucharist, outlined his journey in Venture and called for the affirmation of the Venture projects already taking place in local congregations.

Two resolutions dealing with alcohol and substance abuse were passed. The first calls for any non-Eucharist event taking place on church property to make available a non-alcoholic beverage. The second calls for the formation of an employee assistance program for substance abusers. The program will be available to clergy and lay employees.

After being in the diocese for only 14 months, the Ven. Vincent W. Warner, archdeacon, was the first clerical deputy to be elected to serve at the 1982 General Convention.

Some 300 delegates representing 73 parishes and missions also acted on other resolutions and passed a 1982 budget of \$529,183.

## BRIEFLY...

David Elliott, dean of St. George's, said that the cost of rebuilding the cathedral's old Bevington would have been enormous, and was thought inadvisable. It is hoped that contributions from the thousands of pilgrims who visit the cathedral every year will help defray the £100,000 cost of the new instrument, which will be made by Rieger of Austria.

The Rev. Canon Borden C. Purcell, rector of St. John's Church in Ottawa, has been named chairman of the Ontario Human Rights Commission. Canon Purcell, 53, has been deeply involved in liturgical renewal at the parochial, diocesan, national, and international levels, and is known to many in this country through his work in the Associated Parishes, Inc. His work also has involved the planning and implementation of many events, such as conferences on racism, refugees, and disadvantaged persons. In 1978, he was a delegate to the International Consultation on Human Rights in Dublin, Ireland. Fr. Purcell has been a member of the Ontario commission since 1978.

On the recommendation of Dr. Lionel Dakers of the Royal School of Church Music, St. George's Cathedral in Jerusalem will install a new organ, according to the *Church Times*. The Very Rev.

British Roman Catholics, with the support of the Church of England, have launched a million-dollar fund drive to renovate and modernize the four-century-old Catholic English College in Rome. Cardinal George Basil Hume of Westminster emphasized what he said was the college's important role in promoting Christian unity. "It is immensely heartening to note that the college has, for some years, given hospitality to numerous Anglican visitors and that two Anglican students study at the college each year," he said. Patrons of the appeal include the Archbishop of Canterbury, the Most Rev. Robert Runcie, and his two immediate predecessors, Lord Donald Coggan and Lord Michael Ramsey.

# The Anglican-Lutheran Dialogue

**It is high time for Episcopalians to state  
precisely where the church really stands, what  
is the minimum essential deposit of faith,  
about which there can be no compromise.**

By WILLIAM C. WANTLAND

Following the numerous comments flowing from my previous article, "Interim Eucharistic Fellowship" [TLC, May 24], and the response of the Rev. David A. Gustafson, "A Lutheran Responds to Bishop Wantland" [TLC, Oct. 4], there has been a strong request from a number of people to continue the Anglican-Lutheran dialogue.

That continuation should focus on the question of the apostolicity of the church. Both Lutherans and Anglicans agree that apostolicity is essential to any eucharistic sharing. That apostolicity involves at least three things: apostolic teaching, apostolic ministry, and apostolic mission (*Detroit Report*, November, 1978).

Contrary to the opinion expressed by Pastor Gustafson, both the Episcopal Church and I feel that these are *all* essential to apostolic succession. Unfortunately, the good Lutheran pastor assumes that I am maintaining "a very open-ended view on matters of doctrine and theology." To the contrary, as I said in my previous article, "It therefore would appear that the solution to the question is not *either* succession of min-

istry *or* succession of teaching, but *both* succession of ministry *and* succession of teaching."

Pastor Gustafson still wants to make it *either . . . or*, when he says that "the concept of apostolic succession is a broad one, and . . . both churches have, in their own way, maintained the succession."

Neither the Lutherans nor the Anglicans can afford to take that position. We are already bound to insist upon the actual succession of the historic episcopate. This the Lutherans must accept if we are to be truly honest with each other. The Lutherans are also bound to insist upon purity of doctrine if they are to be honest with us. We Anglicans must accept this point.

Let us, therefore, take the question raised by Pastor Gustafson: "What would happen to the dialogues if Lutherans were to take a similar attitude with regard to doctrinal purity and insist without compromising, that Episcopalians be more consistent in their doctrine?"

I submit that the Episcopal Church would greatly benefit. For too long Anglicans have been seen as fuzzy in their thinking, allowing just about any view imaginable. It is high time for us to state precisely where the church really stands, and what is its minimum essen-

tial deposit of faith, about which there can be no compromise. It might even be high time to tell some of our bishops, priests, deacons, and laity that if they persist in teaching false doctrine, they will have to leave the church.

This then raises the question of whether there *is* any clear teaching of the Episcopal Church. In spite of the irresponsible claims of a number of "loose" theologians, the answer is a loud "yes." There is a sharp, clean statement of belief binding upon all Anglicans and easily determined.

Article X of the Constitution of the Episcopal Church declares: "The . . . Articles of Religion, as now established or hereafter amended by the authority of this church, shall be in use in all the dioceses and missionary dioceses . . . of this church."

Contrary to the opinion often erroneously expressed, the Articles of Religion are binding upon the American church, just as they are binding upon the rest of the Anglican Communion. Indeed, beginning at page 867 of the Prayer Book, we find the Articles of Religion "as established by the bishops, the clergy, and the laity of the Protestant Episcopal Church in the United States of America, in convention, on the twelfth day of September, in the year of our Lord, 1801."

Those Articles of Religion spell out many of the essential beliefs of the church, and direct us to other authorities of the faith. For example, Article VI declares: "Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation . . ."

Article VIII states: "The Nicene Creed, and that which is commonly

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*The Rt. Rev. William C. Wantland is the Bishop of Eau Claire.*





The Rt. Rev. William C. Wantland

called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture."

There you have the foundation of our doctrine — Holy Scripture and the historic creeds. These are binding upon Anglicans, and those who teach contrary to scripture or the articles of faith in the creeds are in error, and depart from the teaching of the church.

As to the nature of God, Article I insists upon full belief in the Holy Trinity. Article II insists upon the fully human and divine nature of Christ, upon the Incarnation and virgin birth, and the reality of his suffering and death for us. His Resurrection and Ascension are clearly taught and required of belief in Article IV.

We could go on, and quote from the Catechism ("An Outline of the Faith") beginning on page 845 of the Prayer Book. This, also, is a clear statement of the essentials of the Christian faith. In fact, one of the uses of the Catechism "is to provide a brief summary of the church's teaching" (p. 844). This Catechism, an integral part of the Prayer Book, is also binding upon the church by virtue of the provisions of Article X of the church's Constitution.

To the scriptures and creeds (and Articles of Religion and Catechism) can be added other documents of teaching which are binding upon the Anglican Communion. These include the ecumenical councils of the undivided church. (The first six councils are recognized as binding upon Anglicans by virtue of the homily entitled "Against Peril of Idolatry," approved by Article XXXV. For the seventh council, see note one, page 137, volume II of *Dogmatic Theology*, by Francis J. Hall, entitled "Authority.")

If there is a clear statement of the articles of faith required of belief by Anglicans, what about those ministers of the Episcopal Church who are (as Gustafson says) Calvinist or Zwinglian heretics? Can their ordinations redeem their defective theology, or are their sacramental ministrations utterly invalid?

Again, we are directed to the Articles of Religion, Article XXVI: "Although in the visible church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in receiving the sacraments.

"Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men."

Thus, the sacramental acts of heretical priests (or bishops) are not necessarily invalidated by their heresy. However, we Anglicans have for too long overlooked the rest of Article XXVI. We have a responsibility to discharge in regard to the false teachers in the church: "Nevertheless, it appertaineth to the discipline of the church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offenses, and finally, being found guilty, by just judgment be deposed."

Let us, as Anglicans, start putting our house in order and quit tolerating false doctrine. Let us restore discipline. Certainly, as an Anglican, I must admit that Pastor Gustafson is correct when he says, "To Lutherans, it appears that the Episcopal Church allows much more doctrinal latitude than would be tolerated within their own church body. One finds a range of theological positions that boggles the mind of one who is a part of a more doctrinally confessional body."

We Anglicans must begin to reassert the truths we hold essential, and to repudiate those heretical and speculative views which fly in the face of these essential truths. The Episcopal Church *officially* teaches all the necessary articles of the catholic faith, and does not *officially* teach anything as required of belief that is heretical.

However, we have misled our friends of other Christian bodies by our looseness of discipline, and our unwillingness to say to our own people, "What you say is simply wrong, and if you are going to speak for the church, you must cease and desist in proclaiming as truth what the church declares is false." I am not proposing a return to the Inquisition, but I am proposing a return to intellec-

tual honesty and dogmatic integrity.

I am saying precisely what Pastor Gustafson shrank from saying: We must insist upon the tactual succession as a part of the essential nature of apostolicity, and the Lutherans must likewise insist upon succession of right doctrine as a part of the essential nature of apostolicity. If either of these is lacking, there is no valid apostolic succession.

In order for the dialogue to continue and to bear true fruit, we Anglicans must say to our Lutheran brethren, "You must institute the historic episcopate before we can have eucharistic sharing." And the Lutherans must say to us, "You must put your doctrinal house in order, and openly proclaim the right teaching of the catholic faith before we can have eucharistic sharing."

To this end, I agree with Pastor Gustafson when he says, "I think the best way to approach the dialogues, eucharistic hospitality, and possible intercommunion is to see ourselves as mutually sinful, with shortcomings." I further agree "that Episcopalians can profit from Lutheranism's strong doctrinal stance. Lutherans should be more open to the Episcopal concern for orders."

I am therefore drawn back to that excellent statement on apostolicity in the *Detroit Report*: "Apostolic teaching must be founded upon the Holy Scriptures and the ancient fathers and creeds, drawing its proclamation of Jesus Christ and his Gospel for each new age from these sources, not merely reproducing them in a transmission of verbal identity.

"Apostolic *ministry* exists to promote, safeguard, and serve apostolic teaching. All Christians are called into this ministry by their Baptism. In order to serve, lead, and enable this ministry, some are set apart and ordained in the historic orders of bishop, presbyter, and deacon. We understand the historic episcopate as central to this apostolic ministry and to the reunion of Christendom.

"Apostolic *mission* is itself a succession of apostolic teaching and ministry inherited from the past and carried into the present and future. Bishops in apostolic succession are, therefore, the focus and personal symbols of this inheritance and mission as they preach and teach the Gospel and summon the people of God to their mission of worship and service."

It is therefore clear that the solution to the question is not *either* succession of ministry *or* succession of teaching, but *both* succession of ministry *and* succession of teaching, bearing fruit in apostolic mission. If we take the either/or approach, we will end up with both a defect of ministry and a defect of teaching. Let us not weaken each other, but strengthen the church by giving it both the fullness of the catholic ministry and the soundness of catholic teaching.

# The Filioque

*The following article is a report of the 1,600th anniversary of the Second Ecumenical Council, which was held in Constantinople in 381. The account is taken from a longer report prepared by the Rt. Rev. Bishop John of the Greek Orthodox Diocese of Atlanta. (Bishop John is the first American born Greek Orthodox to be made a bishop in that church.)*

*The anniversary service that Bishop John tells about was held in Istanbul. Cardinal Maximilian de Furstenberg, the personal envoy of Pope John Paul II, was present and addressed the gathering. The Archbishop of Canterbury was represented by the Rt. Rev. Gerald Ellison, who recently retired as Bishop of London. The Rev. Peter Armstrong, Anglican chaplain in Istanbul and the Archbishop's "Apokrisarios to the Oecumenical Patriarch," was also present.*

*At corresponding celebrations in Rome, the Anglican presence was provided by the Rt. Rev. Henry Hill, an Assistant Bishop in the Diocese of Montreal, who now specializes in Anglican theological dialogues.*

**I** believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father, who with the Father and Son together is worshipped and glorified, who spoke through the prophets."

Such was the pronouncement of the Second Ecumenical Council held in Constantinople in 381 A.D. at the church of St. Irene. Such was the pronouncement reaffirmed 1,600 years later at the Patriarchal Cathedral of St. George in Constantinople [Istanbul] on June 7, 1981.

Similarly, this pronouncement of the First Council of Constantinople was proclaimed on June 7, 1981, at St. Peter's Basilica in Rome by Pope John Paul II, without the "filioque" [a statement which adds "and the Son" after the phrase "from the Father" in paragraph one above. This is now a major doctrinal difference between churches of the East and the West].

The filioque was added to the Nicene Creed in 589 A.D. at the Council of Toledo in Spain, to combat Arianism. In

792 Pope Hadrian defended the Nicene Creed as it was proclaimed by the First and Second Ecumenical Councils.

In the ninth century, Pope Leo III protested the addition of the filioque to the Nicene Creed by placing two silver plaques bearing the Nicene Creed without the filioque, in Greek and Latin, at St. Peter's Basilica, with the caption stating that he who adds or subtracts one iota of the Nicene Creed, "let him be anathematized."

Due to the pressures of the Frankish emperors, Pope Benedict VII, in 1014, finally accepted the addition of the filioque to the Nicene Creed. Since then, the first pope of Rome to recite the Nicene Creed without the filioque was Pope John Paul II at St. Peter's Basilica on June 7, 1981.

"Indeed we are living in historic times, when church leaders are sincerely seeking to recapture and bring about the unity of divided Christendom," said Bishop John.

"In the historic city of Constantinople, the celebration of the anniversary was indeed most inspiring and significant."

As a prelude to the religious celebration, a visit by the delegations to St. Irene Church took place. It was at this historic church that the 150 fathers met in 381 at the First Council of Constantinople convened by Byzantine Emperor Theodosios.

After the fall on Constantinople in 1453, it became a storehouse for arms and ammunitions. Today it is somewhat restored; however, no mosaics have survived, and it is a museum where concerts of classical music are given because it has the best acoustics of any building in the city.

"Just think, after 16 centuries the Christian world met again, as it did when the Christian church was not divided, under the guidance of the Holy Spirit. East and West came together witnessing their one common Gospel, one common witness, one common *diakonia*, only to be divided in the celebrating of the one common Eucharist," said Bishop John.

"So much so was the Holy Spirit



His Grace Bishop John of Atlanta

present that His Holiness Ecumenical Patriarch Dimitrios I, at the conclusion of the patriarchal liturgy, stated, "We would be outside the spirit and the teaching of the holy and great Second Ecumenical Council if we sought its heart outside the altar of the divine Eucharist which is celebrated by a bishop of a given place for the whole."

In his message sent to the Ecumenical Patriarch, Pope John Paul II stated that "the Creed of Nicaea and Constantinople is the eminent expression of the communion of the churches of Christ. Certainly, I am aware that in the course of history controversies have taken place between our churches in connection with the doctrine on the Holy Spirit, precisely on the eternal relationship of the Son and the Spirit."

Such was the spirit of the inter-Orthodox and inter-Christian celebration of the 1,600th anniversary of the Second Ecumenical Council as it was observed in Constantinople. In his inspiring address, the Patriarch noted that "today, after 1,600 years, we Christians return to the soil of the undivided church, in the communion of the Holy Spirit, but also, because of sins that only God knows, mostly owing to reasons due to non-theological factors, to linguistic and cultural ones in general, we return, divided and pilgrims, longing wistfully for ecumenical Christian unity, for the undivided church, for the one, holy catholic, and apostolic church, for our common creed of faith."

[In his report to TLC, Bishop John of Atlanta told also of "the second most important aspect of the Second Ecumenical Council . . . that of Canon III, which affirms that the Bishop of Constantinople will have the primacy of honor, after the Bishop of Rome, because this city is New Rome."]

# Improving the Packaging

By FREDERICK A. BARNHILL

Have you noticed that almost every product used in the American home has recently been "improved?" — at least that is the current word from Madison Avenue. It is my contention that so far as the Gospel is concerned, no improvement is called for, but there is a definite need for improvement in the "packaging," especially in the use of the spoken word.

As Episcopalians we have grown used to the sounds and actions of our common worship. If we ever thought that change was needed, we've forgotten when or where, and have relaxed in acceptance of things as they are. But our neighbor, John Doe, is not an Episcopalian, nor are his wife and two children. As a matter of fact, they aren't much of anything religiously.

The other day an ad caught Mr. Doe's eye. It was on the financial page of the local newspaper, no less. It read, "If your spirit's dragging because of ballooning inflation, rising interest rates, and a growing feeling that the current administration may not, after all, have the password to a 'peaceable kingdom,' perhaps the Episcopal church in your neighborhood can help you discover the way to 'mount up with wings like eagles, to run and not be weary, to walk and not faint.'"

Now Mr. Doe had frankly always thought of Episcopalians as a suave and stuffy crowd, more interested in country club than in church membership, so this invitation really got to him, and he had to admit that he was ready to respond.

The following Sunday the Does showed up at the 9 A.M. service at St. Thomas' Church. They were greeted courteously, though they were cautioned that their children might fare better if

they attended Sunday school in the parish hall. Family unity prevailed, however, so they were ushered to seats and handed an order of service which informed them that they were about to participate in the Holy Eucharist, Rite II. (They didn't know exactly what that meant, but because it had a sort of esoteric sound, they waited hopefully.)

After a bit over an hour they joined the rest of the worshipers in "Thanks be to God," because they had finally been bidden to "go forth into the world, rejoicing in the power of the Spirit." This signalled the end of the service.

They had experienced the singing of several hymns, some hard-to-sing chants, listened to the reading of three lessons from the Bible, participated in the responsive reading of a Psalm, listened to the preacher's sermon, recited the Nicene Creed, said "Amen" to a number of prayers, shaken hands with several neighboring worshipers, and now they were moving out to what looked as though it might turn out to be the main event . . . the coffee hour.

How did the Doe family react to the morning's service as they talked it over at lunch? "Moving ceremony . . . stimulating music . . . the Episcopal Church has really got it." "But the reading of Bible passages, the prayers, and the preaching leave something to be desired." Mr. Doe concluded, "Frankly, I have on occasion been more moved by talks at the Toastmaster's Club or a fraternal funeral service." (Now that may not be how every new family reacts to an Episcopal service.)

During the church service, the public speakers . . . priest, preacher, lay readers . . . are announcing God's Good News. This means that the Word of God is being spoken. In the Episcopal Church we surround that with considerable impressive ceremony . . . so the word being spoken should be equally convincing. The Great Thanksgiving is a divine drama, designed to move persons Godward. The

way we often speak the words involved belies our confidence in our Lord's presence.

The contents of the Bible, the Book of Common Prayer, and the Hymnal are majestic sources of the Christian message. The spoken word is the medium, and unless there is some semblance of majesty in its use, the message gets lost in translation. A great actor said it years ago, "Preachers often speak the truth as though it were fiction. Actors speak fiction as though it were truth."

It is possible, with a bit of effort, to improve the packaging of the Gospel message.

(1) Tape record several Sunday services in their entirety. Then call together all the worship leaders (priest, preacher, lay readers . . . perhaps even the organist and the choir). Seat them in the pews where the worshipers sit and play back the services so they can hear how they sound to the congregation week after week. If there are some speech teachers in the congregation or at the local high school, invite them to listen and give a few pointers. Give all present a chance to be frankly critical.

(2) Access to a competent speech instructor is desirable. You may have one in your congregation who would help if asked. School or college speech instructors could be helpful, if you don't overdo your requests for help. In this diocese, the Bishop's School has an excellent course for lay readers, and one of the subjects taught is "speech."

(3) Provide a readily accessible speech practice room. This may take a bit of doing. The room doesn't have to be large — it could even double as the bride's room for weddings. I say that because the room has mirrors in which the speaker can see himself or herself. The church's tape recorder should be available.

(4) Almost every church has an English teacher, either active or retired, who could listen for proper pronunciation and enunciation . . . and cautiously suggest necessary corrections.

I'm not suggesting that we should try to change some beloved parishioner's accent or dialect. We want persons to be themselves. It is, however, important that the speaking parts of the service be heard by all present and that parts of the service which require an enthusiastic presentation should get one, and that throughout, the mood of the various parts of the service should be conveyed adequately through the spoken word.

Because the Bible, the Book of Common Prayer, and the Hymnal are considered to be source books for English language excellence, because Sunday sermons purport to be contemporary presentations of the Word of God, it is imperative that the reading and speaking be done with enthusiastic conviction and rhetorical correctness. Else how are persons in the pews ever to believe what we are saying?

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*The Rev. Frederick A. Barnhill is an associate of All Saints' Church, Phoenix, Ariz. The parish also operates a day school.*

# EDITORIALS

## Octave of Prayer for Unity

**T**he eight day period from the feast of the Confession of St. Peter (January 18) through the Conversion of St. Paul (January 25) is widely observed as a period of prayer for Christian unity. **THE LIVING CHURCH** supports this observance by devoting special attention to ecumenical concerns this week.

In the Nicene Creed we express our belief that the church is "one, holy, catholic, and apostolic." That means, in our opinion, a commitment to each of these four solemn adjectives. All four fail to be adequately expressed in visible terms by today's Christians, but this week our concern is primarily (though not exclusively) with the first: *one*.

The ecumenical movement is not intended to bring about the conversion of individuals from one denomination to another. It is intended to bring about the union of churches. This is obviously more difficult, as each church has its own body of beliefs, customs, literature, historical memories, cultural and ethnic backgrounds, and so forth.

No one should be surprised that progress toward fuller mutual understanding is slow and laborious. It is unlikely that the Episcopal Church will enter into closer relations with any other American religious body in the near future. In the meantime, the Christian course is strengthened as all Christians learn to treat one another with dignity, mutual respect, and understanding.

## Spinsters in Jeopardy

**N**ot every manuscript that comes to **THE LIVING CHURCH** can be printed, for various reasons. At the request of her rector's wife, a woman recently sent us an article dealing with a topic that religious magazines consistently "gloss over, dilute, or ignore," in the words of this author.

The article told of her search for a Christian marriage partner. What she found instead was, first, a wide range of young men interested in premarital sex, and, as she got older, large groups of divorced men and women interested primarily in a physical relationship.

The article as a whole was not of our type, but the problem presented is a real one. Are our parishes doing anything concrete to face up to and improve modern mores?

## Distorting the Message

**Q**uestions pertaining to theology are very important in ecumenical relations, but the average member of any church is probably more concerned about practical matters. In spite of efforts to make it theoretical, abortion remains very much a matter of concrete action.

In recent reports of several diocesan conventions, we

see that abortion was discussed and the position taken by the General Convention (generally deploring abortion, and only approving it in several specified types of circumstances) was affirmed. Diocesan delegates have often gone on to express opposition to federal legislation limiting abortion.

Since the public at large is unaware of the decisions of General Convention, whereas opposition to legal restraint appears to be quite clear in its meaning, the impression is given, both inside and outside the church, that the Episcopal Church approves and encourages abortion.

The Episcopal Church is notoriously careless in the way it communicates, or fails to communicate, its message. The year before last, when this magazine pointed out that Archbishop is a more intelligible title than Presiding Bishop, some churchmen expressed astonishment that anyone should care about intelligibility.

It seems Episcopalians are more concerned with giving a good impression than an accurate impression. We believe that those with whom we are in serious ecumenical dialogue, such as Roman Catholics, Lutherans, and Eastern Orthodox, would do us all a favor by demanding greater clarity from the Episcopal Church.

## Anonymity

**F**rom time to time we point out that it is preferable for letters to the editor, book reviews, and articles to appear with the name of the writer. It adds to the force and the interest of what is said. On the other hand, in certain cases individuals have good reason to ask that their name be withheld.

Nonetheless, journalistic responsibility requires that we have the name of the individual, even though it is not going to be printed in the magazine. Recently we have received several items which have arrived with no name, no address, and no identification on the envelope. We regret that such material cannot be considered for publication in **THE LIVING CHURCH**.

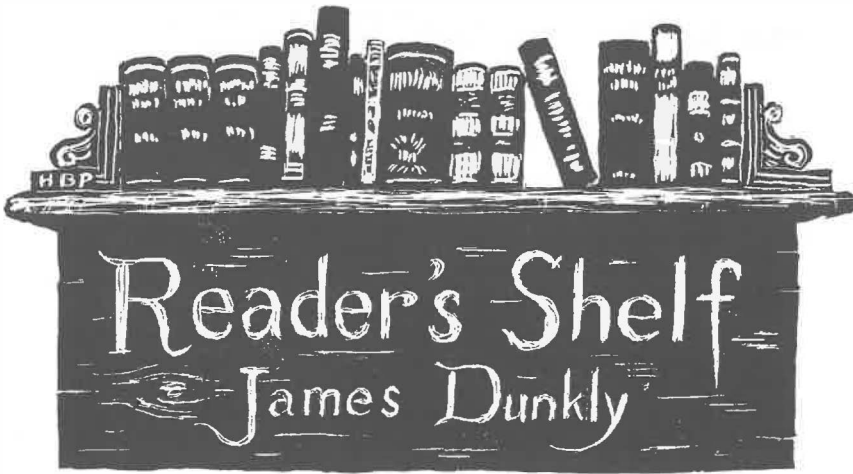
### The Dove

He grabs small trinkets, is not dead.  
Plush rooms yawn, while graceful spires  
balance on a meager thread.  
Now the scattered angel choirs

make peace in dim-lit corridors.  
Unlost, new flesh throngs  
in geometric streets. Warmed human spore,  
nourished from a structured song,

stride into their world, assess.  
A soul is married to its veil.  
In an alley bleeds the palimpsest  
that is an untouched spray-paint braille.

Don Corrie



**THE RISK OF THE CROSS: Christian Discipleship in the Nuclear Age.** By J. Christopher Grannis, Arthur J. Laffin, and Elin Schade. Seabury. Pp. xiv and 110. \$4.95 paper.

Three Roman Catholic peace activists from Connecticut reflect on war and peace in the light of Mark's Gospel, having in mind five sessions of two hours each for a discussion group. Appendices offer much information on various aspects of nuclear armaments and church opposition to them. Henri Nouwen has written a foreword.

**INTRODUCTION TO RELIGIOUS PHILOSOPHY.** By Geddes MacGregor. University Press of America. Pp. xviii and 366. \$12.50 paper.

Reprint of 1959 edition of an undergraduate textbook.

**THE SPIRITUALITY OF TEILHARD DE CHARDIN.** By Robert Faricy. Winston. Pp. 126. \$5.95 paper.

A survey of Teilhard's spiritual teaching, drawing on some hitherto unknown diaries, notes, and letters. Faricy, a Jesuit, teaches spiritual theology at the Gregorian University in Rome.

**THE HUNGERING DARK.** By Frederick Buechner. Seabury. Pp. 125. \$4.95 paper.

Meditations on biblical themes by the well known novelist and clergyman; reprint of the 1969 edition.

**JESUS CHRIST IN MATTHEW, MARK AND LUKE.** By Jack Dean Kingsbury. Fortress. Pp. viii and 134. \$4.25 paper.

**ACTS.** By Gerhard Krodel. Fortress. Pp. x and 118. \$3.95 paper.

The two latest additions to the useful Proclamation Commentaries. Kingsbury, who teaches NT at Union Semi-

nary in Richmond, is supplementing earlier separate treatments of each of the Synoptics by showing how each Synoptist works on a shared tradition; there is no separate bibliography, but the notes are pretty rich in literature. Krodel, dean and NT professor at the Lutheran seminary in Gettysburg, offers much more of a seriatim commentary than is usual in this series, plus a chapter on historical problems. Both volumes are highly recommended.

**NEW TESTAMENT APOCALYPTIC.** By Paul S. Minear. Abingdon. Pp. 157. \$6.95 paper.

A look at prophecy, apocalyptic, and charismaticism by the well known Yale NT professor, now retired. Focusing on eight key texts from the NT, Minear addresses today's preacher (on how to appropriate apocalyptic texts today) and today's church (on how to make sense of apocalyptic language and charismatic claims in our own day). Helpful.

**CREEDS IN THE MAKING: A Short Introduction to the History of Christian Doctrine.** By Alan Richardson. Fortress. Pp. 128. \$5.95 paper.

An unaltered reprint of the 1935 edition of what used to be standard fare in study groups. It might be so again were it less expensive, for it remains perhaps the best compact way into the development of doctrine. A list of more recent books to read next would have helped this reissue greatly.

**ACTIVATING THE PASSIVE CHURCH: Diagnosis and Treatment.** By Lyle Schaller. Abingdon. Pp. 159. \$5.95 paper.

Lyle Schaller has become widely recognized as a leader in parish administration and church growth. This prescription for counteracting ecclesiastical lethargy would be good reading for parish discussion groups — not just for clergy!

pecially notable. "Christians and Jews after Auschwitz," a meditation also on the end of bourgeois religion, is among the very best brief treatments of the issue I have encountered. Our primary duty in relation to the Jews, Metz holds, is *for once to begin listening*, and to speak not "about Judaism" but "to Jews," hearing what they say of and about themselves.

They will inevitably speak of Auschwitz. If they are heard, Christianity and Christian theology will be compelled toward a "radical inquiry into their own condition, a self-interrogation without which no new ecumenical evaluation of the Jewish religion and Jewish history will be possible for Christians."

What must be aimed at is a fundamental revision of Christian consciousness through an ecumenism that is established and advanced in grassroots institutions and not just reviewed by theological experts and church specialists. This ecumenism does not lead to the outskirts of inner Christian ecumenical concerns but to its center, Metz observes rightly.

"As Christians," he says, "we will only come together among ourselves when we achieve together a new relationship with the Jewish people and its (sic) religion..." It is in this sense that he quotes Karl Barth's great dictum that "there is ultimately only one really central ecumenical question: this is our relationship to Judaism."

The other especially notable essay is "The Faith of the Reformers," the reformers in question being those of the Second Vatican Council. It concerns, above all else, the question of the church's readiness (or lack of it) to live with the conflicts of critical freedom and to make them an intrinsic element of its own life. I will not comment on this essay further except to say that it, like everything else in this book, is marked by theological passion and acuity.

(The Rev.) JAMES A. CARPENTER  
Sub-Dean and Professor of Theology  
General Theological Seminary

### Medieval Splendor

**THE AGE OF THE CATHEDRALS: Art and Society, 980-1420.** By Georges Duby. Translated by Eleanor Levieux and Barbara Thompson. University of Chicago Press. Pp. v and 312. \$22.50.

The sub-title does not do justice to this magnificent and sweeping assessment of the relationship between art and society in the Middle Ages. The volume is in the form of an interpretive essay which identifies changes in politics, society, intellectual life, and religion over a 500-year period, and then places the cre-

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16.

**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.

## FLORIDA

**FLORIDA SOUTHERN COLLEGE** Lakeland  
**ST. DAVID'S** 145 Ridgewood Drive  
 The Rev. Robert B. Cook, Jr., D.Min., r; the Rev. Robert C. Lord, ass't r  
 Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

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

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

**UNIV. OF SOUTH FLORIDA** Tampa  
**ST. ANSELM'S CHAPEL**  
 The Rev. Edward Henley, chap  
 Wkdays EP 5:30, Wed HC 5:30

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

**KANSAS**  
**UNIVERSITY OF KANSAS** Lawrence  
**CANTERBURY HOUSE** 1116 Louisiana  
 The Rev. Peter Casparian, chap  
 Sun H Eu 5; Thurs noon

## MARYLAND

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

## MASSACHUSETTS

**WELLESLEY COLLEGE & BABSON COLLEGE** Wellesley  
**ST. ANDREW'S** Washington St. & Denton Rd.  
 The Rev. J.R. MacColl, III, D.D., r; the Rev. W.B. Heuss, D.Min., assoc; the Rev. Elsa P. Walberg, M.Div., assoc  
 Sun HC 8 & 12, HC 10 (1S & 3S), MP 10 (2S & 4S)

## OHIO

**MIAMI UNIVERSITY** Oxford  
**HOLY TRINITY** Walnut & Poplar  
 The Rev. John N. Gill  
 Sun 8, 10; Wkdays as announced

**OHIO UNIVERSITY** Athens  
**CHURCH OF THE GOOD SHEPHERD** 64 Univ. Terrace  
 The Rev. E. Francis Morgan, Jr., r  
 Sun 8 HC, 10:30

**OHIO WESLEYAN UNIV.** Delaware  
**ST. PETER'S** 45 W. Winter St.  
 The Rev. Clark Hyde, r  
 Sun H Eu 8, 10:30; Thurs 7; daily MP 7:15

## WISCONSIN

**DIOCESE OF EAU CLAIRE, Canterbury Association**  
 Ashland, St. Andrew's Church  
 Eau Claire, Christ Church Cathedral  
 LaCrosse, Christ Church  
 Menomonie, Grace Church  
 Rice Lake, Grace Church  
 River Falls, Trinity Church  
 Superior, St. Alban's Church

## 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). Wkdays: H Eu 12:30

ation of art and architecture securely within this context.

Since the book is a condensation of three larger volumes, the potential reader is warned that at times, even with Duby's lucid style, the presentation is a bit dense. Even so, the theme emerges clearly: the transition from monastic aesthetics, linked to the sacred role of kingship (a style we often call Romanesque), through the illumination of art and life in the Gothic, with its recovery of the material world, to the "secularization" of art and society in the *trecento* and beyond. This theme is made concrete through a consideration of feudal institutions and the emergence of urban life, and the influence of both on the patronage of artistic creation.

For readers of this journal, a significant aspect of Duby's presentation is the constant attention to the life of the church. We come to see the ways in which art reflected not only developments in theology, such as the "evangelical" emphasis on the humanity of Christ in the 13th century, but also changes in the role of liturgy, of the papacy, and of personal devotion. In particular, we perceive the aesthetics of the great revolution of the late Middle Ages: the increasing importance of the laity in the life of the church.

This is a fascinating book, one which any student of the medieval world will appreciate. My only criticism is the place assigned to the illustrations: they occupy a separate section with its own commentary, at the end of the work. Given the frequent discussion of both artistic trends, and their particular manifestations in buildings, paintings, and the like, it is sad that we have so few examples, and no direct reference in the text to those that are provided.

[Another book by Georges Duby, *The Three Orders: Feudal Society Imagined*, was reviewed in TLC Nov. 29.]

(The Rev.) MALCOLM C. BURSON  
 St. James Church  
 Old Town, Maine

## Incarntional Religion

**THE DEEPER SELF: A Meditation on Christian Mysticism.** By Louis Dupré. Crossroad/Continuum. Pp. 92. \$4.95 paper.

These lectures on Christian mysticism were given by a professor from Yale to the Trappist monks of Gethsemani Abbey in Kentucky, but they address us all. Not only does Professor Dupré clearly and simply describe the basic "Christo-centric" nature of our incarnational religion, but he also defines the stages of the mystical life in terms of ordinary living, relating the one to the other. He ends by insisting that the persistent awareness of God's presence is not for the spiritually elite alone.

ALZINA STONE DALE

Chicago, Ill.

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.

# CLASSIFIED

## BOOKS

ANGLICAN MISSAL (altar edition) \$125.00. People's Anglican Missal (red or black) \$15.00. Frank Gavin Liturgical Foundation, Inc., Box 25, Mount Sinai, N.Y. 11766.

## CHURCH MUSIC

ST. MICHAEL'S MASS FOR RITE II. Send \$2.00 for Exam Packet of organ/choir/pew copies, incl. anthem on "Hyfrydol" to: Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202.

## FOR SALE

DEACON'S INSIGNIA: Red enamel diagonal (stole) on white enamel truncated Greek cross. 3/4" or 3/8" clutch back (\$2.00), 3/4" pin back (\$2.00), 3/8" tie tack (\$2.75). Shipping (per order - 75¢). E.R. Harris, P.O. Box 572, Rochester, Minn. 55903.

NECKTIES with embroidered Episcopal Church shield, superbly woven in England, in full colors. Available on Navy or Burgundy background. We also have ties with shield of Christ, Grace, Andrew or Trinity, only on Navy background. An ideal gift. \$15.00 plus \$1.50 each for gift box and shipping. Church Ties, P.O. Box 1445, Tryon, N.C. 28782.

## NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Altar kneelers (with designs symbolic of your church), wedding kneelers, diocesan seals. Custom or stock designs hand-painted on single-mesh canvas cut to measure. Wools supplied with order. Margaret Haines Ransom, 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

## POSITIONS OFFERED

DIRECTOR OF PERSONNEL - Lower Manhattan. Position reports to CEO and requires an individual with strong generalist background. Responsibilities include recruitment, wage and salary administration, training, benefits, employee relations. Compensation mid to high 30's. Send resume to Box T-515.\*

SMALL, LIVELY, growing parish seeks rector. Applications due Feb. 15, 1982. For profile and information, contact: Grace Church, Georgetown, 1041 Wisconsin Ave., NW, Washington, D.C. 20007. 202-333-7100.

OPENING for assistant, preferably married: age range 25-35. Main ministry to youth with pastoral calling. Sharing of other duties. Housing allowance plus usual emoluments. Reply: P.O. Box 10057. Clearwater, Fla. 33517.

DEAN, School of Theology, University of the South, Seawee, Tenn. Send recommendations and applications to: The Rt. Rev. Duncan M. Gray, Chairman, Search Committee, P.O. Box 1636, Jackson, Miss. 39205.

# PEOPLE and places

## Appointments

The Rev. J. Thomas Downs is rector of Trinity Church, Alpena, Mich. Add: 135 First St., Alpena 49707.

The Rev. William H. Hinson is therapist and consultant for the Family Life Center, Lexington, N.C. The Rev. Terry R. Taylor is chaplain at the Penick Memorial Home, Southern Pines, N.C.

The Rev. Charles C. Thayer is rector of the Church of St. Augustine of Hippo, Rhinelander, Wis. Office: Box 771; rectory: 216 E. King St., Rhinelander 54501.

The Rev. Almus M. Thorp, Jr. will become rector of Christ Church, Cranbrook, Bloomfield Hills, Mich., on March 1.

The Rev. Harry B. Whitley is now on the staff of the Church Pension Fund, 800 Second Ave., New York City 10017.

## Ordinations

### Priests

Chicago - John Robert Throop, curate, St. Simon's Church, Arlington Heights, Ill.; Hugh Randall Spann, curate, St. Andrew's Church, Downers Grove, Ill.; James Ross Flucke, curate, St. Anskar's Church, Rockford, Ill.

Eau Claire - Douglas Gordon Tompkins, Jr., assistant, St. Mary's Church, Park Ridge, Ill. Add: 306 S. Prospect Ave., Park Ridge 60068.

Southeast Florida - Steven Jay Yagerman, curate, St. Gregory's Church, Boca Raton; John Stephen Baxter Liebler, curate, the Church of the Good Shepherd, Tequesta, Fla.

## Deacons

Colorado - Berle Kenneth Hufford. Add: c/o the Church of St. Michael the Archangel, 7400 Tudor Rd., Colorado Springs 80919.

Southeast Florida - Mrs. Carol Sue Mallin, assistant, St. Luke's Church, Kendale Lakes, Fla.

## Transfers

The Rev. Charles A. Taylor, Jr., from the Diocese of North Carolina to the Diocese of Western North Carolina.

## Resignations

The Rev. Carl W. Bell, vicar of the Church of the Crucifixion, Philadelphia, has resigned.

The Rev. John Downey Thomas, rector of Christ Church, South Amboy, N.J., has resigned.

## Deaths

The Rev. Robert Alan McMillan, rector of St. James' Church, Greeneville, Tenn., since 1964, died on December 10 at the age of 56. He had been ill for about seven months. At the time of his death he had almost completed work on a history of St. James' Church.

In the Diocese of Tennessee, the Rev. Mr. McMillan served at various times on the standing committee, the liturgical committee, and the ecumenical commission, among other groups. He was also architectural consultant. His earlier ministry was spent at St. John's Church, Knoxville, St. Michael's, Cookeville, Tenn., and Tyson House at the University of Tennessee. Surviving are his wife, Elise Cook McMillan; one daughter, Anne McMillan; two brothers, Glenn and Donald, both of Nashville; and a sister, Elsie Hix, of Shelbyville, Tenn.

# CLASSIFIED

## PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

## SERVICES OFFERED

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. P.O. Box 204, Pepperell, Mass. 01463.

TOUR TO ENGLAND. Second Annual ANGLICAN HERITAGE TOUR (July 23 to August 8, 1982). Rectors: Write for information about Clergy Incentive Program. Albion, 605 Garrett Place, E25, Evanston, Ill. 60201.

## TRAVEL

HOLY LAND PILGRIMAGES to Israel and related destinations. Itineraries and cost proposals for groups or individuals. Inquiries welcomed by Nancy Gabriela Carroll, Episcopal Tour Planner, 377 Walnut St., Winnetka, IL 60093; (312) 446-4577.

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

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# CHURCH DIRECTORY

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

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

**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.  
Gordon-Hurst Barrow  
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 12:10 Choral  
Service & Eu. 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

**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., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; 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. Nelson W. Koscheski, Jr.  
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

**HURST, TEXAS**  
**ST. STEPHEN'S** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

**SAN ANTONIO, TEXAS**  
**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack  
Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson  
Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC, 4:45 EP. Wed Night Life 5-9.

**NORFOLK (OCEAN VIEW), VA.**  
**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H  
Eu

**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

**ST. MARTIN'S** near Parham & Broad  
The Rev. W. Frisby Hendricks, III, v  
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

**MADISON, WIS.**  
**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

**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. Frederic W. Meagher,  
Dr. Brian Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

**WASHINGTON, D.C.**  
**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 & 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. 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  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Mon, Tues, Thurs, Fri. 5:15 Wed

**BOSTON, MASS.**  
**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

**THE MISSION CHURCH**  
**OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP  
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun  
10-10:30, Fri 6-7

**NEWTON, MASS.**  
**GOOD SHEPHERD OF WABAN** Waban Square 244-4028  
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the  
Rev. Henry M. Palmer, the Rev. Richard Cromwell  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

**MINNEAPOLIS, MINN.**  
**GETHSEMANE** (historic, downtown) 905-4th Ave., So.  
The Rev. William J. Winterrowd, priest-in-charge  
Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy  
as anno

**KANSAS CITY, MO.**  
**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,  
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,  
the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP  
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

**ST. LOUIS, MO.**  
**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon,  
Wed, Fri & HD H Eu 12:10

**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

**ST. MARTIN OF TOURS** 24th and J Streets  
Sun 9 Sung Mass. Daily as anno. FS. Walinski, r

**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

**CAPE MAY, N.J.**  
**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E.  
Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H  
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'  
Days as anno

**HACKENSACK, N.J.**  
**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker  
ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

**NEWARK, N.J.**  
**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; 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; Ev 4. Daily MP & HC  
7:15; EP 3:30. 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

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Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts;  
Calvin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.  
Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

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

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**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
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The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.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.