

THE LIVING CHURCH



St. Patrick's Foundation scholarship certificates awarded: (from left) John Butler, Edward Sunderland, Meg Caldwell, Bishop Davis and Phyllis Garfinkel [p. 2].



THE LIVING CHURCH

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Fruitful Diversity

Full comes at slightly differing times and in a somewhat different manner in various parts of the country. It may be a killing frost that brings a sudden end to the plants in the garden, or it may be a glorious burst of red and yellow leaves. Less dramatically, it may be brown foliage that gets drier and drier and finally falls to the ground. After the severe drought of this summer, many regions will unhappily experience the latter.

All this reminds us vividly that earthly existence is a cycle of life and death. The face of the earth is renewed after the death of fall, the sleep of winter, and the rebirth of spring. We too will die in our generation, to await a better life in God's presence. All of this has been said many times. It is comfortable to say it with the assurance that green leaves, flowers, birds, and butterflies will indeed return next spring.

It is less comfortable to reflect that in this particular period of history some of the life of nature will not return. There are places where the same wild flowers will not bloom again next year. There are ponds and lakes where, after thousands of years of balanced life, the fish will not make it into 1984. There are birds that will not fly, and trees which will bear no fruit or nuts.

The contamination of our air, water, and soil is exterminating certain forms of life every year. True, certain ponds or rivers have been cleaned up. Certain forests have been saved. Yet the total picture, the total course of events for life on this planet, is very ominous.

At one time, these things were of interest to a few people in each community who could be dismissed as nature-lovers, eccentrics, or the pursuers of harmless hobbies. Today we are coming to realize that we desperately need millions of people who share these interests, for without the pressure of millions, politicians will not take the necessary steps to alter the present course of destroying many forms of life on this planet.

We have come to learn, too slowly, that people with apparently odd and insignificant interests can perform extremely

important functions in society, just as odd and apparently insignificant forms of plant and animal life can perform extremely important functions in the cycle of nature. The Christian church should be a community in which the fruitful diversity of creation is recognized, respected, and upheld. THE EDITOR

The Cover

At a dinner on August 25, in Erie, Pa., hosted by the Rt. Rev. Donald J. Davis, Bishop of Northwestern Pennsylvania, four scholarship certificates were awarded by the St. Patrick's Foundation, a national Episcopal educational fund established by Jack Shire, whose principal residence is in Sarasota, Fla. The purpose of the foundation is to assist, through scholarship grants, students whose integrity, intelligence and manner of life commend them as individuals who will assist and enrich the lives of others. The recipients for 1983-84 are: John Butler, son of the Rev. and Mrs. Guy Butler, Christ Church, Meadville, Pa. (St. Alban's School, Washington, D.C.); Margaret Caldwell, daughter of the Rev. and Mrs. Samuel Caldwell, Church of the Redeemer, Hermitage, Pa. (Kenyon College, Gambier, Ohio); Edward Sunderland (Seabury-Western Theological Seminary); and Norma Jean Eggemeyer of Sarasota, Fla. (Katharine Gibbs School, Boston). Officers of the foundation are: Bishop Davis, president; Mr. Shire, chairman; Sara Shire, co-chairman; Phyllis Garfinkel, vice president; and Richard Kerkering, secretary-treasurer. The Hon. Louis J. Tullio, mayor of Erie, honored each of the recipients with an appropriate pen, and presented the seal of the city to Mr. and Mrs. Shire, and Mrs. Garfinkel.

LETTERS

Cursillo

By way of comment on your two articles on Cursillo [TLC, Aug. 28]: I have never taken part in a Cursillo and don't feel that it is at all the type of thing I need. However, I got to see a lot of the Cursillistas at first hand while I was cooking and running the house where they met.

I saw a lot of evidence for the kind of aberrations which Fr. Blatz so lovingly and gently but cogently pointed out, and I, too, hope that some of them will be able to practice a little self-criticism. But I have not seen any of that ability in them.

It is too bad, because it is a movement which has done a lot of good things and can do a lot more.

POLLY B. JOHNSON

Tarrytown, N.Y.

The Anglican Center

I was surprised at the cover photo showing the Anglican Center in Rome [TLC, Aug. 21]. Being the only house of its kind (of any denomination), it doesn't compliment us in any way. Not only is it "simple and austere," it is ugly.

I would think that we as Anglicans would want our witness in Rome to show the fullness of the tradition which we enjoy. I have seen few Protestant prayer rooms that were as nondescript as this chapel. Perhaps we should take up a collection to refurbish what should be a glowing example to the Roman Catholic Church and others of our unique contribution to the holy catholic church.

I am, however, encouraged by the center's contribution to closer relations with the Roman Catholic Church. God grant us unity!

STEPHEN SMITH

Dallas, Texas

Studies of the Brain

Your review of *What Is Anglicanism?* by the late Urban T. Holmes reflects a variety of statements for which there is no sound neurological justification [TLC, Aug. 14]. Our present understanding of the organization of the brain and central nervous system does not support such categorical assertions as "thinking with the left hand . . . the opposite of right hand thinking, which is logical and analytical. . . ."

Information obtained from split brain studies does not necessarily reflect the function of an intact brain. All the evidence will bear at this time is that the left hemisphere does contain the language processing nerve networks, and the right hemisphere appears to be more

intimately associated with the location of the body in space and with the organization and orientation of space.

Statements such as the late Dr. Holmes has made go beyond the evidence and are expressions of Jungian cultism, rather than sound scientific observation.

WALLACE K. TOMLINSON, M.D.

Professor

Department Psychiatry and Neurology
Tulane University
School of Medicine

New Orleans, La.

Awe and Mystery

Fr. Johnston's guest columnist article [TLC, Aug. 7], "Awe Is of the Essence," is a superb treatise on what is lacking in much of our public worship today. Fr. Johnston also mentions mystery. I would like to add emphasis to the need for mystery.

Whatever laudable, historical (or what have you) reasons there may be for a priest celebrating the Eucharist facing the congregation, this can surely, on occasion, remove mystery for the faithful in the pews. On a number of Sundays, I have observed a celebrant fumbling awkwardly with the burse and veil as he attempted to place them neatly over the pall on the paten and chalice. I did not find this in any way elevating.

Certainly non-ceremonial actions of the priest do not need to be visually emphasized. Is there any reason, with a free standing altar, that the priest cannot at certain points be at the back of the altar, and at other times in front?

Chasubles, naturally, are designed to be seen from the rear. Since they are not properly worn in processions, rarely do we see the beautifully designed orphreys which often appear on these vestments. Ah, what a spiritually uplifting sensation it was in the old days to see the chasuble when the priest lifted his arms at the elevation!

HARRISON WALKER

Wilmington, Del.

Jury Duty

I recently completed a term of jury duty in our local circuit court. My experience included three days of being sequestered during a case which involved a brutal first degree murder and consideration of the death penalty (we decided on life imprisonment).

Dealing with the issue of the sanctity of human life as it related to a specific event, in the presence of the accused, their family, and the family of those who were murdered, has given that issue an emotional content and life which it never had before for me. I also found that my perspective as an Episcopal priest was

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Traveling?

Each week, *The Living Church* carries services listings of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When traveling check the listings on page 16 and attend church wherever you are. The churches listed extend a most cordial welcome to visitors.

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welcomed by my fellow jurors, none of whom were Episcopalians.

I have spoken to a number of other clergy about my experience. Their reaction has been almost universal; first, they expressed amazement that I had agreed to serve, and then told me how easily they had "gotten out of it" when they were summoned.

This raises three questions in my mind: (1) Why do we clergy avoid such an experience in serious, concrete moral reflection? (2) Why do we deprive juries of our informed moral and theological insights as they make decisions involving the sanctity of human life and freedom? (3) We are constantly calling on our parishioners to exercise their duties as Christian citizens. If we shirk a basic civic duty, how are we credible?

(The Rev.) DAVID GARRETT
Church of the Annunciation
Newport, Tenn.

St. Thomas

The Rev. Canon Derek Ingram Hill reported that the Rev. Dr. Samuel Van Culin was installed as a canon of Canterbury Cathedral "on the eve of the feast of St. Thomas the Apostle" [TLC, Aug. 14]. Does this mean that the Church of England, like the Roman Catholic Church, observes the feast of this saint on July 3rd?

It was my understanding that the Episcopal Church retained the December date — in contrast to the Roman removal of it from Advent to July — in order to keep our observance in conformity with that of other parts of the Anglican Communion. Apparently, the Church of England, if I read the article correctly, has now deviated from this Anglican practice.

In addition, can any TLC reader tell me about the other two St. Thomas festivals observed at Canterbury in July?

(The Rev.) WARREN C. PLATT
New York City

Ed. Note: According to Canon Hill, Canterbury Cathedral celebrates the ancient summer festival of St. Thomas of Canterbury on July 7. It is the anniversary of the translation of the body of St. Thomas to the famous golden shrine in the cathedral in 1220.

On July 6, Canterbury commemorates St. Thomas More, whose head was brought to Canterbury by his daughter Margaret and buried in St. Dunstan's Church outside the city's west gate in 1535.

Since the introduction of the new English Alternate Service Book, the feast of St. Thomas the Apostle has been kept on July 3. It was on the eve of this festival that Dr. Van Culin's installation took place.

News Editor

BOOKS

A Victorian Priest

FRANCIS KILVERT AND HIS WORLD. By Frederick Grice. Caliban Books, London. Pp. 257, with photographs. £ 10.00 hardcover; £ 5.00 paper.

Readers of Kilvert's *Diary* (1870-1879) will find the late Frederick Grice's book an invaluable mine of information about the life, circumstances, environment, and associates of this charming and lovable Victorian priest.

Grice has brought together the results of 40 years of Kilvert research. He prints many of the letters, poems, and unpublished portions of the diary that have come to light, and he describes the history and ultimate fate of the original notebooks. He includes, as well, an excellent chapter, by the Rev. D.T.W. Price, on "Francis Kilvert as a Clergyman."

This book may be obtained from the Kilvert Society, Heulwen, Castle Gardens, Hay-on-Wye, via Hereford, Herefordshire, England. Add £ 2.00 for postage.

(The Rev.) DAVID R. KING
St. John's Church
Elizabeth, N. J.

Theology in Pictures

THE MEANING OF ICONS. By Leonid Ouspensky and Vladimir Lossky. St. Vladimir's. Pp. 222. \$22.50 paper.

Thirty years after its first edition of *The Meaning of Icons*, St. Vladimir's Seminary has reissued the book, adding 16 new plates. The volume now has 13 black and white and 51 color photographs of 58 icon types, including a magnificent miniature of an *iconostasis* or altar screen.

The icons selected are presented in large scale reproduction and in excellent color. However, *The Meaning of Icons* is not another pretty art book. Rather, it is a challenging and rewarding theological and devotional resource, dealing with spiritual background and Orthodox content, as well as with aesthetics and history.

The book deals with its subject from a nationalistic stance: "... just as Byzantium brought theology to a certain perfection in words, Russia has done likewise in pictures." Hence, the exemplar icons are Russian.

Lossky's main contribution is a difficult essay distinguishing between the tradition and traditions. His point is that the icon is a visual synthesis of both, a focus for revelation and proclamation.

Ouspensky provides two long essays, in which he deals bluntly with the observation that icons are not "artistic" in

terms of the Western tradition rooted in the Renaissance: "This art is intended not to reflect the problems of life, but to answer them . . . its importance lies not only in the action and interaction of the persons represented, but also in their state, which is usually a state of prayer."

Whether one chooses to wrestle with the prefaces or not, *The Meaning of Icons* is a valuable and persuasive statement of faith, a useful access to a Christian world of profound perception. Indeed, the book can be used as a seasonal meditation on "the unfathomable riches of Christ."

(The Rev.) JAMES E. FURMAN
Sts. Peter and Paul Church
El Centro, Calif.

Orthodox Treasury

THE ORTHODOX LITURGY: Being the Divine Liturgies of St. John Chrysostom and St. Basil the Great, and the Divine Office of the Presanctified Gifts, Together with the Ordering of the Holy and Divine Liturgy, the Office of Preparation for Holy Communion, and the Prayers of Thanksgiving after Holy Communion. Priest's Edition. Oxford. Pp. 226. £11.

This splendid translation from the old Slavonic service books, rendered into the English of the King James Version of the Bible and the 1662 Book of Common Prayer, places at the disposal of students and those whose prayer life has been enriched by Orthodoxy, a great treasury of Orthodox liturgy and spiri-

tuality. Originally produced for the Monastery of St. John the Baptist at Tolleshunt Knights in Essex, England, this book is a good example of the printer's art as well, and is a joy to handle.

(Br.) JOHN-CHARLES, SSF
Little Portion Friary
Mount Sinai, N.Y.

Books Received

AMERICAN EVANGELICALISM: Conservative Religion and the Quandary of Modernity. By James Davison Hunter. Rutgers. Pp. xi and 171. \$27.50.

CALL TO HEALING. Chuck Gallagher, S.J. Sallier. Pp. v and 118. \$3.95 paper.

THE LIFE EXPERIENCE AND GOSPEL LABORS OF THE RT. REV. RICHARD ALLEN. By Richard Allen. Abingdon Press. Pp. 93. \$3.95 paper.

THE INTERNATIONAL LESSON ANNUAL, 1983-84. Abingdon Press. Pp. 448. \$5.95 paper.

REAL FRIENDS: BECOMING THE FRIEND YOU'D LIKE TO HAVE. By Barbara B. Varenhorst. Harper & Row. Pp. 197. \$5.95 paper.

MIRACLE IN THE MAKING: How New Parents Can Grow in God's Love Through the Gift of a Child. Betsy Lee. Augsburg. Pp. 128. \$4.95 paper.

THROUGH TROUBLED WATER. By William A. Armstrong. Abingdon Press. Pp. 86. \$2.50 paper.

HOW BAD ARE YOUR SINS? By Lance Webb. Abingdon Press. Pp. 224. \$3.95 paper.

HOW GOOD ARE YOUR VIRTUES? Humility, Love, Thrift, Duty, Tolerance, Peace, Justice. By Lance Webb. Abingdon Press. Pp. 176. \$3.50 paper.

CONTOURS OF A WORLD VIEW: Studies in a Christian World View. By Arthur F. Holmes. Eerdmans. Pp. ix and 240. \$8.95 paper.

THE END OF THE RELIGIOUS LIFE. By Robert Faricy, S.J. Winston Press. Pp. 82. \$8.95 paper.

GALATIANS, EPHESIANS, PHILIPPIANS, AND COLOSSIANS: A Daily Dialogue with God. By Whitney Kuniholm. Harold Shaw Publishers. Pp. 144. \$4.95 paper.

Sunday Service

The ancient usher creaking at the door,
The well-scrubbed acolyte,
The polished floor,
The sermon, also polished,
Words arranged
Precisely as the flowers on the altar —
All would appear to come before the Lord
Decently and in order.

But what about the turmoil in the soul —
The rebel spirit, the reluctant heart?
These are not quite so easily
Scoured, arranged, subdued.
Spotless the linen, but the congregation?

Knowing our hearts, our secrets, our desires,
God asks us still
To come and warm ourselves,
Relight our spirits at His Spirit's fires
And eat and drink our fill.

Elizabeth Rooney

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Pentecost 18 (Proper 21)

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Fr. Malania Dies

The Rev. Leo Malania, coordinator for Prayer Book revision from 1968 to 1980, died September 1, in Cooperstown, N.Y., after a long illness. Fr. Malania, who was 72, retired recently as rector of St. David's Church, Cambria Heights, N.Y., where he served since 1965 while working continuously as a parish priest in addition to performing his duties for the national church.

A native of Georgia in Eastern Europe, Fr. Malania was ordained to the priesthood in 1965 by the Rt. Rev. Jonathan G. Sherman, then Bishop of Long Island. Before becoming a priest, Fr. Malania had been a veteran staff member of the United Nations, and a key assistant to three Secretaries General of the UN. He was a member of the executive office of the first Secretary General, Trygve Lie, and had an administrative role in effecting the Palestine armistice and later was involved in the Kashmir cease-fire arrangements that ended the India-Pakistan fighting.

Fr. Malania was raised and educated in Canada where he taught school and later entered government service in the Ministry of External Affairs. He was a graduate of the George F. Mercer, Jr. Memorial School of Theology, Garden City, L.I., N.Y., and then taught liturgics and homiletics at the school. He received the LHD degree from the Church Divinity School of the Pacific in 1971, and the DD degree from Nashotah House in 1982. Fr. Malania was a fellow of the North American Academy of Liturgy, and was on the council of the Associated Parishes.

Survivors include his wife, the former Fae E. East, and one son, Dimitri.

Panel Completes Termination Study

A study entitled "Healthy Relationships Between Priests and People" has been prepared by the Council for the Development of the Ministry to offer helpful data on the problem of involuntary terminations or "firing" of clerics.

Answers to questionnaires supplied to bishops of 15 dioceses, and interviews with those bishops; questionnaire results from several congregations of those dioceses; and interviews with six widely used consultants supplied information for the report, which was written by Flower Ross for the council's clergy/

congregation relations committee.

The Rev. Roger J. White, who chairs the committee, said the report, with its positive approach, "should be helpful whether or not a parish is in trouble." Open communication, realistic expectations, sharing leadership, and reciprocal caring are the principal characteristics of a healthy parish-priest relationship.

A congregation can contribute by:

- supporting the decisions it makes through its designated leaders;
- participating in the larger church as well as in the home congregation;
- worshiping well together;
- being attractive to others, welcoming them, and inviting them;
- serving as a "loyal opposition," and giving feedback in times of conflict, as well as when times are placid.

A priest contributes to a healthy relationship when he or she:

- has a clear conception of the priestly role;
- is able to delegate, listen, share leadership, and be ministered to;
- is an educator and trainer in skills;
- is a good liturgist.

An interpretation of the data reportedly emphasizes the similarity in ideals and norms from dioceses representing a cross section in terms of location, size, and churchmanship. The 46-page report is being offered free of charge to all parishes and diocesan bishops. The council's offices are located at the Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

Oxford Observance in Seattle

More than 250 people from the Dioceses of Olympia, British Columbia, Oregon, and Idaho joined in worship at St. Paul's Church, Seattle, on the evening of August 15. The service culminated a day-long observance of the 150th anniversary of the founding of the Oxford Movement on the Feast of St. Mary the Virgin.

The Rt. Rev. Robert H. Cochrane, Bishop of Olympia, was chief celebrant. He was joined by the Rt. Rev. Richard F. Grein, Bishop of Kansas, as preacher. Deacon Ormonde Plater of St. Anna's Church, New Orleans, and other visiting clergy, including the Very Rev. William Petersen, dean-elect of Bexley Hall, and the Rev. Dominic Wilson, OHC, co-prior of Incarnation Priory of the Order of the Holy Cross, also took part in the service.

The Rev. Peter C. Moore, rector of St. Paul's, welcomed the guests on behalf of

the host parish. Scott Shaw, director of music at St. Paul's, and Martin Olson, organist at Seattle's Trinity Church, provided the musical setting for the service.

Addresses presented during the day were "The Religious Life Today," in which Fr. Wilson examined the place of monasticism in the Anglican catholic community; "The Ecumenical Legacy of the Oxford Movement," given by Dean Petersen, who pointed out that the sermon preached at Oxford in 1833 by John Keble had a wide influence; and "The Recovery of the Diaconal Ministry and the Ministry of the People," by Deacon Plater.

Brotherhood Marks Centennial

"You are like the small dedicated minority that stayed with Jesus," the Rt. Rev. James W. Montgomery, Bishop of Chicago, told delegates at the centennial convention of the Brotherhood of St. Andrew, held in Chicago early in August. Bishop Montgomery urged the brotherhood to emulate the disciples in the coming century and "continue as steadfastly as they did."

Presiding Bishop John M. Allin made a special trip from the Vancouver meetings of the World Council of Churches to be at the convention's closing banquet. "I am especially pleased to be here because you champion many of the same goals I have sought for the Episcopal Church," he said, noting the similarity of brotherhood programs to the Next Step in Mission.

More than 250 members of the BSA and their families took part in the five-day event, which emphasized lay ministry, prayer, and healing. Keith Miller, author of *Taste of New Wine*, set a strongly evangelical tone with an appeal to "take time to listen to God." Dr. Laurence Hammond, known for his TV show, "Acts 29," told of his recovery from a seemingly hopeless condition, and his experience with healing. Following his talk, he was surrounded by delegates and their wives, seeking the laying-on of hands. Both speakers are members of the brotherhood.

Delegates came from all over the U.S., and three foreign countries. Munihero Date, president of the Brotherhood of St. Andrew in Japan, led a delegation of ten, including Andrew Ogawa, who was made a member of the brotherhood's Le-

gion of Honor. During World War II, Mr. Ogawa made life more bearable for thousands of Americans as supervisor of a Japanese prison camp in Shanghai. He later became active with KEEP, the Kiyosato Educational Experiment Project, founded by a member of the brotherhood, the late Paul Rusch, which works to improve Japanese farming techniques.

The Philippines were represented as well, as was Uganda, where the Brotherhood of St. Andrew has undertaken a project to bring a Christian presence to the small town of Baale [TLC, July 10]. Following a report on present conditions in Uganda, gifts totaling about \$7,000 were presented from individuals and chapters.

The Rt. Rev. Charles Burgreen, Bishop to the Armed Forces and chaplain to the brotherhood, presided over a celebration of the Eucharist at St. James' Cathedral. Delegates visited St. Andrew's Chapel in the cathedral where the brotherhood's first meetings were held.

Brotherhood president Robert Kirschner of Lakeville, Mass., and national council president Frank Marshall of Los Angeles presided over the business sessions. One resolution passed unanimously asked the national church to reinstate John 1:35-42 as the primary lesson to be used on St. Andrew's Day (November 30). The Book of Common Prayer now lists Matthew 4:18-22, which says "Jesus . . . saw two brethren, Simon called Peter and Andrew, his brother. . . ." The brotherhood prefers the story according to John: Andrew "first findeth his own brother Simon and said unto him, 'We have found the Messiah' . . . and brought him to Jesus."

WILLIAM FERGUSON
New Hampshire Churchman

Former Pension Fund Head Dies

Robert Worthington, a former president of the Church Pension Fund and Affiliates, died August 12 in New Canaan, Conn., after a long illness. He was 83.

A native of Dedham, Mass., Mr. Worthington was educated at Kent School and Harvard College. Upon graduation from college, he went to work as a geologist for the United Verde Copper Company, and later joined the International Nickel Company as a metallurgical engineer. He co-authored the text, *Corrosion Resistance of Metals and Alloys*, which was a standard resource in the field for 25 years.

Mr. Worthington joined the Church Pension Fund as secretary in 1934. He became chief executive officer in 1946, and remained in that capacity until he retired in 1968. During his tenure, Mr. Worthington led the nationwide clergy pension system through many impor-

tant changes. Between 1946 and 1968, a time of rising costs and inflation, 12 changes in benefits were begun which had the effect of raising the pension payment by more than 300 percent.

A former president of the board of trustees of Chatham Hall, Chatham, Va., Mr. Worthington also served as a member of the executive council of the Diocese of Connecticut. He received an honorary doctorate from the University of the South in 1969. He is survived by his wife, the former Margaret Maclane Johansen, three daughters, eight grandchildren, two brothers, and a sister.

BRIEFLY...

The Rev. Randolph Crump Miller, Episcopal priest, author, and educator, was elected executive secretary of the Religious Education Association at a meeting of the organization's board of directors in June. Dr. Miller, 72, is Horace Bushnell Professor of Christian Nurture Emeritus at Yale Divinity School. From 1936 to 1952, Dr. Miller taught at the Church Divinity School of the Pacific. He served on the national committee of religious education for the Episcopal Church during the formation of the Seabury Series. From 1952-1981, when he retired, he taught at Yale and served as director of Christian education in several New Haven parishes.

The Rev. George E. Pence, headmaster of St. Cyprian's Episcopal School in Lufkin, Texas, announced recently that a second grant of \$25,000 has been given to the school by the Meadows Foundation of Dallas. This grant will enable St. Cyprian's to proceed with the second and third phases of a building program to construct a new library, office space, science laboratory, 17 classrooms, administrative office, and the Meadows Dyslexia Therapy Room. The Meadows Foundation was founded in 1948 by Algur H. Meadows of Dallas for the benefit of the people of Texas. Dr. Pence said that in all areas of giving, the Dallas foundation "looks for imaginative, innovative, new ways to solve old problems; projects which lead to organizational self-sufficiency; and capital plans which enable programs to flourish."

The high turnover and low pay scales of their teachers may be a significant factor in the strength and vigor of parochial schools, according to a new study of Roman Catholic education. Dr. Anthony Bryk, a professor at the Harvard Graduate School of Education, said that these two factors, which are usually per-

ceived as negative, have had what Dr. Bryk called "a positive effect on the quality of teaching." He said that people "who choose to teach in Catholic schools usually intend to stay for only three to five years, but they have a strong commitment to and a great enthusiasm about their work. These teachers renew the system, bringing in new ideas."

St. Peter's Church, Portland, Maine, was one of 15 churches in seven Maine communities desecrated recently by two men who have been arrested and charged with aggravated criminal mischief. The two men are accused of spray-painting the number 666 and the word "Babylon" on the outside of the churches. The number is considered a symbol of the anti-Christ, and Babylon is taken as a symbol of evil, as it is used in the Bible to refer to the Roman Empire, under which Christians are persecuted. The Rev. Harold A. McElwain, rector of St. Peter's, said, "Some ministers are afraid there will be a wave of this sort of thing [from] these very conservative fundamentalist churches that are very radical. That wave has a tremendous potential for violence."



The Rev. David W. Plumer

Jerry Farrell, a parishioner of the Church of the Holy Spirit, Isle aux Morts, Newfoundland, is a devoted layreader although he has been blind since the age of three. After consulting about the lessons with his rector, the Rev. David W. Plumer, Mr. Farrell sets the place in his Braille Bible. He also uses the Braille version of *Forward Day by Day* in his church work. Mr. Farrell is a member of the vestry and serves his community on the town council and as deputy mayor. He and his wife, Alice, who met when they were both students at the School for the Blind in Halifax, Nova Scotia, are the parents of six children. The above photograph was taken recently on the occasion of a granddaughter's baptism.

A Moment of Grace

To be sustained by grace means taking ourselves less

seriously, shedding our opinions of ourselves

and others, taking more seriously Christ's

word of acceptance.

By CHARLES R. HENERY

He was nearly three-quarters of a century old, the subject of this story. Born in the hill country of southern Missouri, he carried within himself the uneven texture of that land. There was a hardness to him as well as a shy, awkward gentleness — a gentleness that had never quite learned to trust itself. Like the old brown mules of his native state, he was often stubborn and always independent, and if he was riled, one did well to stand clear of him.

Life had always held but one meaning for this man — that one was obliged to work. In the way the gaunt ascetic face of a monk might testify to a strict rule of life, so the large calloused hands of the man witnessed to his. He was a man of few words, a man who never spoke of his childhood or youth. It was a silence that suggested a past unworthy of memory, empty of sentiment. The yearly planting and caring of his garden seemed the only covenant between him and an earlier season of life.

Among the basic verities that governed his life were the convictions that a man could be measured by the firmness of his handshake, that good health was dependent upon avoiding doctors, and that a Republican in the White House was a sure-fire way to bring on a depression.

Time has a way of shaking one's foundations. This proved to be the case with this man. Time's passing had weakened the firmness of his grip, and with it, his own measurement of himself. His body had become like a rope that from long

exposure to the elements has lost its tautness. Having managed over the years to escape the doctor's snare, he now found himself confined to a hospital bed.

His tall frame, prone between sheets that appeared to swaddle and to shroud, was void of dimension. A surgeon had amputated his right leg below the knee. Somehow the Republican in Washington no longer mattered.

No, *time* was the concern. The kind of time that removes the accustomed noise from one's life. The kind of time that idles like a quiet engine and makes you aware that the source of power is running low. It is the kind of time that presents no other alternative than to consider, as Milton wrote, how your light is spent. It was this kind of time the man now knew.

It is said that blood is thicker than water. But that tie does not necessarily make for easy communication. Often the strangers in one's life are members of one's own family. And so it was with my grandfather, of whom I have been speaking. Although I had spent many a moment in his presence, I did not really *know* the man. It was only during our last visit together in the hospital that we really spoke with each other, and I learned something about grace.

As far as I knew, God had never occupied a place in my grandfather's life. I could not remember any religious conversation on his part and certainly no church attendance. Even now, as I recall that time in the hospital, I am amazed that I asked him if he had ever been baptized. Perhaps it was the brashness of being a senior in seminary. Or maybe it was the invitation I imagined I read in his weathered face.

In any case, he told me he had never been baptized. I ventured further and asked if he would like to be. Again, the question was not, as I really expected it to be, rejected. Instead, he said that he didn't see how this could be done — he wasn't strong enough to get out of bed, and he couldn't go under the water as he knew he must, remembering the ways of the countryside.

I said that he could be baptized in his bed and a little water poured over his head. There was a pause, and then the reply, "I would like that."

Somewhere Augustine wrote: "What is grace? I know until you ask me; when you ask me, I do not know." I thought I knew what grace was, but if asked, I did not know. I learned, though, that it has to do with simple words such as, "I would like that."

It has to do with the power, the strength that comes in moments of silence and darkness, allowing us to respond to a voice — to a call that heretofore has gone unanswered within us. It is the ability to will the good for ourselves, when there seems to be little good in our lives. It is, in Tillich's phrase, *to accept our acceptance*. Yes, it is this act — accepting our acceptance by God — that is what we mean when we speak of being justified by grace through faith.

My grandfather was baptized in his bed in the hospital. I returned to seminary. And later he went home to die. From what I understand, he discovered the liberty of grace. In accepting God's acceptance, he accepted himself.

The days that followed for him gave truth to Coleridge's assertion that the deathbed on which a Christian lies is not his, but death's; it is there that "Death itself" dies. While the forces of earth, sea, and sky make war upon us, they cannot, in the end, steal the life that has been won by Christ.

Our Lord reminds us that this acceptance by God enjoys no bounds, that God's acceptance is measured out equally to all, though they be tax collectors and sinners. He would have us know that through God's grace each man and woman who draws breath on this earth has a claim upon heaven, has an inheritance in the kingdom.

This message of grace, he tells us, is at

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Anglican and Orthodox Relations: A Heritage of the Oxford Movement

By WILLIAM H. BAAR

In the early centuries of the church, there were five great centers of Christianity: Antioch, Jerusalem, Alexandria, Rome, and later, Constantinople. The great strength and vitality of Christendom was largely in the East. Then came the tragic conquest of all of the Eastern centers of apostolic Christianity.

Moslems overran all of the Near East and North Africa, and the bishops of the Eastern churches held their jurisdictions only through the tolerance of Moslem rulers. This meant that Rome was the only center of apostolic Christendom still unoccupied, which tended to give the Bishop of Rome a prestige out of proportion to his importance in the early church.

In 410, when Rome fell and the imperial government moved on to newly founded Constantinople, the Bishop of Rome took over the secular, as well as the sacred, functions of government in that city, and as the only seat of authority in the West, ruled without interference from any other power. As the government of the church had paralleled the secular governmental structure of the

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

great Roman Empire, the church could take over the function of secular government quite gracefully. This also increased the prestige of the Bishop of Rome.

Thus, accidents of history, rather than scripture or ancient tradition, exalted the bishops of Rome and humbled the bishops of the other apostolic centers of Christendom. Hence, when the bishops of Rome began to claim jurisdiction over all of Christendom, the Eastern churches, recognizing that this was irreconcilable with scripture or the teachings of the Fathers, at first quietly withdrew from the aegis of papal power and then broke with Rome completely.

Since Christianity in England had become westernized, largely through the work of St. Augustine of Canterbury and his successors, the Church of England gradually lost contact with its Eastern forebears. It was a gradual falling away, rather than a sharp and concise break. The churches of the East simply had no meeting point with the Church of England. Through the accidents of history, the Orthodox churches and the Church of England forgot their essential closeness.

About 150 years ago, Anglican and Orthodox churchmen knew practically nothing of one another, and what little they did know did not lead to fellowship. Anglicans had the general impression that the Orthodox churches of the

the heart of his ministry. He came not to call the righteous, but sinners. He came to call those who know that through no merits of their own can they be saved. The word of acceptance he brings is the word that sets free human bondage, that lets human hopes be born anew, that sanctifies human loves. It is a word of acceptance for all sorts and conditions of men and women — a sort of grace that ushers a newborn child into this world and that receives the wayward on his deathbed.

The faith this acceptance evokes within the receiving soul cannot be contained in old wineskins or suffered to be a patch on an old garment. It is a living faith, a faith that grows and delights in the promise of going from strength to strength. Dorothy Sayers expresses well the transforming nature of the word of acceptance Christ brings to tax collectors and sinners in her description of Matthew in the play, *The Man Born to Be King*:

Matthew "has been swept off his feet by a heavenly kindness and beauty of mind which had never dawned, even as a possibility, on his sordid experience. He has no opinion of himself — he never had — but he is expanding and reveling in the sheer ecstasy of not being trodden upon."

There is a freedom — an exhilarating freedom — that animates the soul captivated by Christ's message, a joy that comes from tasting God's mercy, of dancing in the light of new and ever unfolding possibility. Most of us believe we understand the concept of being saved by grace, however inarticulate that understanding may be. To be sustained by grace means taking ourselves less seriously, shedding our opinions of ourselves and others, taking more seriously Christ's word of acceptance.

A few years ago the *New York Times* printed an early essay by Albert Camus that had previously not been published in English. The French existentialist spoke of the importance of persons in our lives as testaments of certainty and of the sorrow that springs from their loss:

"How can I not recall here the Dominican father who told me with great simplicity and in the plainest tone: '*When we are in paradise. . .*' There are, then, men who live with such certainty while others seek for it at great cost? I also remember the youth and the gaiety of that father. His serenity had hurt me. In other circumstances it would have estranged me from God."

We may not always find ourselves certain of God's presence. And it may indeed seem — it often is — that we seek that presence at great cost. Yet, we need to remember that it is not God who wishes to keep us apart. Our Lord reminds us that our God desires mercy, not sacrifice.

East had, roughly, the same polity and doctrine as the Church of Rome. Orthodox churchmen looked upon the Church of England as a Calvinistic sect.

Of course there have always been a few who have been exceptions to the general tendency of misunderstanding. Archbishop Cranmer knew, and in some respects was influenced by, the liturgies of the Eastern churches. There has always been a deep regard within scholarly Anglicanism for the faith and teachings of the Fathers of the undivided church. This interest would tend naturally to shape Anglicanism in an Orthodox direction.

Furthermore, Anglican church historians have believed that the original episcopate of the Church of England probably came through St. John and Polycarp in Asia Minor, and thence through St. Irenaeus when he was in southern France. English churchmen have never entirely forgotten that early Christians in England generally followed Eastern customs.

Suspected Parallel

John Mason Neale was at Cambridge when Keble, Pusey, and Newman were at Oxford. Neale's work was definitely a part of the catholic revival of the Church of England. He became interested in the Eastern churches and suspected a parallel in the theology and polity of the Church of England and the Eastern churches. He discovered the glory of the Eastern liturgies. He read the history of Orthodoxy. He realized at once how one-sided the study of church history in the West had become.

Much of church history concerned itself with the Eastern churches up to the time of the Moslem invasions and then simply went on to the West, as if Eastern Christendom had gone out of existence. Neale saw that even though the East had been impoverished and humbled almost to the dust through terrible invasions, this church had nevertheless continued to produce saints and martyrs, mystics and theologians.

Furthermore, it had expanded its influence through the conversion of Russia and the southeastern European nations, and had preserved the faith of the undivided church in its relative purity.

The result of Neale's study was a four volume work on the history of the Eastern churches. It was read by Anglicans all over the world. With new sympathy and respect for Orthodoxy, Anglicans began to wish for closer relationships with the great churches of the East.

It was natural that interest in Orthodoxy should become a part of the dynamic of the Anglo-Catholic party in the Church of England. However, like the great social movement begun by the catholic revival in the Church of England, interest and love of the Orthodox churches has spread far beyond the

body of catholic-minded Anglicans and has become, in our own day, a part of the program of the whole church.

It may well be that the universities will again play a part in growing Anglican-Orthodox understanding, as they did 150 years ago. When I was chaplain at the University of Chicago and received both Anglican and Orthodox student lists, the Rev. Korah Philipos of the Syrian Orthodox Church of India (Malabar) assisted me in setting up Orthodox student dinners and discussions.

Along with Fr. Gregory, then at St. Constantine's Church in Chicago, we held an Orthodox Vespers service which was attended by University of Chicago Orthodox and Anglican students and by seminarians brought by the Rev. Winston Crum from Seabury-Western Theological Seminary in Evanston. At the discussion which followed, the members of the two communions learned much about each other.

Few Anglicans knew that the Orthodox churches in America number almost 9,000,000 adherents. Few had realized that the Orthodox liturgy is conducted in 12 or 14 different languages every Sunday. Few were aware that the Orthodox have in the past given and are still giving consideration to the nature of Anglican orders so that the churches might work more closely together. It is here, at our universities, that students, teachers, and priests of both traditions can come together in discussion and friendship.

As the various Orthodox churches in America lose their national and ethnic characteristics, they will grow closer to one another. As the progress of the catholic revival deepens and broadens within the Episcopal Church, undoubtedly reverence will grow for the Christian tradition and the faith of the Fathers.

Common Destiny

For all of these reasons, whatever the future holds, it would seem that the Anglican and Orthodox churches together share a common destiny. Both, at their best, are powerful witnesses to the holy faith as expressed in liturgy, theology, Christian piety, and action. Together they are witnesses to a catholicism which is, at one and the same time, bound to history and yet free from it.

I hope that the day is not far off when there might be greater Anglican-Orthodox fellowship in all of our metropolitan centers, as well as in our universities, so that we can seek the kind of understanding that we need to prepare us for the tremendous future that our churches have in this land, and that the faith of St. Basil and St. Chrysostom, and St. Alban and St. Aidan, may win this land for Christ and for his one, holy, catholic, and apostolic church.

Bruton Parish—

sharing with visitors

the sense of community

within the faith.

By LINNEA SMITH JESSUP

When Episcopalians travel, they often seek out local Episcopal churches so that they may continue to worship within a community and meet new friends in an Episcopal setting. Sometimes they gain other benefits — receiving architectural, historical, and devotional perspectives of other parishes.

When a parish inspires such a visitation, the congregation and rector face an important responsibility — they must welcome and reach out to all those who come to worship and admire the church, and share with all visitors the sense of community within the faith. One such parish that welcomes thousands of visitors annually is Bruton Parish, an active church since 1633, which is now centered in the restored colonial Williamsburg area of Virginia.

Architecturally, the church dates from 1715, when its salmon-colored bricks first outlined its rounded doors and windows. It houses special pews that enclose spaces once reserved for the governor and council members who met in colonial days. Items of which the 1,200 parishioners are justifiably proud include a pre-Revolutionary Prayer Book dated 1752, in which a prayer for the Congress of the U.S. has been written in to replace a prayer for Britain's king and Parliament.

Historically, the church beckons visitors to colonial Williamsburg, since men

Linnea Smith Jessup, an Episcopalian, writes frequently for travel magazines and for the publication Interchange, of the Diocese of Southern Ohio.

with familiar names like George Washington and Patrick Henry worshiped here. It is recorded that these colonists frequently gathered to seek the aid of God, especially during many of the events that led to the nation's Declaration of Independence.

The Williamsburg Episcopal church is also historically linked to the adjoining William and Mary College, just down Duke of Gloucester Street. Over the generations, seven of the presidents of that educational institution were rectors as well of Bruton Parish. One, the Rev. W.A.R. Goodwin, was a professor there. Today, about 400 Episcopal students from William and Mary are included in the parish life of Bruton. An assistant priest also serves the college.

Bruton Parish played a major part in the restoration of colonial Williamsburg. The Rev. W.A.R. Goodwin first conceived of the possibility of such a restoration and approached John D. Rockefeller, Jr. about the project. The two men worked together for many years, bringing the idea into reality. Restoration of the church was partially completed in 1905-1907; further work was done in 1938-1939.

Upon entering for a service or concert, one notices the sense of calm that early colonists must have sought there. A brass candelabra hangs overhead; carved tablets behind the altar reflect in gold the Lord's Prayer, the Apostles' Creed, and the commandments. Tall box pews stand with doors ajar, each labeled for various statesmen who were parishioners in the 18th century.

Galleries overhead evoke the eras when they were used to seat college students and slaves. A stone baptismal font was brought from Jamestown in 1699. Outside, in the brick tower added in 1769, the Tarpley Bell, cast in the same foundry as the Liberty Bell, rings to call people to worship each week.

And, as visitors are likely to find in their own parishes, each service has its own personality. On Sundays, Holy Communion is said in a quiet service at 8 a.m. Other services are at 9:30 a.m. and 11 a.m. During the academic year, youth and adult choirs participate in these services.

Dr. Cotesworth P. Lewis, rector of the parish since 1956, focused first on the devotional aspect that draws many Episcopalians each year. Then, "How do you welcome the great parade?" asked the robust rector, who has gleaming white hair and bright, interested eyes. "This is your church away from home. Our people are hospitable, we have a real camaraderie, and, at the end of the service, you'll find we are warm and friendly."

Visitors to services are invited to remain in the church and to ask parishioners questions about the historic building. Outside, other members greet and talk with the visitors.

"You never know whom you are going to have," said Dr. Lewis, who has had — with advance notice — some distinguished visitors as most of the heads of state who came to Williamsburg in May to participate in the 1983 Summit of Industrialized Nations. On other Sun-



Bruton Parish, Williamsburg, Va.

days, guest worshipers may include the wealthy and the famous, or honeymooners or bus travelers who are staying in colonial Williamsburg.

While he tries to "preach the liturgical year," Dr. Lewis usually talks on subjects that are of interest to all people. He gains an overall sense of the problems and challenges families and individuals are facing by talking with his own parishioners. "Those same problems, by and large, are probably being addressed by Episcopalians throughout the country." He preaches using the Bible for guidance, too: "God is a continuing Creator and Redeemer, and we ought to try to find out what he's saying about the present situation," Dr. Lewis maintains.

There are opportunities other than services that offer additional times for peace and quiet reflection in Bruton Parish. Weekly concerts are held Tuesday and Saturday evenings (and also on Thursday evenings, in summer).

"We have fine, talented, artistic people here who work to increase the church's outreach through concerts and other presentations," Dr. Lewis said. Bruton Parish also has been aided with a grant that enables the church to attract speakers and musicians of note.

A visitor to Bruton Parish in Williamsburg may be just one facet of your exploration and comprehension of America's history. Participation in one of its services will link you as well to our Episcopal heritage and to the strength that has inspired all other U.S. parishes since their later beginnings.

Cathedral Meditation

It is a kind of prayer
 this daily walk with dogs
 in the cathedral woods.
 The dogs run off
 heady with scents the leaf mold holds.
 While I, lifting my eyes
 to see the tower and the
 bright blue banner of the sky,
 am awed as always by
 great filigrees of stone.
 O what a piece of work is man,
 who year by patient year toward immortality
 can raise such glories to his God
 and in a moment's madness yield
 and bring them with himself to dust.

Jane Brooks

EDITORIALS

Priestly Disciplines

How the clergy live and work and pray directly concerns them, but it directly concerns the entire membership of the church. One of the most significant goals of the Oxford Movement was renewed attention to the ideals and disciplines of the priestly life. (The ideals and disciplines applicable to deacons and bishops are also important, but they are not our present topic.)

Prior to the Oxford Movement, many clergy in the Church of England were best known for their participation in fox hunting and dinner parties. The Evangelical Revival of the 18th century had made some headway in recalling clergy to daily prayer, Bible study, and more diligent attention to pastoral duties. The Tractarian Movement carried this much further.

The daily recitation of Morning and Evening Prayer, celebration of the Holy Eucharist on Sundays and feasts, appropriate observance of Lent and Fridays, the regular maintenance of theological reading and study, the use of auricular confession, and the wearing of clerical clothing to a sufficient degree so as always to be known in one's community as a priest — these were characteristic emphases.

Such standards have widely, but not universally, influenced Anglican thinking. Without involvement in the details, responsible laypeople certainly suppose that priests do give serious time and attention to the spiritual life.

Of course, there will be differences of emphasis for different times, places, and personalities. Priests engaged in secular work should not be expected to live exactly like the full-time rectors of parishes — although those in a secular sphere may find certain minimal disciplines especially important. Those ordained within non-literate cultures will not spend much of their time reading — as Roland Allen reminds us.

Nor do we find fault with clergy who frequently eat and drink or hunt and fish with their parishioners. A truly prayerful priest, who lives in the Lord's presence, may quietly communicate that presence through many channels of friendship and human association. Priests should be clearly identified with their calling, but they

should not, in ordinary circumstances, be a separate hieratic caste.

It remains a problem today in the Episcopal Church that during the past two decades there has been a decline in priestly discipline in many quarters. We are not referring here to responsible changes in discipline or the effort to adapt old customs to new situations. We are referring to a disregard for the very concept of a disciplined, ordered, and focused life. This is partly the fault of the clergy themselves and partly the fault of the laity who acquiesce and tolerate it — as, for instance, when they are interviewing for a new rector.

As a concert musician must practice scales daily, as a successful athlete must keep in training, as gardeners can never neglect what they are growing, so priests must devote effort, skill, and patience to the building up of their distinctive spiritual life. We should expect nothing less from those who serve the pulpit and the altar.

Two More Points for the Next Presiding Bishop

We wrote last week about three points we see as criteria for the next Presiding Bishop, namely in terms of spirituality, family life, and knowledge of Spanish. We would like to speak of a fourth and a fifth point which we believe to be highly significant; we are not numbering them in order of importance.

Our fourth point is that we believe our national leader must be thoroughly conversant with the different streams of theology and spirituality in our church. Of course, this is a biased statement. During the middle decades of this century, the liberal evangelical school has been so dominant in the higher levels of the church that any nationally prominent clergyman of mature years has become conversant with it.

The same is not true on the other side of the coin. Many capable and thoughtful bishops and leading priests do not have the same understanding of the catholic school. They may be courteously willing to wear a cope or chasuble and to make other generous gestures — which is commendable — but catholic concerns involve much deeper issues. The Episcopal Church will require leadership that understands and respects these issues, if appalling divisions are not to occur in the years ahead.

Fifthly, we believe our next Presiding Bishop should be able to take his place with poise and dignity among the other Primates of the Anglican Communion. He should be comfortable with international concerns. This is a new dimension for many American bishops. It can be considered a minor consideration when the average diocese elects a bishop. Yet, it is no longer minor for our chief bishop.

In the years ahead, our church in this country, and the Anglican Communion as a whole, may be subjected to the greatest stresses and strains of recent centuries. The relation we have to the rest of the Anglican Communion, and the relation the rest have to us, may have great consequences. The new Primate can be expected to be a key figure in this. American provincialism may be highly desirable at the local or regional level, but it cannot be accepted in the future in the highest office of the American church.

The Peach Tree

The peach tree came to live with us one year.
It grew and grew, unnoticed,
Surprising us one spring
With scattered blossoms here and there,
Just practising.
And then, for years she followed her display
With crops of peaches more gorgeous
Than her April dresses.
And now, she's going, almost gone;
As blessings often do —
They come and go
Enriching memories with Joy!

G.C. Callahan

PEOPLE and places

Appointments

The Rev. Robert A. Clapp has for some time been rector of St. Peter's by-the-Sea, Sitka, Alaska.

The Rev. Maurice L. Goldsmith is canon evangelist of the Cathedral Church of the Advent, Birmingham, Ala. Add: 524 N. 21st St., Birmingham 35203.

The Rev. Thomas Jansen is rector of St. Paul's Church, Oroville, Calif. Add: 1430 Pine St., Oroville 95965.

The Rev. James W. Leech is rector of St. Paul's on-the-Hill, 1524 Summit Ave., St. Paul, Minn. 55105.

The Rev. Russell S. Northway is assistant priest at St. Andrew's Church, 100 N. Palmway, Lake Worth, Fla. 33460.

The Rev. Claude E. Payne is rector of St. Martin's Church, 717 Sage Rd., Houston, Texas 77056, the largest Episcopal church in the Diocese of Texas. He will continue to serve as assistant secretary to the House of Bishops and as chairman of the grants committee of the Episcopal Foundation of Texas.

The Rev. Bruce C. Rahtjen is rector of Trinity Church, Independence, Mo. He will continue to serve as vice president of the board of Hospice Care of Mid-America.

The Rev. Mark Starr is rector of St. Martin's Church, Davis, Calif. Add: 640 Hawthorn Lane, Davis 95616.

The Rev. John H. Walsted is rector of Christ Church, 76 Franklin Ave., Staten Island, N.Y. 10301.

Ordinations

Priests

Northern California—In April: Howard Mitchell Park, vicar of St. Barnabas' Church, Dunsmuir, Calif. Add: Box 105, Dunsmuir 96025.

Deacons

Northern California—All three ordained in spring: John F. Mangels, 1518 Liberty St., El Cerrito, Calif. 94530, unassigned. Leah Ann Hallisey, 1877 Sierra Ave., Napa, Calif. 94558, unassigned. William Cox Cobb, assistant to the rector of St. Michael's Church, Carmichael, Calif.; add: 2140 Mission Ave., Carmichael 95608.

Seminaries

The Rev. John Stone Jenkins has resigned as rector of Trinity Church in New Orleans and will teach courses in parish organization at the School of Theology, Sewanee, Tenn.

Receptions

The Rev. Jogues Epple was received as a deacon from the Roman Catholic ministry on July 14 at Trinity Cathedral, Omaha, Neb. He will continue to serve as director of the Multiplication of Loaves Project, 200 N. 62nd St., Omaha 68132.

Resignations

The Rev. David W. Schmidt has resigned as rector of St. Christopher's Church, Anchorage, Alaska, to pursue graduate studies at Eastern Washington University. Add: W-403 Fourteenth Ave., Spokane 99204.

The Rev. Pettigrew Hamilton has resigned as associate chaplain at the Bishop Clarkson Memorial Hospital in Omaha, Neb. Home address: 3435 Webster, Omaha 68131.

Other Changes

The Rev. Paul Davidson, a Disciples of Christ minister, is now manager of the Episcopal Conference

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Refer to Key on page 16.

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 CANTERBURY CHAPEL 850 Hackberry Lane
 The Rev. James P. Woodson, chap
 Sun HC 8, 10:30, Folk Mass 6. Wed HC 12:15

ARKANSAS
ARKANSAS STATE UNIV. Jonesboro
 ST. MARK'S 531 W. College
 The Rev. Dr. Patrick Murray, r
 Sun 8 & 10; College Class 11:15

CALIFORNIA
UNIV. OF SAN DIEGO San Diego
SAN DIEGO STATE UNIV.
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 ST. MATTHIAS 7058 Washington Ave.
 The Rev. C.H. Howe, r; the Rev. C.N. Smythe, the Rev. M. Magodoro, the Rev. A.E. Jenkins, ass'ts
 Sun 8 & 10; Tues & Thurs 10; Wed 8:30

FLORIDA
FLORIDA SOUTHERN COLLEGE Lakeland
 ST. DAVID'S 145 Edgewood Drive
 The Rev. Robert B. Cook, Jr., D. Min., r
 Sun 8, 10:30 Cho Eu; Tues 7 Eu; Wed 10, 7:30 Eu; Fri 7 Eu

ROLLINS COLLEGE Winter Park
 ALL SAINTS' 336 E. Lyman Ave.
 Donis Dean Patterson, r
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thur 6:30, 9:15; C
 Fri 11:15

ILLINOIS
LAKE FOREST COLLEGE Lake Forest
 CHURCH OF THE HOLY SPIRIT
 The Rev. J. Clark Grew, r
 Sun 7:30, 9, 11; Tues 7; Wed 9:30

NORTHERN ILLINOIS UNIV. DeKalb
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 The Rev. Charles H. Brieant, v
 Sun Eu 7:30, 10, 5:30. Wkdys as anno

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

IOWA
GRINNELL COLLEGE Grinnell
 ST. PAUL'S CHURCH & STUDENT CENTER 6th & State
 The Rev. Bob Towner, chap
 H Eu: Sun 8, 10:30, Wed noon, Fri 7

KANSAS
KANSAS STATE UNIV. Manhattan
 ST. FRANCIS AT KSU 1801 Anderson
 The Rev. Ron Clingenpeel, chap 537-0593
 Sun 5:30; Wed 12:30; HD 7:45

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

KENTUCKY
UNIV. OF KENTUCKY Lexington
 ST. AUGUSTINE'S CHAPEL 472 Rose St.
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MARYLAND
UNIV. OF MARYLAND College Park
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NEW YORK
CITY UNIV. OF NEW YORK Brooklyn
 CHURCH OF THE NATIVITY 1099 Ocean Ave.
 The Rev. Edward Batchelor, Jr., chap
 Sun 8, 11; Adult Forum 10

SKIDMORE COLLEGE Saratoga Springs
 BETHESDA CHURCH 41 Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Tues 5:45 Wilson Chapel

NORTH CAROLINA
EAST CAROLINA UNIV. Greenville
 ST. PAUL'S CHAPEL Box 1924
 The Rev. W.J. Hadden, Jr., chap
 HC Tues 5:30; supper, program 6:30

WESTERN CAROLINA UNIV. Cullowhee
 ST DAVID'S & CANTERBURY HOUSE P.O. Bopx 152
 The Rev. Sherry R. Mattson, v & chap
 HC Sun 10:30; HC Wed 5:15. Canterbury Mon 5:30

OHIO
LAKE ERIE COLLEGE Painesville
 ST. JAMES' 131 N. State St.
 The Rev. Andrew MacBeth, r
 Sun H Eu 8, 10:30. Ed. Hour 9:30

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

OBERLIN COLLEGE Oberlin
 CHRIST CHURCH 162 So. Main St.
 The Rev. Dr. Phillip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OHIO (Cont'd.)
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

TEXAS
BAYLOR UNIV. Waco
 ST. PAUL'S 515 Columbus
 The Rev. Stephen R. Stanley, ass't & chap 753-4501
 Sun 8, 9:15, 11; Wed 5:15 (campus)

NORTH TEXAS STATE AND TEXAS WOMAN'S UNIVERSITIES Denton
 ST. BARNABAS 1200 N. Elm
 The Rev. Charles E. Walling, r
 Sun H Eu 8 & 10:30, Christian Ed 9:30. Daily as anno

SAM HOUSTON STATE UNIV. Huntsville
 ST. STEPHEN'S—Epis. Student Center 1803 Ave. J
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Fri 12:05

VIRGINIA
UNIV. OF VIRGINIA Charlottesville
 ST. PAUL'S MEMORIAL CHURCH University Ave.
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 Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10 (2S, 4S); MP 11 (2S, 4S). Wkdys: H Eu 12, Tues with Healing (Summer: Tues & Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St. Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30.

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Center of the Diocese of Northwest Texas. Add: 232 E. Cottonwood, Amarillo, Texas 79108.

James E. Templar, M.Div., is now archivist for the Diocese of New York and for the Cathedral of St. John the Divine. Add: Episcopal Diocese of New York, 1047 Amsterdam Ave., New York 10025.

The Rev. Alfred T. K. Zadig is now full-time executive director of the Ecumenical Counseling Service with address at 333 Main St., Melrose, Mass. 02176. Home address: 104 Dennison St., Gloucester, Mass. 01930.

Episcopal Schools

The Rev. Peter G. Cheney is teacher and pastoral counselor/therapist at St. Paul's School, Concord, N.H. The zip code there is 03301.

The Rev. Robert W. Trent is chaplain at St. Martin's School, Metairie, La.

Changes of Address

The Rev. Jack E. Altman, III, who became chaplain and chairman of the religion department of the Episcopal School of Dallas on August 1, may be addressed at the school, 4100 Merrell Rd., Dallas 75229.

Retirements

The Rev. Benjamin Harrison, assistant rector of the Church of St. Michael and All Angels, Mission, Kan., has retired. He will be organist and choirmaster at Christ Church, St. Joseph, Mo., and at St. Paul's School of Theology (Methodist) in Kansas City, Mo. Home address: 4314 W. 77th Terr., Shawnee Mission, Kan. 66208.

Religious Orders

Br. Boniface made his junior profession in the Order of the Holy Family on August 14 at St. Andrew's Abbey, Denver, before the Rt. Rev. Jon Aidan, Abbot.

Deaths

The Rev. James A. Peck, priest of the Diocese of Minnesota, died in Rochester, Minn., on June 25 at the age of 57.

A graduate of Bexley Hall, Fr. Peck was curate at St. Stephen's Church, Edina, Minn.; vicar, St. John's, Worthington, Minn.; and from 1970 to 1981, when he resigned for reasons of disability, rector of Christ Church, Austin, Minn. From 1967 to 1970, he was canon of Calvary Cathedral, Sioux Falls, S.D. He and his wife, the former Marilyn Weiser, had two children.

The Rev. Joseph Walter Riggs, who was formerly executive director of Episcopal Community Services in Indianapolis, died on July 17 at the age of 42.

Before going to Indianapolis, Fr. Riggs was assistant director of the Lake County Children's Home in Gary, Ind. His parochial work included Gethsemane Church, Marion, Ind., and St. Augustine's, Gary. A graduate of General Theological Seminary, he was married to Betty Parsons Findlay. The couple had three children.

The Rev. Raymond Wilson Storie, rector of St. Paul's Church, Edenton, N.C., died at home on July 11 at the age of 52.

Fr. Storie served St. Paul's for nine and a half years; before going to the Diocese of East Carolina, he served parishes in the Dioceses of New York and

South Florida. A graduate of the University of the South and Seabury-Western Theological Seminary, Fr. Storie is survived by his wife, the former Patricia M. Musick; a daughter, Susan; and a son, Mark.

The Rev. Irvin Q. Wood, retired priest of the Diocese of Idaho, died on August 6 at the age of 88.

A graduate of the Virginia Theological Seminary, he spent his ministry in Virginia, Oregon, and Idaho, and continued to assist at All Saints' Church, Boise, until recently. He worked for the National Youth Administration and the Veterans Administration and served for ten years as bailiff and assistant clerk of the Idaho Supreme Court. "I. Q." was active in the American Legion and the Shriners. Survivors include his wife, the former Helen Young Campbell, and his stepmother, Mrs. Pearl Wood of Columbia, Va.

Alta S. Hertzler Heistand, widow of the Rt. Rev. John Heistand, who served as Bishop of Central Pennsylvania from 1943 through 1966, died on August 16 in Phoenix, Ariz.

Mrs. Heistand had been living with her son, the Rt. Rev. Joseph T. Heistand, Bishop of Arizona, for the past several years. Mrs. Heistand, born in 1894, met and married John Heistand in 1921, shortly before he was ordained deacon. Together they served throughout the Diocese of Central Pennsylvania (then known as the Diocese of Harrisburg), first at Ascension, Kulpmont; and Holy Trinity, Centralia; later at Christ Church, Milton; St. Paul's, Bloomsburg; and St. Stephen's Cathedral, Harrisburg. Mrs. Heistand is survived by four children, Mrs. A. Sieber Hollinger of Pittsburgh, Mrs. Suzanne Heistand Smith of Dallas, Bishop Heistand of Arizona, and the Rev. Hobart H. Heistand, rector of Christ Church, Springfield, Ill.; also eight grandchildren and eight great-grandchildren.

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C Sat 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; 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 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

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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. Pulliam
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

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Richard Holloway, r
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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

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.

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.
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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
(2S, 4S). Fri 12 noon H Eu & Healing

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CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
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OMAHA, NEB.

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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

CALVARY & ST. GEORGE'S PARISH

CALVARY East 21st St. & Park Ave., So.
Sun HC 11, V 6; Wed HC 5:45; Thurs HC & HS 12:10. Mon-
Fri MP 7:45

ST. GEORGE'S 209 E. 16th St.
Sun HC 8; MP 9:30 (HC 1S)

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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

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The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
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McConnell
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,
12:10 & 5:45, EP 5:30; Tues HS 12:10

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
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The Rev. Richard L. May, v
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Sat HC 9; Thurs HS 12:30

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NEWPORT, R.I.

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PROVIDENCE, R.I.

ST. STEPHEN'S 114 George St. (on Brown campus)
Sun Masses: 8, 10, 5:30. Daily Eu 5:30. Church open daily.

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. Stephen S.
Gerth, Jr.; the Rev. Nelson W. Koscheki, 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 THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 5-9.

MADISON, WIS.

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