

THE LIVING CHURCH



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Art Julian

Timothy's Church, Littleton, Colo., recently received a modern sculpture of the Risen Christ, shown displayed in the church's memorial columbarium. The gift of Dr. James Dolby and the work of artist Lawrence Marcell, the sculpture is made of several different materials. Six colorful panels enameled on oak veneer depict miracles in the life of Jesus. The corpus is resin, laminated with fiberglass, on a steel armature. Mr. Marcell achieved an effect of depth by applying many layers of transparent acrylic automobile lacquer with a spray gun and air brush.



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Work or Play?

Working or playing? How often the answer to this question affects our relation to the world, to ourselves, and even to God! It is something which, in the course of life, we come back to again and again and again.

People who are frantic activists in their place of work may go to the beach, lie contentedly on the sand, and spend hours in a semi-comatose condition. There are others who are veritable demons on the tennis court, at the bridge table, or while jogging, yet are lazy, careless, and unmotivated in their work. Some are always energetic; others never are.

Germans, Americans, and Japanese often look down on certain areas in the Mediterranean, Latin American, or southeast Asian parts of the world because the people in these cultures do not put work first and hence appear lazy. Yet it is to these cultures that busy northern people have so often looked for the delights of architecture, music, and the

visual arts. And people who are too energetic simply cause too much trouble.

How does each of us perceive his or her relation to the created universe of which we are a part? Did God make it for work (his/ours)? Or for play (his/ours)? The first chapter of Genesis describes God as working like a good Jewish workman on a six day week, and then resting on the Sabbath.

The second chapter subsequently proceeds to give a rather different account. Man is made to till the earth (Genesis 2: 5 and 15), but evidently it was a very pleasant place, and it was not intended that he work too hard. Visits to the zoo and getting acquainted with the little girl next door, as it were, seem to have been the most noteworthy agenda. It is only after the fall (chapter three) that work, as we mean work, became the normal destiny of the man and woman who are now adults. So the signals are mixed.

Did God really create the universe as work on his part, or as entertainment? Job describes creation in joyful terms — "when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). The Psalmist has Leviathan, no doubt the whale, created for the Lord's entertainment (Psalm 104:26).

In Proverbs, Dame Wisdom sings that when God constructed the world, "there I was beside him, like a master workman, and I was daily his delight, rejoicing before him always" (Proverbs 8:30) — a master workman, yes, but also a gracious queen bringing delight to the King.

We are left with the recognition that there is no one way of perceiving the world or of defining what it should mean to its inhabitants. To speak of it as God's work or as God's play is, of course, only to use figures of speech to hide our nakedness before our Creator. Yet such figures of speech teach us something about God, about the world, and about ourselves.

A Sense of Humor

When I see a frog, Lord,
I wonder
Do you have a sense
Of humor?

When you say we must remove
Our beam
Before extracting our brother's
Splinter;

When I see
Myself
With an invitation
To your Dinner,

Yes! Lord.
I'm sure
You have a sense of humor.

Frances C. Emmons

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THE EDITOR

LETTERS

Unbleaching the Laity

I cannot say how much I enjoyed the article on the priesthood by Fr. Martin [TLC, Oct. 23]. Quite the best thing of its kind I've seen in a long, long time. The phrase, "bleaching the life of the laity of the meaning and responsibilities and spirituality which are their birth-right," is alone worth the cost of a renewed subscription!

(The Rev.) ROBERT A. WINTER
St. Thomas Church

Berea, Ohio

Changing Churches

Fr. Hall's article, "Changing Churches" [TLC, Oct. 16], considers the problem at a rather rudimentary spiritual level (how one feels, what one gets, rather than what he gives, etc.), but it points to at least two more serious problems for an Episcopalian who is also an orthodox Christian.

First, what if the rector preaches heresy and, even worse, the congregation goes along with him on this? Here, I think, one might be justified in limiting his attendance to the early Holy Communion service and going to a more orthodox group, of whatever stripe, for preaching, teaching, and fellowship.

Second, what if the rector is a woman, and you have grave doubts about the validity of her sacramental ministrations? In this case, I would seek out one of the separated Anglican groups if it were available; if not, I would start attending Eastern Orthodox or Roman Catholic services, assuming that the basic Sunday obligation is to be present at a valid celebration of the Eucharist, not necessarily to make one's communion.

All of this also assumes that there is no other Episcopal parish in the area that is satisfactory. In urban or semi-urban areas, this is seldom the case, and all it takes is a little imagination and initiative to satisfy one's spiritual obligations and emotional needs.

WALLACE SPAULDING

McLean, Va.

. . .

The Rev. John Hall writes in what I take to be a snide manner of "the days when it was Morning Prayer and sermon, with Holy Communion on the first Sunday, and the preacher tended to have a slightly English accent..." [TLC, Oct. 16].

As I read those words, I could not but think of some of the giants of the recent past — Henry Sherrill, the Tucker brothers (Henry St. George and Beverley), Henry Hobson, etc. — all of them of the vintage Fr. Hall refers to. I think too of



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Theodore Parker Ferris, rector of Trinity Church in Boston for some three decades, filling that great Richardson building week after week. And it was and still is a Sunday Morning Prayer church. None of them affected an English accent. Each was a staunch Protestant Episcopalian.

Might I remind our friends imbued with the Eucharist as the exclusive spiritual fare of Episcopalians on the Lord's Day that those former times were plus times for the church, and that it has been shrinking and declining ever since. Sunday Morning Prayer and sermon as conducted by many of the devoted and diligent clerics I could name was not a dull affair. Churches were full, the Word was proclaimed with power, worship was alive.

As the late John Suter once put it, "Too long has the church been bedazzled by Massey Shepherd and his insistence on the Eucharist to the exclusion of the service of the reading and preaching of the Word, Sunday Morning Prayer."

(The Rev.) BENJAMIN MINIFIE
Newport, R.I.

Ambiguity Rejected

The editor of THE LIVING CHURCH agrees with me on so many matters that I have come to regard Dr. Porter as infallible. For that reason, my dogmatic

slumber was disturbed by the editorial "Either/Or" [TLC, Oct. 9].

The crucial assertion which I dispute is the statement, "The trouble with this outlook is that reality is not like this." Aristotle was as much scientist as metaphysician, and his "either/or logic" was derived from reality empirically observed.

If an atomic particle bears a negative charge, it is an electron and not a proton; if a fetus is living in the body of a woman, it is a human being and not a member of another species; if a man believes that the Son of God is not eternal but created, he is an Arian and not a catholic.

Hensley Henson, commenting on K.E. Kirk's book, *The Apostolic Ministry*, and on E.W. Barnes's book, *Rise of Christianity*, wrote: "The first is, in my judgment . . . Roman, and the last is not, even in any tolerable sense, Christian. Yet the authors are bishops, holding office as such in the Church of England. How long can that kind of comprehension be maintained or rightly defended?"

The tradition of ambiguity in Anglicanism is a glorification of muddle meant to keep the establishment intact.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church
Beaumont, Calif.

Yet even so cantankerous a critic as Hensley Henson would probably admit that there was much of value in Kirk's book, and a word or two of truth somewhere in Barnes's. Just to be obliging; we must concede that Kirk occasionally made a mistake too. Ed.

Ecumenical Relations

Your editorial [TLC, July 24] attributes a complication in Canterbury/Rome relations to the "present pope . . . a conservative member of his church." Those who disagree with some of his teachings tend to use this pejorative label; but many more of us look upon Pope John Paul II as one who voices in every respect the authentic teaching of our church.

You are right in stating that the churches in communion with Rome will not be ordaining women as bishops and presbyters, nor will the Orthodox churches. Contrary to what Pierre Whalon asserts in his letter [TLC, Oct. 2], our church has made clear that this is a doctrinal matter, nor a mere disciplinary one.

On the mutual acceptability of Holy Orders of the two churches, we should keep in mind that this issue represents a practical or both a practical and a theoretical problem for a variety of churches in their interrelationships; for example, Anglican/Orthodox; Anglican/Metho-

Continued on page 13

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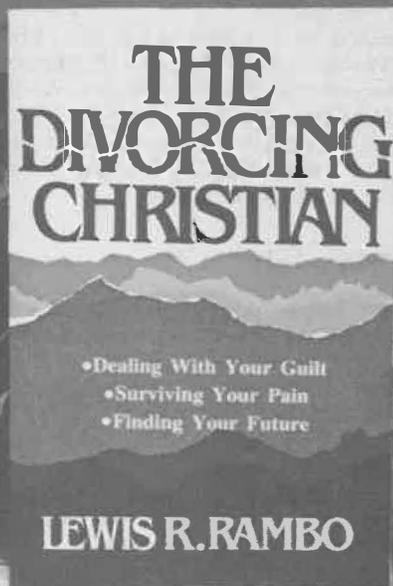
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THE LIVING CHURCH

November 20, 1983
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Two Groups Become Roman Catholic

Religious New Service has reported that two congregations of former Episcopalians have been accepted formally into the Roman Catholic Church. St. Mary the Virgin, Las Vegas, Nev., became a Roman Catholic parish on September 10 when Roman Catholic Bishop Norman F. McFarlane ordained the Rev. Clark A. Tea and then individually received and confirmed each of Fr. Tea's parishioners who chose to convert.

Four weeks earlier in San Antonio, Texas, Our Lady of the Atonement was established as part of the ceremony in which Bishop Patrick Flores ordained the Rev. Christopher Phillips and received his parishioners.

Fr. Tea was rector of St. Christopher's Church, Boulder City, Nev., when a large majority of his parishioners voted to secede from the Episcopal Church in 1977. The seceders eventually became part of the so-called Pro-Diocese of St. Augustine associated with the late Canon Albert duBois.

Fr. Phillips, who is married and the father of three children, has been in San Antonio since 1982, when he resigned as assistant rector of Episcopal churches in Warwick and Newport, R.I., to begin ministering to some 40 ex-Episcopalians. The congregation now numbers about 100.

Three other groups of ex-Episcopalians, two in California and one in the southeast, are said to be petitioning the Roman Catholic Church for status as "Anglican identity" parishes. This term means that a special liturgy retaining certain elements of the Anglican tradition may eventually be approved by the Vatican for the use of these parishes.

New Jersey Elects Suffragan

The Rev. Canon Vincent K. Pettit, rector of Christ Church, Toms River, N.J., was elected Suffragan Bishop of New Jersey on October 14. About 600 clergy and lay representatives chose Canon Pettit over a field of 12 nominees at a special convention in Trinity Cathedral, Trenton.

A parish priest in the Diocese of New Jersey for 25 years, Canon Pettit, 59, is a leader in the field of liturgical renewal. He serves on the national Executive Council, and recently was appointed

chairman of the church's standing liturgical commission.

A native of New Brunswick, N.J., Vincent Pettit attended Rutgers University and served with the U.S. Army in World War II before graduating from the Philadelphia Divinity School. He and his wife, the former Virginia Elsa Sorensen, have three grown children.

No Triennial?

Mary Leigh Armstrong, president of the Episcopal Churchwomen of the Diocese of Newark, has written to Ann Smith, coordinator of women's ministries at the Episcopal Church Center in New York, questioning the value of a separate national meeting for women and praising the Triennial Meeting of the Women of the Church as "a valuable resource for the whole church."

The recently formed Council on Women's Ministries, organized in June by 30

representatives of various Episcopal women's groups, said that one of their concerns was to study whether or not a national meeting for women that did not take place at the time of General Convention was feasible [TLC, August 28]. "Other sources echo this and point out that General Convention planning would become easier if provision did not have to be made for 'the women,'" Ms. Armstrong's letter states.

"While the Triennial has no canonical status, it is a recognized body of the church and as such has influence upon the decision-making in General Convention. This influence would certainly dwindle if Triennial were not a physical and visible part of that meeting."

Ms. Armstrong has sent a copy of her letter to all diocesan presidents of Episcopal Churchwomen, requesting them to evaluate the meaning of the Triennial in their own dioceses and to make their thoughts and wishes known.

Oxford Movement Celebrated in Capital

At St. Paul's Church, K Street, in Washington, D.C., the Rev. Peter Geldard, the Rev. Richard Martin, and the Rev. Reginald Fuller were panelists at a day-long seminar celebrating the 150th anniversary of the Oxford Movement. The day began with a solemn high Mass and ended with solemn Evensong and Benediction.

In the first address, Fr. Geldard, general secretary of the Church Union and director of Catholic Renewal in the Church of England, posed some trenchant questions. Speaking on "The Challenge to the Church in Our Day," he said that the tracts proclaimed that the church "is a divine body, not answerable to the state, the world, or to popular opinion, but to Christ alone. Are these just hollow words or equally true today?"

"To be trendy is to go along with the attitudes of the times, but is this being apostolic? . . . In the church today we are called to address ourselves to the unborn child, to sin, to sexual equality, to nuclear weapons, and to many other social and moral issues. But if we are true to our theological principles, we will be saying things the world does not want to hear."

Fr. Martin, rector of St. George's Parish in Washington, whose topic was "The Influence of the Oxford Movement



The Rt. Rev. O'Kelley Whitaker was welcomed formally as the eighth Bishop of Central New York at a service of recognition and investiture at St. Paul's Cathedral, Syracuse, N.Y., on October 15. The new bishop officially assumed office in August, when his predecessor, the Rt. Rev. Ned Cole, retired. Bishop Whitaker is shown above carrying a pastoral staff designed and made for him by D. Lee DuSell, a member of the Syracuse University faculty and an artist in wood and metal. The staff is made of apple wood grown in the diocese.

on the American Church," said that the church in the U.S. "benefited from the Oxford Movement, reflected in the rise of the religious orders and the catholic societies, and the building of cathedrals." He credited the Tractarians with "much that we take for granted today" in the church.

Dr. Fuller, professor of New Testament at Virginia Theological Seminary, deplored the Tractarians' negative attitudes toward the positive aspects of the Reformation. Speaking on "The Older High Church Reaction to the Tractarians," he said that the older high churchmen used the term "Anglo-Catholic" to mean the whole Anglican Church, and stressed the importance of first recovering our own tradition rather than going behind Anglican formularies to the early church.

He said that "the things the Tractarians had recovered should be accepted as part of the comprehensiveness of Anglicanism . . . things like prayers for the departed, made official in the 1928 Prayer Book, and reservation of the Blessed Sacrament, in the 1979 Book. Such things are testimony to the success of the Oxford Movement in the Anglican Church."

DOROTHY MILLS PARKER

Commission Resumes Work

The Anglican/Orthodox Joint Doctrinal Commission resumed its work in September, meeting at the Monastery of the Dormition of the Mother of God in Odessa, at the invitation of Patriarch Pimen of Moscow.

The commission's co-chairmen, Anglican Bishop Henry Hill of Canada and Archbishop Methodios of Thyateira and Great Britain, responded on behalf of the commission to the warm welcome extended by the Metropolitan Sergiy of Odessa and Kherson and the Metropolitan Filaret of Minsk and Byelorussia.

Three sub-commissions met to explore further. Sub-commission I, working on "The Mystery of the Church," directed its exploration to the understanding of primacy and to witness, evangelism, and service.

Sub-commission II, under the theme of "Participation in the Grace of the Holy Trinity," worked on clarifying the historical interpretation of the Holy Spirit.

Sub-commission III continued its work on "Tradition//Paradosis" as a vehicle of the Holy Spirit in worship by examining the place and theology of icons and of family devotion.

Each sub-commission produced agreed statements for consideration by the plenary meeting of the whole group.

Commission members enjoyed a visit to the Catacombs in Odessa, and several individuals visited Moscow before leaving the Soviet Union at the conference's end.

New York Oxford Movement Celebration

The New York celebration of the 150th anniversary of the Oxford Movement provided a stirring experience for church people of the metropolitan area and for hundreds of others who traveled to the city, either as individuals or in groups, to take part in the observance.

The program involved special services in a number of parishes, as well as the main schedule of events at the Church of St. Mary the Virgin. The participation of the Most Rev. John M. Allin, Presiding Bishop and Primate, and of some of the acknowledged intellectual leaders of the Anglican Communion gave special weight to this unique occasion.

Activities began on Friday evening, October 21, in the Church of the Transfiguration in Manhattan, the so-called "Little Church around the Corner," in its picturesque building which was a direct outgrowth of the Oxford Movement in America. The rector, the Rev. Norman J. Catir, Jr., was chairman of the New York Sesquicentennial Committee. Solemn Evensong was held, followed by an address by the Rev. Henry Chadwick, Regius professor of divinity in the University of Cambridge, former dean of Christ Church in Oxford, and long-time editor of the *Journal of Theological Studies*, considered an organ of the highest level of theological scholarship.

Prof. Henry Chadwick, whose brother Prof. Owen Chadwick was in this country earlier this year, is currently lecturing at General Theological Seminary in New York. Among the many points in his wide-ranging address, he called attention to the role of Bishop John Henry Hobart of New York in preparing the way for the Oxford Movement both in England and in this country.

Similar services of Solemn Evensong, with other distinguished visitors as speakers, were held in Bronxville, N.Y., at Christ Church; in Hopewell Junction, N.Y., at the Church of the Resurrection; in Brooklyn at St. John's, Fort Hamilton; in Garden City, Long Island, at the cathedral; in Norwalk, Conn., at St. Paul's; and in Newark at Grace Church.

Saturday there was an extensive program at the Church of St. Mary the Virgin, just off Times Square, long known as the cathedral of American Anglo-Catholicism. The entire nave of the vast church was filled with participants in assigned pews, and dozens of temporary seats in the front accommodated members of several different religious orders, seminarians, and clergy.

After the recitation of Morning Prayer, the audience of approximately 1,300 first heard the Rev. Prof. John Macquarrie, Lady Margaret Professor of Divinity at the University of Oxford, speak on the theology of the Oxford Movement. He characterized the move-

ment as a return to sources, with the far-reaching effort of the Oxford leaders to publish and disseminate translations of the ancient church fathers and new editions of the great 17th century English writers. Prof. Chadwick responded and called attention especially to the ecumenical aspects of the movement which were of a remarkably prophetic character.

The Rev. Richard Holloway, rector of the Church of the Advent in Boston, then went to the lectern to survey the social and political thought of the Oxford Movement, first asking the merits of an Anglicanism which has been jokingly described as a church "which doesn't interfere with one's politics or religion," and as "the bland leading the bland." He argued that although "extremists find us exasperating," Anglicanism witnesses, as some more absolutist churches do not, to the gentleness and kindness of God.

He went on to analyze the social and political loyalties of Keble and Newman, and of later Ritualists. When the Tractarian line of thought met with that of F.D. Maurice, a vision of a whole re-deemed society emerged. As he proceeded to express himself in one striking sentence after another, Fr. Holloway was several times interrupted by applause, and he received a standing ovation at the end. The Rev. Richard Martin, rector of St. George's Church, Washington, D.C., responded, emphasizing the Oxford Movement's insistence on the central elements of the Christian faith in its entire outlook.

At noon, participants grouped for the pontifical Eucharist which was to follow. The lengthy procession of seminarians, religious, and clergy began on 47th St. and proceeded around the block to the main entrance to the church on 46th St., and entered the building to the thunderous singing of the new hymn, "Lift high the Cross."

Presiding Bishop Allin concelebrated at the huge altar together with the Rt. Rev. Paul Moore, Bishop of New York, and the Rt. Rev. Graham Leonard, Bishop of London. Several other bishops in miters and red chasubles also participated in the two and one-half hour long liturgy, together with numerous other clergy and lay assistants. Among other ecumenical guests in the choir were Archbishop Joseph O'Keefe, administrator of the Archdiocese of New York, Bishop Peter of New York, of the Orthodox Church in America, Bishop Papken Varjabedian of the Armenian Church of North and South America, and the Rev. William Rusch, ecumenical officer of the Lutheran Church in America.

Bishop Leonard preached, and a message from the Archbishop of Canterbury was read. A high point in the service was the singing at the offertory of 11 verses of the hymn, "Ye who own the faith of Jesus." The offering was designated to

begin a new fund to assist the Church of St. Mary the Virgin in its unique ministry. The Rev. Edgar F. Welles is rector of St. Mary's.

Following lunch, the Rev. J. Robert Wright, professor of ecclesiastical history at the General Theological Seminary in New York, spoke on the progress and influence of the Oxford Movement in America and its present heritage. He pointed out that many of the battles had been won, but that the positions and opinions of Anglo-Catholics remain very diverse, both on theological questions and on such public issues as nuclear warfare.

Br. John-Charles of the Society of St. Francis, the retired Bishop of Polynesia, responded. Clad in his brown Franciscan habit, the gray-bearded bishop called attention to the missionary aspects of the Tractarian position, both with respect to the urban poor and to the evangelization of other parts of the world.

After Evening Prayer, many adjourned to a reception in the parish house of St. Thomas Church on Fifth Avenue. On Sunday morning, visiting dignitaries preached at several churches in the New York area. Sunday evening, the celebration concluded with festal Evensong at St. Thomas, where the Rev. John G.B. Andrew is rector. S.S. Wesley's *Magnificat* and *Nunc Dimittis* in E were sung, and Presiding Bishop Allin preached.

H.B.P.

Reformation Conference Held in New York

"The English Reformation Reassessed: Relations between Anglicans and Roman Catholics since 1533," was the title of a recent conference sponsored by General Theological Seminary and Fordham University. Held in New York City on October 6 through October 8, the conference commemorated the 450th anniversary of the break between the Church of England and Rome.

Dr. Henry Chadwick, Regius professor of divinity at Cambridge University, and the Rev. Jean-Marie Tillard, O.P., professor of theology at Dominican College of Theology in Ottawa, Canada, were keynote speakers.

Speaking on the two Roman Catholic dogmas of the immaculate conception and the assumption, which many theologians believe to be major obstacles to future Anglican-Roman Catholic union, Dr. Chadwick said that he doubted the Marian dogmas would be "a church dividing issue." He said he did not think the tenets held a major position in Christianity's hierarchy of truths, and that they are "capable of being interpreted in a wholly evangelical sense without ingenious sophistication. It is time we frankly acknowledged that."

Turning to difficulties with Roman Catholic assertions of papal primacy, Dr.

Chadwick said that although they do not view communion with Rome as necessary for catholicity, "Anglicans warm to the unity and universality that belong to the church's very being which the primacy of the Petrine office represents."

Regarding papal infallibility, the Cambridge professor pointed out that "moderate" interpreters say "it is to be understood in an exclusively juridical sense, that is, to say, that if and when the pope, having ascertained the mind of the church, articulates the faith of believers with the maximum authority, then it is not necessary to go to the pains of summoning a general council to give final legitimation to his decision. If that is a correct interpretation, Anglicans would surely think it most reasonable," Dr. Chadwick said.

Fr. Tillard, a Canadian priest who served on the first Anglican-Roman Catholic International Commission, also is a member of ARCIC II, as is Dr. Chadwick. The Roman Catholic theologian said he thought that "the type of communion our two churches are preparing" may become a model for the mutual relations of local churches, or groups of local churches, within the confessional families, or international churches.

He suggested that both churches, as products of western culture, face problems in allowing dioceses in various parts of the world to adapt to local cultures and living conditions.

Society Sponsors Observance

The North American province of the Society of the Holy Cross, an institute for priests of the Anglican Church around the world, sponsored one of the many sesquicentennial observances of the Oxford Movement held this year in the U.S. This observance took the form of a solemn Mass, celebrated in the Church of the Annunciation of Our Lady, Waukegan, Ill., on October 4.

Presiding at the service was the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire. Official representatives of the U.S. Anglo-Catholic societies attended, as did clergy and laity from around the Great Lakes area.

The Society of the Holy Cross was founded in London on February 28, 1855, by the Rev. Charles F. Lowder of St. Peter's, London Docks. Together with five companions, he met that February day in the House of Charity in Soho to form an institute of priests convinced of the catholic cause within Anglicanism. They dedicated themselves to improving the priestly life by study and a rule of life. Dr. Edward B. Pusey, one of the founders of the Oxford Movement, helped to compose the society's original rule, which has remained substantially unchanged.

Delegates to the 199th convention of the Diocese of Connecticut passed a major peace resolution on October 22, which calls for the delay or abandonment of the Cruise/Pershing II missiles.

During the debate on the resolution, which passed by a vote of 238 in favor, 85 opposed, and seven abstaining, it was recognized that the measure was to be viewed not as specifically political, but as a moral statement based on Christian belief. The debate also recognized that different means to peace may be held by some, but that all the delegates could agree that peace is a major common goal. Copies of the resolution will be sent to President Reagan, Connecticut's congressional delegation, and to the Russian embassy in Washington, D.C., for submission to Moscow.

In other action, delegates voted to adopt diocesan budgets for 1984 totaling \$2,705,379. A resolution calling for a committee to ascertain the possibility of beginning an Episcopal Charities Drive to extend human service mission in Connecticut was also passed, and it was voted to ask each parish of the diocese to contribute one percent of its gross net income to the support of one of the accredited Episcopal seminaries.

• • •

During the 109th convention of the Diocese of Western Michigan, which met in Kalamazoo October 14-15, the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, announced that he will retire at the end of 1984.

"Since I became your bishop nearly 24 years ago, many changes have taken place in the world and thus in our lives," Bishop Bennison said. "But because we are disciples of the ever-living Christ, we have as the church contemporized our presentation of the Gospel while at the same time been faithful to the tradition we have inherited."

Instead of adjourning the convention, Bishop Bennison directed the clergy and lay delegates to re-assemble in June to elect a bishop coadjutor.

In other business, the delegates approved a diocesan budget of \$593,000, which was amended to include additional funds to cover the search process for the new bishop's election. The convention also adopted canonical changes to reorganize and strengthen the diocese's deanery system.

Deanery convocations will be established in 1984 composed of clergy and lay representatives from each parish and mission. These convocations subsequently will elect the members of the Executive Council, review and respond to proposed diocesan programs and budgets, and develop regional strategies for ministry.

From Strength to Strength

A journey has been laid out for man . . .
not exactly calculated to soothe
the faint-hearted. But we must keep our
eyes on the goal. . .

By ROSANNAH COLE

"May you so go from strength to strength that you may see the God of gods in Zion" (Psalm 84:7, Vulgate paraphrased).

While doing background reading for translating some medieval Latin letters, I came across the above as a greeting in a little book discussing greetings commonly found in Christian correspondence. The expression *from strength to strength* had long before caught my interest.

In the service for the burial of the dead (BCP, p. 488), I remembered having puzzled over its meaning with its implications of continual growth in the life to come: "Remember thy servant, O Lord, according to the favor which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, he may go *from strength to strength*, in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord. Amen."

The Latin wording *de virtute in virtutem* focused my attention on the word *virtus*. In the Middle Ages, when the virtues were personified in art, they were depicted as women, since in Latin, the word is a feminine noun.

Rosannah Cole, who has written for *THE LIVING CHURCH in the past*, is currently completing a translation of the letters of St. Bernard of Clairvaux from Latin into English. She is a parishioner of Christ Church, Lynbrook, N.Y.

However, etymologically, the base of the word was *vir* (man) — in other words, we are dealing here with a manly quality, with power and might, with strength both physical and spiritual, with strength of character. Therefore, from strength to strength is a journey up the ladder of perfection, a going from virtue to virtue, from one height to the next, from glory to glory.

St. Gregory of Nyssa (335-395) saw the life of a Christian as a continual

striving after perfection, *i.e.*, Almighty God himself. It was in answer to a plea for guidance on how to lead a holy life that the Bishop of Nyssa wrote the *Life of Moses or Concerning Perfection in Virtue*. He showed Moses's life as a continual growth, an ascent from one stage of perfection to the next.

St. Gregory also showed how the human spirit is never content with its present state, but ever seeks to ascend higher. Here we see the irresistible attraction of like for like. We who are created in God's image are drawn to become ever more like our archetype.

Our destiny was planned for us before the foundations of the world were laid — ever to grow in the beauty of holiness so that at the last we may be permitted to behold our King in all his beauty. "One thing have I asked of the Lord; one thing I seek; that I may . . . behold the fair beauty of the Lord . . ." (BCP, Psalm 27:5-6). And again, "They will climb from height to height and the God of gods will reveal himself in Zion" (BCP, Psalm 84:6).

When Moses experienced God's presence for the first time, it was an experience of light — the burning bush. But after he had grown in wisdom and grace and holiness, God's presence was made known to him on Sinai, in the darkness of the cloud. This is the path Moses trod, from the known to the unknown, from the light to the all-encompassing darkness, from the seen to the unseen, from the familiar to the unfamiliar, from the comprehensible to the incomprehensible.

Lest I give the impression that God is hopelessly unknowable, I would like to quote a statement from George Berkeley, Bishop of Cloyne: "We do have some notion, though infinitely inadequate, of those divine attributes, yet still more than a man blind from his birth can have of light and colors" (*Theory of Vision Vindicated*, section six). The path is long and arduous, but the marvelous thing is that God in his goodness gives us, not



Moses (by Michelangelo): A model of growth in wisdom and virtue.

only this life, but the next one as well to draw ever nearer to him.

In Hebrews 12:1-2, we are reminded that the life of a Christian is not that of a passive spectator who sits on the sidelines, but that it is rather a life of active participation: "... let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." And again, "... forgetting those things which are behind and reaching forth unto those things which are before, I press towards the mark for the prize. . ." (Philippians 3:13-14).

In other words, a journey has been laid out for man, the scope of which is not exactly calculated to soothe the faint-hearted. But we must keep our eyes on the goal, the Lord God himself. We have been signed with the sign of the cross and sealed with the chrism of salvation, and the Good Shepherd, who recognizes his sheep, calls us to come follow him.

St. Gregory tells us that "the continual development of life to what is better is the soul's way to perfection" (*Life of Moses*, II, 306). He gives us Moses as a model of growth in wisdom and virtue, reminding us indirectly that the New Testament has meaning only in the light of the Old Testament.

In the introduction to their translation of *The Life of Moses*, Ferguson and Malherbe have this to say:

The ancients saw perfection in achievement, but Gregory (like the later Stoic moralists) denied the possibility of perfection in this sense. Developing hints in Philo and Origen, who had described the spiritual life as a succession of steps, Gregory went on to make progress itself perfection. Gregory Nazianzus expressed a similar idea of infinite progress in the never-completed journey to God.

Here we are presented with a dynamic vision, rather than a static one. Eventually to reach a "place of refreshment, light, and peace" means much to us. However, St. Gregory, with his teaching of continual progress, with his dynamic vision, shows us that there is much, much more in store for us. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2:9).

In the Prayer Book, we find abundant witness of these things. In the prayer for the state of Christ's church, we ask that the departed may enjoy "continual growth in thy love and service." We are directed to worship the Lord in the beauty of holiness.

And, in the collect for the Feast of the Transfiguration, we find the following: "... mercifully grant that we . . . may . . . behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God world without end. Amen."

Thanksgiving

One choice this Thanksgiving is to count

our blessings, and run the risk

of real spiritual excitement.

By WILLIAM H. BAAR

When Benjamin Franklin was a boy, he used to watch the men who were unloading great barrels of pork and flour for use in his home. One time he got what he thought was a great idea, and he hurried to his father to tell him about it.

"You know, father," he began, "how we have prayers before every meal and how long they get, especially when the parson is here? Well, I thought, maybe, we could have the prayers *over the barrels* as they come in, and then . . ."

Ben was a bright boy, but he had missed the whole point of thanksgiving. The thankful heart is not interested in giving just enough thanks to get by. Thankfulness is more than a ritual. It is a way of looking at life. The old hymn puts it very well: "Count your blessings, one by one." That is not only thankfulness, but also a prescription for happiness and contentment.

Contentment is a state of being that we do not hear much about any more. Rather, we are supposed to be self-assertive, to stand on our rights, to get our share and more, if possible! That is what "success" is all about. Aggressiveness seems to be a virtue and contentment, a vice. How many contented people do you know? Do you see news features and magazine articles about contented people?

It would seem that contentment is a rarity, and I think I know why. We just expect that everything will go our way.

We take it for granted. Then, when something goes wrong, we are confused, let down, and betrayed by life. We begin to count our miseries, one by one. At this state, we are not only miserable ourselves, but we make others around us miserable.

This kind of discontentment is a spiritual illness, and thankfulness is the cure. It is true that there is a kind of restless discontent that makes us strive toward greatness, but that is another thing. I am speaking here of the restlessness that drags us down. Discontented people do not know a blessing when they see one. They are too busy finding fault, looking for imperfections, and coveting the good fortune of others.

This Thanksgiving we have a choice. We can be like little Ben Franklin and feel a general sense of gratitude and let it go at that. It will get us through the day if that is all we want. On the other hand, we can count our blessings, one by one, and run the risk of real spiritual excitement. We may find ourselves almost covered under an avalanche of good things. We may even realize that we can be a little more contented than we thought.

And, of course, our happiness could spread, and some of our contentment could infect others, especially those close to us. And once you know contentment, you will never be tempted to downgrade it again. Contentment helps us to enjoy what we are and what we have. It satisfies. It is like fresh water, clean and life-giving, restorative. So count your blessings and learn a secret: the counting is, in itself, a blessing.

The Rev. William H. Baar is the rector of Emmanuel Church, La Grange, Ill.

EDITORIALS

Gratitude

Gratitude can be a most gratifying quality, both for those who give and for those who receive. Saying thank you is generally a cheerful experience for all concerned. This is one reason that Thanksgiving is such a pleasant holiday.

That is one side of it. The other side is that sometimes gratitude can be painful, costly, and embarrassing. There is a streak in most of us that resists being dependent on others. We don't like to admit that others have given to us what we could not or did not earn. We don't like to acknowledge that we have needed help.

Whether we wish to admit it or not, such feelings often affect our religious attitude. Before God we are indeed small, weak, poor, and totally dependent. We cannot earn what he has given us, which is no less than our very existence. To learn to admit this, to accept it, is the road to honesty for ourselves and others. It is to recognize that God's grace to us is infinitely kind, infinitely loving, and infinitely generous. To recognize this is to come to a new and deeper level of gratitude, and a new joy in gratitude, for Thanksgiving Day and every day.

The New York Oxford Celebration

The various American celebrations of the sesquicentennial of the Oxford Movement which have been held, or which are yet to be held, are making distinctive contributions to the life of our church at this time. The elaborate celebrations at Nashotah House, September 24, and in New York, October 21-23 [p. 7], had a unique character. Because of the high level of official sponsorship and participation, the New York celebration dramatically illustrated how many battles have been won.

The Eucharist in New York, with the tremendous volume of singing, the clouds of incense, and the liturgical leadership of the Presiding Bishop, was a memorable occasion. A generation or more ago, such a service would, no doubt, have been exciting, for Anglo-Catholics experienced the thrill of naughty boys in doing such things — breaking the rubrics and accepted customs of the Episcopal Church, defying their bishops, and causing rumors of popery.

In 1983, however, there was no longer anything naughty about it. The Presiding Bishop, the bishop of the diocese, and a distinguished British prelate were at the altar. The service included "high church" features which were fought for in decades past (the Gloria at the beginning, the Benedictus after the Sanctus, etc.), but today these are all part of the Book of Common Prayer — a book punctiliously followed in the three services at St. Mary's. That too would have surprised an older generation of church people!

As for popery, there was little hint of that, either in the rows of clergy in long surplices, or in the learned lectures, all of which were highly Anglican in orientation. John Henry Newman was spoken of with respect, but not as any sort of model to be followed. Since it is

in the nature of Anglicanism that we express ourselves best in our liturgy, all these details say something.

What does all this mean for people in the Episcopal Church who consider themselves heirs of the Tractarian Movement? First of all, partisan controversy or church politics had little place. There was the feeling that catholic-minded church people must get on with the business of their faith and put first the continuing obligations of prayer, pastoral care, teaching, evangelism, and so forth.

Secondly, the repeated references to the church fathers and other theological sources implied a need for better grounding today in basic classical theology.

Thirdly, the constant references to the inner city work of the Tractarians and the Ritualists could only imply a comparison with the situation today, in which no party or group in our church can exhibit an impressive record of continuing achievement in this field. Work in rural areas which the Oxford Movement inspired (as in the American midwest) was scarcely mentioned, but the verdict today would have to be much the same.

All of these things, we believe, add up to an agenda: the establishing of a clearer Anglican identity and sense of objectives, the regaining of courage, confidence, and self-respect in regard to our theological heritage, and the support of leaders who have patience, loyalty, self-discipline, and the ability to remain on duty, with impeccable records of fidelity, as Keble and Pusey did, through long years of opposition, difficulty, and discouragement.

The Tractarians and their followers triumphed in their day with great teachers, great pastors, and great mother superiors. We hope that holy men and women of the same ilk can show courageous leadership today.

On the Far Side of the Desert

Today I found a glory:
last late leaves
on blackberry vines,
bright flame-translucent in November sun,
lay patterned on gray stones.

Today I walked upon a plot
of holy ground
where God's new fire
burned, burned, and burned;
the vines were not consumed.

What Pharaoh, Father, do you send me to?
What court must I invade?
What Israelites, enslaved, am I to lead
out toward a Sinai and a Canaan?

I have found a glory
and it terrifies me.
Who am I, Lord God, that I should go?

Elva McAllister

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BRIEFLY...

A University of the South graduate, who gave his alma mater \$1.5 million last spring, now has pledged \$1 million to match the gifts of his fellow alumni. Gerald L. DeBlois, a New Orleans attorney and business executive, said his challenge is intended to rally as many alumni as possible to the support of Sewanee in the final stages of the university's \$50 million capital funds campaign.

U.S. Roman Catholic bishops are experiencing "unprecedented anxiety and tension" as reports circulate of a major Vatican effort to bring the U.S. church into line," according to the *National Catholic Reporter*. Most bishops contacted by the bi-weekly newspaper admitted to "nervous apprehension" about the future. "We're being pulled in two directions," said one bishop, "by our loyalty to the pope and by our pastoral concern for our people. It's a very difficult situation in some dioceses." Cited were the Vatican-ordered study of seminaries; the investigation of religious orders; and Pope John Paul II's recent hard-line admonitions on contraception, divorce, and women's ordination as "fostering grave misgivings among the most dedicated priests, sisters, and laity." One bishop said that what bothered the prelates most was "the unspoken implication that we are somehow disloyal to the pope. And that is simply not true."

Fr. Henri J.M. Nouwen, one of the best-known Roman Catholic theologians in the U.S., said recently he believes that this country is involved in an unjust and illegal war against the people of Nicaragua. Sharing his reflections from two recent visits to the Central American nation at Brown University, Fr. Nouwen said he had come away convinced that Nicaraguans are deeply Christian, and that their attempt at fashioning a new society of independence and freedom is being threatened seriously by Honduran and U.S.-backed rebel attempts to overthrow the Sandinist government.

The Oxford Movement has taught men to "exchange gold for trinkets," according to the Rev. David Samuel, director of the Church of England's Church Society. "Newman turned his back on the Bible . . . and seized the doctrines of the unreformed Church of Rome with which to fight apostasy," the priest told

a meeting organized by the Protestant Reformation Society in London recently. The idea of a middle path in which the Church of England might have the pope as Primate and yet retain its own liturgy and discipline he dismissed as "cloud-cuckoo land," according to the *Church Times*.

The Rt. Rev. John Poole-Hughes, Bishop of Llandaff in the Church of Wales, has announced that he will ordain no more women deacons so as to avert further protests by dissidents and to preserve the unity of the church. The governing body of the Welsh church approved the ordination of women to the diaconate in 1980, and Bishop Poole-Hughes did ordain two women deacons. At the second of these ordinations, in December, 1980, a group of about 20 people staged a protest in Llandaff Cathedral, and four clerics later resigned to become Roman Catholics. Since then, the bishop neither has ordained any women nor accepted any for training.

The Preservation League of New York State has produced a 40-page, illustrated booklet which provides solutions to some of the maintenance and archi-



Photo by Ann Thomas

The Rev. Bryant Kibler demonstrated the use of a computer to youngsters at St. Timothy's summer day camp, atop eastern Kentucky's remote Barnes Mountain. Held on a 40 acre farm, the six-week camp was an experiment in mission outreach. A recent \$16,000 UTO grant enabled the Diocese of Lexington to purchase the property, which included a tenant house, a large barn, an acre of black walnut saplings, and a tobacco allotment. The farm made the experiment possible, for many people in this Appalachian area have neither cars nor bicycles, and the nearest town is 12 miles back down the mountain. With Canon Phillip Thomas, the new deacon drove back and forth over the neighborhood, which is largely unchurched, making friends and publicizing the day camp.

tektural problems faced by older religious properties. *How to Care for Religious Properties* focuses on low-maintenance procedures which will prevent the need for costly repairs, according to the league. Chapters include information on stewardship, roofing and water control, energy conservation, wood and masonry, stained glass and decorative finishes. The booklet is available from the preservation league at 307 Hamilton St., Albany, N.Y. 12210, for \$1.50

The Primate of Australia, the Most Rev. John Grindrod, Archbishop of Brisbane, will be married in December, according to the *Church Times*. The archbishop, a widower, will wed Dell Cornish, the widow of the Rt. Rev. Vernon Cornish, who died last year at the age of 50 just before he was due to be installed as Bishop of Tasmania.

Speaking to almost 200 students, faculty, and alumni of the University of the South's School of Theology on October 20, the Rev. Leo Frade, Bishop-elect of Honduras, said, "History is being made in Central America. I believe events are moving that part of the world into an alien and anti-American (all the Americas) system. The area is selected for change, selected because of its extreme poverty and abuses." He said that he saw his new job as "going down there and raising up a church that can withstand the change." Indigenous priests must be trained, Fr. Frade said. "We need to train people to be leaders regardless of what comes. We need to retain and multiply the churches. There is a revival taking place. The church has to respond to that revival. Someday, I pray, we can gather in the knowledge that Christ is King, regardless of whether the government is left or right."

Roman Catholic Archbishop John R. Quinn of San Francisco recently urged Roman Catholics to provide sanctuary for undocumented Salvadoran and Guatemalan refugees who come to the Bay area. In a pastoral letter, Archbishop Quinn pointed out that the Bay area now has the largest Salvadoran population of any U.S. city — between 90,000 and 140,000. More than half are refugees. "Most of these Salvadorans and Guatemalans have risked their lives to flee the ravages of war and political oppression," he wrote. "Considered illegal aliens, they have no title to social service, medical, or employment benefits. They therefore frequently turn to the church in the hope of finding the hospitality of the Gospel until the day when they can safely return home."

LETTERS

Continued from page 4

dist; Anglican/Lutheran; as well as Canterbury/Rome.

The canonical Orthodox Churches, despite provisional statements some have made, take a realistic procedural position on this issue: whether and how we can recognize the ordained ministry of another church as identical with our own is a question that can be solved only when the agreement of *faith* between us is full.

The ARCIC (I) Final Report by no means does this for Canterbury/Rome, not even on ministry and ordination. But it does travel a considerable distance on this latter topic. We need to finish the journey.

(The Rev. Msgr.) DANIEL S. HAMILTON
Chairman, Commission for Ecumenism
Diocese of Rockville Centre
Hempstead, N.Y.

Doctrine and Discipline

Pierre Whalon's recent letter [TLC, Oct. 2] made an important and valid point regarding national churches of international communions, but erred when it went on to talk about the ordination of women. He writes that "the ordination of women is a matter of church discipline and not of doctrine." This is simply not true.

Both those who favor and those who oppose the ordination of women to sacerdotal priesthood should recognize that we have both a doctrine of ministry and a doctrine of priesthood, and as these touch upon this specific question, they relate to the large and central doctrines of creation and Incarnation.

Until the recent innovations in a few branches of the Anglican Communion, catholic Christendom has never acknowledged "in principle" the ordination of women. The reason for that is the difference between discipline and doctrine.

It may well be that the scenario for the priesting of women in the Roman Catholic Church will develop along the lines that Mr. Whalon suggests, but if that takes place, *doctrine* will also have to be changed.

(The Rev.) WILLIAM H. SWATOS, JR.
St. Mark's Church
Silvis, Ill.

Some Anglicans, most notably here in the U.S., feel that Holy Orders, especially regarding women in the priesthood, can be changed by the majority vote of a General Convention (*i.e.*, Minneapolis). Other Anglicans have stated that it would take an ecumenical council of all branches of the church catholic to change 2,000 years of continuity in the church's life and practice.

These persons from both schools of thought would agree with Pierre Wha-

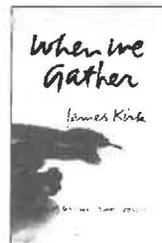
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lon [TLC, Oct. 2] that the women's ordination issue is a matter of church *discipline*, but would differ only on the methods to be used in effecting that change. But there is a large body of orthodox Anglicans worldwide who, with our Roman and Eastern Orthodox fellow Christians, believe admission of women to the priesthood and episcopate is a change in church *doctrine*.

The ordination issue is but the foliage of a tree whose roots, when uncovered, must reveal a defective theology regarding the divinity of our Blessed Lord. If Jesus is indeed God in the flesh, he did not make a mistake when he appointed only male apostles. If he were only a man who, as a captive of his culture, promoted 2,000 years of injustice in the church against women who desired to be apostles, then he was very, very wicked and no Savior.

The two opinions, *discipline versus doctrine*, seem to me, at least in this case, to be mutually incompatible, and will contribute much in the decades ahead to theological discourse.

(The Rev.) HERBERT A. WARD, JR., SSC
Executive Director
St. Jude's Ranch for Children
Boulder City, Nev.

The teachings of the Bible do not support women priests; if the Bible did, we would historically have had women priests. Our Father in heaven never endorsed polygamy. He did, however, permit it so that we might learn from our error. He will allow us to choose women priests so that we might lovingly learn from this unscriptural move, too.

RICK THOMAS

Cotati, Calif.

The Harvest

George Whitman was absolutely correct concerning the current supply of clergy: "There is no oversupply..." [TLC, Oct. 2]. At the same time Cursillo is reaching deep inside us laymen and clergy with personal and community power in love.

Our Lord needs our help here. Do we really have anything better to do or a more important direction to take? He died for everyone — let's live for him!

DOTSON T. SATTERFIELD
Palm Beach, Fla.

Coming next week:
**The Christmas
Book
and Gift Number**

PEOPLE and places

Appointments

The Rev. **Walter Guettsche** is rector of Emmanuel Church, 15015 Memorial Dr., Houston, Texas 77079.

The Rev. **George A. Magoon** is priest-in-charge of St. John's Church, Henderson, N.C., and Holy Trinity Church, Townsville. He is also doing supply work at Kittrell and Louisburg.

The Rev. **Keith E. Mathews** is rector of St. Thomas' Church, North Syracuse, N.Y.

The Rev. **T. Hall Partrick** has for some time been priest-in-charge of the Church of the Holy Spirit, Greensboro, N.C.

The Rev. **Samuel C. Walker** is rector of Emmanuel Church, 350 E. Massachusetts Ave., Southern Pines, N.C. 28387.

The Rev. **C. Jon Widing** is rector of Christ Church, 35 Harris Rd., Avon, Conn. 06001.

Ordinations

Priests

Colorado—**David Romaine Wood**, assistant at the Community of the Resurrection, Longmont, Colo. Add: 816 Collyer #1, Longmont 80501.

Fort Worth—**Hudson D. Mead**, who is in his 70s. Fr. Mead recently gathered a small congregation in

the town of Jacksboro, Texas, where the Episcopal Church has not been ministering.

Deacons

Fort Worth—**Jeffrey Logan**, curate, St. Timothy's Church, Fort Worth, Texas.

Kansas—**Grantland Hugh Clowers**, temporary assistant at St. Thomas' Church, Overland Park, Kan.

Virginia—**Wesley W. Hinton**, assistant rector, St. Michael's Church, Bon Air, Richmond.

Corrections

The Rev. **S. George Parrigin**, who recently retired as rector of St. Paul's Church, Houston, Texas, may be addressed at 8106 (not 1806) Glencrest, Houston 77061.

Degrees Conferred

The Rev. **Robert Baldwin Lloyd**, executive director of the Appalachian People's Service Organization, a regional coalition of Episcopal dioceses, received the honorary degree of Doctor in Divinity at the fall convocation of the Virginia Theological Seminary.

Deaths

The Rev. **Douglas Dale Hollenbeck**, assistant rector of the Church of the Redeemer, Pendleton, Ore., died on July 12 at the age of 82.

Fr. Hollenbeck was educated at the University of California in Los Angeles and was 67 years old when

he entered the priesthood. His entire ministry was spent at the Church of the Redeemer. He was married in 1954 to Birdine Johnson, since deceased, and in 1974 to Hazel Hardy.

The Rev. **Norman Sparling Kerr**, rector of Holy Trinity Church, Rittenhouse Square, Philadelphia, died on July 1 at the age of 62.

A former Baptist minister, Fr. Kerr was ordained to the priesthood in 1958 and then served churches in the Diocese of Pennsylvania. He was curate at St. David's Church, Wayne; rector of St. Stephen's, Clifton Heights; and assistant at St. John's, Lansdowne. From 1972 to 1980, he was the librarian at Shipley School, Bryn Mawr, Pa. While he was a Navy chaplain in World War II, he volunteered to be part of a shore party that went in to measure the effect of an atomic test blast. Fr. Kerr was married in 1959 to the former Dorothy McIlwaine. The couple had three sons, Norman, Samuel, and Michael Kerr.

The Rev. **William A. McGuirt**, 55, priest of the Diocese of Atlanta, died of congestive heart failure on October 4, following a long bout with cancer.

After a career in commercial radio, he entered the Baptist ministry. He later attended the Episcopal Theological Seminary in Kentucky and served as locum tenens at St. Mark's, Hazard, Ky., and vicar of St. Gabriel's, Lexington. He served as rector of St. Timothy's, Decatur, Ga., and assistant at the Church of the Epiphany and at St. Luke's, Atlanta. At the time of his death, he was assistant at the Church of Our Saviour and Episcopal chaplain at Georgia State University. He is survived by his wife, the former Zona Bennett, and a son, Kevin Bennett McGuirt.

CLASSIFIED

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BOOKS

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Sun MP 7, HC 8 & 10, EP 6. Mon-Fri MP 6:30, HC 7. Sat MP
8:30, HC 9. Mon & Wed HC 6, Thurs 9. EP daily 5

SANTA CLARA, CALIF. (and west San Jose)
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The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Frederic W. Meagher,
Dr. Brian Hall, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10.
Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9.
CSat 11-2

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; Wed 6:15; Thurs 12 noon HS; HD 12
noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

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 Rev. Gus L. Franklin, pastor Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the
Rev. W. Donald George, the Rev. Donald L. Pullam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d
Sun Worship: 8, 9:15 & 11

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.re., 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.

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

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

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. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S),
MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

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Mon-Fri H Eu 12:10

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

OMAHA, NEB.

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The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V. Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. John G. Gardier, c;
the Rev. Joseph A. Harmon,
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; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of
school year. HC and healing Wed 12:15

EPIPHANY 1393 York Ave. at 74th St.
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MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15,
EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15
Mass. Organ recital Wed 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
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Rev. Gordon Duggins, the Rev. Dorsey McConnell, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Choral Ev 4. Mon-Fri MP
8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10, Choral Ev
5:30. Choral Eu 12:10 Wed

TRINITY PARISH

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Sat HC 9; Thurs HS 12:30

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NEWPORT, R.I.

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Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

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Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

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Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
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MADISON, WIS.

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