

THE LIVING CHURCH

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Winter descends and chills us in other ways than just the falling snow [p. 2].

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THE LIVING CHURCH

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Falling Snow

By JOANNE MAYNARD

The snow was falling again out of an ominous sky, prompting thoughts of snow tires and rising heat bills. As I walked along to work, a car drove up and stopped in front of a house; someone came out the door and was greeted by the driver with "Good morning!"

"I don't know what's good about it," was the gloomy reply.

What is good about a grey morning of falling snow? Winter descends and chills us in other ways than just the falling of the snow and mercury. What is good about the descent of winter upon the climate, upon the body, upon the minds, upon the soul?

Our bodies feel a wintriness when touched by illness, aches and pains. Our minds are chilled by fears, anxieties, and hates. And our souls sometimes feel frozen in an icy waste as vast as the Arctic, with God farther away than summer — or non-existent.

What is good about such mornings?

And why does it so often occur that all our winters hit us at the same time? Our body feels the touch of illness and our mind the grip of fear, and at the same time our souls experience the shortened days and the early drawing-in of night.

Some trouble strikes one we love; our mind, usually so cheerful and accepting, becomes a blinding blizzard of fear. Our soul, which lately seemed so warmed by trust in God, lies chilled and frozen in the clutch of a winter night.

And who are we to ask these "whys" of God? That is one way in which humans are different from the other animals: we have the curse and the blessing of wondering why.

Our guest columnist this week is Joanne Maynard, editor of The Episcopal Evangel, a periodical of the Diocese of Montana. Falling snow is no rarity in Montana, where "winter" started in September this time, Mrs. Maynard said.

The Old Testament reading from Habakkuk 1:2 is full of questions asked of God. "How long shall I cry for help and you not hear?" "Wilt thou not save?" Also, "Why art thou silent when the wicked swallows up the man more righteous than he?" — Habakkuk 1:13.

Habakkuk climbed a watchtower to see what God would say to him. And God did answer: "... For still the vision awaits its time... if it seems slow, wait for it... the righteous shall live by his faith" Habakkuk 2:1-4.

And so, in the winters of our lives, we try to get above the trouble, to put some distance between ourselves and it, so that we can see what God is doing in the situation. By prayer, by contemplation, by the sharing between friends, we are able to see our winter more realistically, as one can see the storm pattern on the weatherman's charts.

And God will speak to us in his good time. He may seem slow, but we must wait for him to speak, simply because we have no choice; there is no other place to find an answer.

The righteous shall live by his faith, faith as small as a mustard seed, a seed frozen in the ground of winter, but a seed whose husk shelters a potential plant with roots, stalk, flowers, and leaves, awaiting the time of its vision.

Self-Discipline

Never do anything you are unable to do in front of everyone. . . . When a person corrects you, receive his criticism with humility, both in your inner feelings and in your outward response, and pray for God's blessing upon him. With everyone else be easygoing and with yourself, strict.—From a translation of selections by St. Teresa of Avila, done by the Rev. Paul T. Coke.

LETTERS

Common Chalice

May I add a postscript to Bishop Cochran's letter [TLC, Dec. 18] about the common chalice?

At the same time as, and, I think, as one of the conclusions of, the Burrows and Hemmings study, it was said that it would be more dangerous to be in the same room with, and breathing the same air as, a person with an active case of tuberculosis than to receive next after such a person from the chalice without its being wiped or turned; i.e., contagion by air was determined to be more likely than by mouth in the case of TB; and it was the *only* disease then known which was resistant to the effects of the alcoholic content of the wine on silver or gold.

Another point of the Burrows and Hemmings study, to which Bishop Cochran alludes but does not emphasize, is that the antiseptic properties of the wine were effective *only* on the highly polished surfaces of silver and gold, not on base metals or other substances. This, I think, should say something to those who, in recent years, have developed a preference for chalices of pottery, enamel, or other materials.

(The Rev.) GEORGE W. DEGRAFF
Rector Emeritus
Grace Church

Galesburg, Ill.

Equating Ministries and Sacraments

Mr. Chipps' letter [TLC, Dec. 18] focuses on our church's sinfully proud and stubborn refusal to acknowledge the "validity" of other ecclesial ministries and sacraments, especially the Eucharist. His is a moving and challenging sentiment reminiscent of our Lord's plea for unity in John 17 and of Paul's comments in I Corinthians 3. But it is a sentiment which should be appreciated against Anglicanism's offer of the church's orders "To All Christian People" in 1920 at Lambeth.

I ask that Mr. Chipps and those who think it a simple matter to equate all ecclesial ministries and sacraments to consider the following quote:

"The hallowed symbols of bread and wine used at a communion service outside the catholic church would always be treated by me with the greatest reverence for what they mean to those who receive them, and for the blessing that our Lord gives through them. But there is a whole continent of difference between them and the very body and blood and soul and divinity of our Lord Jesus Christ, which I believe to be present in the adorable sacrament of the altar, present only on the altars of the catholic

church. If that belief seems narrow I cannot help it, but that is my belief. I do not complain if others do not believe it, but I must be true to my belief" (*The Life and Letters of Father Andrew*, 1948, p. 139).

This is, I trust, an Anglican theology which neither denies that a grace is extended in non-catholic communions nor abandons the apostolic and hence dominical nature of catholic Eucharists.

An easy unity is not sufficient cause to forsake our apostolic inheritance. Surrendering the precious gift of the catholic Eucharist as given by our Lord and the Holy Spirit would be an eternally sad decision. May God bless us not only with charity but knowledge of his truth in our ecumenical efforts.

(The Rev.) LEWIS WARREN
St. Andrew's Church

Scottsbluff, Neb.

Catholic and Protestant

Since the 16th century reformation, the two words "Catholic" and "Protestant," with the initial capitals, have been increasingly and quite generally contrasted, and are so paired — up to and including our own contemporary times. For the vast majority of peoples, Protestant and Catholic have come to mean the two great strands in the western world's expression of the Christian heritage.

The wisdom of some, perhaps of most, seems to be that the various Christian communions probably will be proceeding most wisely at this juncture in the ecumenical story of the faith if they encourage the rediscovery of the essential positive meanings of both appellations

and avoid attributing to either what may, on further reflection, turn out to be an unprovable absolute merit; "a word of power" not wholly, nor even quite certainly justified by either Protestant or Catholic, much less the undisputed or unique attribute of one or the other.

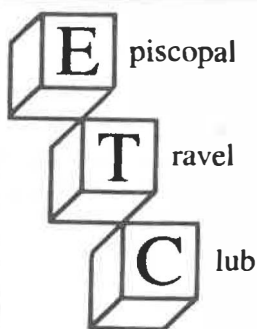
(The Rev.) FREDERIC HOWARD MEISEL
Church of the Ascension and St. Agnes
Washington, D.C.

Shared Leadership

I was extremely disappointed with your editorial regarding "misleading language" [TLC, Dec. 11] in the description of the ministry of clergy of the church who serve parishes but are not rectors or vicars. While you correctly quoted Canon III (a canon that is recognized as needing modification), you completely ignored the spirit of collegiality, mutual responsibility, shared leadership, and team ministry that is making the ministries of the clergy of "multiple-staff" parishes more effective throughout the church.

Clergy who are not rectors include people who have recently graduated from seminary and clergy who have had considerable experience. Often they have specific and important responsibilities in the ministry of the parish that require reporting to the vestry directly as well as to the senior priest of the parish. This is a new model and one which is a long way from "cardinal rector" and "quivering curates."

It is much more healthy for the church, since it allows the senior priests to have the support of colleagues rather than separating them into an unnecessary isolation, *and* since it allows com-



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plex parishes to have the maximal leadership of their professional clergy. Your citing of an occasion where a vestry has assisted its clergy to reconcile a difference is not absurd in any way, but is an example of a vestry which cares seriously about the ministries and working relationships of its clergy.

(The Rev.) JAMES B. LEMLER
Assoc. Rector, Trinity Church
Provost, St. Richard's School
Indianapolis, Ind.

We are certainly not opposed to mutual responsibility, but there seems to be evidence that it operates best when assistant ministers know "where the buck stops." Priests may exercise collegiality at the altar and in some other ways, but for legal matters the collegial body is the vestry, not the group of assistant clergy. Teams, furthermore, are often made up of specialists, not generalists. A priest specializing in hospital or nursing home ministry may not be a competent judge of, let us say, a lay youth director. Formal criticisms of the latter should be made to the rector, who might or might not wish to discuss it with other clergy or the vestry. Ed.

Discipline or Doctrine?

If Pierre Whalon's second letter [TLC, Dec. 4] had consisted of only that portion in which he examined the doctrinal strength or weakness of Anglicanism vs. Romanism and in which he concluded that doctrinally we are weaker as to clarity but stronger as to faithfulness to the Gospel, I would have to have agreed. But in fact he based his conclusion in part upon his earlier exclusion of consideration of the question of ordination of

women to the priesthood as relating to doctrine, having said that "the question of women's suitability for orders is purely a disciplinary one and not a doctrinal one."

But that is the crux of the problem that has vexed and divided the church since the Philadelphia lawlessness: is the Episcopal Church's unilateral attempt to ordain women to the priesthood merely a change in an area of long established but changeable discipline or is it a breach of doctrine that calls into question the validity and efficacy of ensuing sacramental acts and that therefore justifiably threatens the unity of the church?

The powers-that-be in the church obviously favor the former position and side with Mr. Whalon; and their reactions to the doctrinalists, whether to those remaining in the Episcopal Church or to those who perceive themselves as having been driven out, have included ignoring their existence, suing them, attempting to muzzle them, and belittling or denying the existence of their theological position.

For almost two millenia men alone were canonically ordained to the priesthood: the status quo was the exclusively-male priesthood. The current disciplinarians are therefore the innovators and bear the responsibility of defending their position and disproving the doctrinalists' position; but so far no concerted effort to fulfill that responsibility has been evident.

Would it be too much to expect the bishops to cause a comprehensive panel of competent theologians to examine the pros and cons of both positions and to present their findings to the church? Unless the bishops undertake responsible leadership the Episcopal Church's festering sore may prove fatal; and in the meantime, in spite of its doctrinal aberrations of other sorts, the Roman Church may by default have the edge doctrinally both in clarity and in faithfulness to the Gospel.

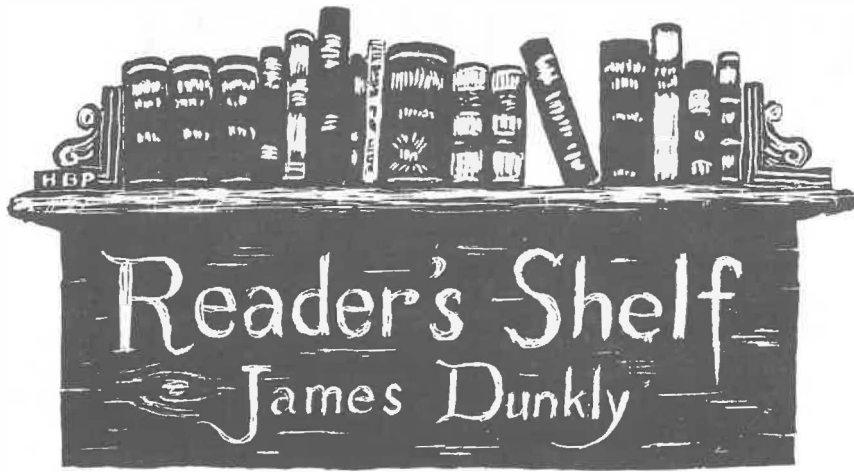
(The Rev.) EDGAR ALAN NUTT
Charlestown, N.H.

Communion of the Sick

Regarding the ministry to shut-ins and the letter from Margaretta Y. Brown [TLC, Dec. 11], I wonder whether we can think much larger than having deacons take the reserved sacrament to patients and invalids. There are a great many lay readers and chalice bearers who could have an effective ministry in this way. Might we consider them as ministers of the sacrament to people in need?

(The Rev.) RICHARD GUY BELLIS
All Saints' Church
Riverside, Calif.

} *Not according to a decision of the House of Bishops in New Orleans. Ed.*



THE FUTURE OF EVANGELICAL CHRISTIANITY: A Call for Unity Amid Diversity. By Donald G. Bloesch. Doubleday. Pp. xiii and 202. \$12.95.

Any future that evangelicalism has depends in great measure upon its resisting the tendency such movements have to break into factions and upon its continuing to appeal to "catholic" as well as "Protestant" individuals and groups in the great church. So argues Bloesch, a well-known evangelical theologian teaching at Dubuque.

PRINCIPLES OF LUTHERAN THEOLOGY. By Carl E. Braaten. Fortress. Pp. xiv and 144. \$8.95 paper.

Braaten, who teaches systematics at the Lutheran School of Theology in Chicago, is well known for his insistence that Christian theology come to terms with its eschatological tradition. Here

he sets out the main principles of Lutheran theology from this same perspective, wherein he finds the roots of Christian renewal.

Significantly, it is only after working out his theology in more general terms that Braaten turns to his own communion's basic tenets, but the book has been in the making through many pastors' conferences, lay groups, seminary classes, theological societies, and preaching engagements. Episcopalians concerned about Lutheran-Episcopal relations might well read this book along with *Lutheranism*, by Eric Gritsch and Robert Jensen.

BEYOND THE NUCLEAR FREEZE. By Robert F. Drinan. Seabury. Pp. v and 170. \$7.95 paper.

Fr. Drinan, the Jesuit who left the presidency of Boston College Law School to become a congressman and who was, after ten years in Congress, ordered by ecclesiastical authorities not to run for reelection, is now professor of arms control and disarmament at Georgetown University Law Center. In this book he offers background for an interpretation of the nuclear freeze movement, but he also calls on that movement to advocate realistic policies beyond the freeze itself. Any serious student of the issue will want to read this well-written study.

Optics

I can almost picture,
but not quite,
Jeremiah
hunched against a moaning wind
howling solitaire back.

I can almost see,
but not quite,
Elijah
eyes upraised to the bread
in the raven's black scaled claw,
or John
in the naked sun gazing
at the locust in his hand.

But what if I could share
in those visions held
only in their minds,
And feel what led them
to the light?

Robert C. Schwarz

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Church Use Termed Blasphemous

The Church of the Holy Communion, New York City, has opened in its new persona as the night club "Limelight" [TLC, Oct. 30 and Nov. 27], and news accounts of the opening night have caused the Rt. Rev. Paul Moore, Bishop of New York, to protest what he called the "flat-out blasphemy" of the proceedings.

Newspaper accounts told of a man in a loin cloth being carried in on a cross and a stone cross draped with a necklace and feathers on the old church's altar, which is being used as a stage.

In a letter to the *New York Times*, Bishop Moore said that although "I'm a New Yorker and don't get uptight," he described himself as "sickened and horrified" at the goings-on. "The coarsest pornography has never made me as upset as this sick, pathological use of symbols sacred to millions of New Yorkers," he said. He added in an interview that he wasn't outraged simply because a former Episcopal church was involved. He said he would express the same outrage at the desecration of symbols sacred to any religion.

The Rev. N.J. L'Heureux, Jr., chairman of an interfaith commission which is studying the landmarking of religious property in New York, said that what has happened to the Church of the Holy

Communion is an example of how the landmark law can work ironically to "save" a church. "Preservationists proudly proclaim such a successful 'salvation' of a church as adaptive reuse," he said. "We in the church would call it idolatry and blasphemy."

When the Church of the Holy Communion was sold five years ago to be a drug rehabilitation center, it was deconsecrated. However, since it is a New York City landmark, its facade could not be changed and its stained glass windows and other features had to be left. Faced with bankruptcy, the drug program was forced to resell the church to the highest bidder. It went to entrepreneur Peter Gatien, who has spent \$5 million to buy and renovate the historic church as an entertainment complex.

Mr. L'Heureux said of the new owner, "At best, he lacks good taste . . . he bought a church building and built everything in it designed to take advantage of the religious work. When the church sold the building, it was obligated by the landmark laws to leave behind all the stained glass and sacred symbols. The government has forced the church to lose control of its symbols, and in this instance, to make them available to someone who would use them for sacrilegious purposes. The laws have tied the hands of the church and prevented the church from protecting itself."

Triennial Reorganizes

Meeting in Mendham, N.J., in November, the Triennial Committee approved several major organizational changes in the 18-member group charged with organizing and running the Triennial Meeting of the Women of the Episcopal Church.

Under the new arrangement, the committee chairman will head the executive committee and serve as an official spokesperson as well as chief executive. The current chair is Sylvia Corey, who was elected last spring.

Marylyn Adams, the newly-elected presiding officer, will work closely with the chairwoman. Mrs. Adams's main responsibility will be the planning and execution of the Triennial Meeting itself, which is scheduled to take place at the same time as the 1985 General Convention, in Anaheim, Calif.

Three other officers were elected. They are Triennial Meeting assistant presiding officer, Eleanor Smith, Province VII; assistant chair for the Triennial Meeting, Lillian LaPorte, Province III; and finance chair, Marcy Walsh, Province IV.

The committee considered the possibility of substituting forum-style workshops dealing with issues for the present practice of presenting resolutions, and Mrs. Corey made it known she would be happy to hear from church women on this possible change in proceedings.

A group of visitors from the Episcopal Church Center, which included the Rev. Canon James Gundrum, executive for the General Convention, brought the results of a recent study which showed that scheduling the Triennial Meeting at the same time and place as General Convention is of financial and psychological value.

Grand Rapids Church Returned

"I have great joy and pride in you, who have remained faithful these past four years, but our joy is tempered because of those who are part of this body and who have not yet returned home."

These were the opening words of the sermon preached by the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, on December 4 to a large congregation gathered in St. Paul's Church, Grand Rapids. Those present rededicated themselves and offered reconciliation to the dissidents who had left the



St. Paul's Church, Grand Rapids: Tempered joy.

Episcopal Church four years ago and attempted to take the parish facilities with them.

The dispute began in 1978. The rector of St. Paul's at that time, the Rev. James R. Sharp, and some members of the congregation were opposed to actions taken at the 1976 General Convention. At a parish meeting in December, some of those present sought to remove the parish from the Diocese of Western Michigan by changing the by-laws, deleting all references to the diocese and to the Episcopal Church.

Bishop Bennison tried to reach the congregation through a pastoral letter and repeated offers to discuss the issues with the parishioners, but his efforts were turned away by the rector. Consequently, the bishop put Fr. Sharp under inhibition and sent the Rev. Hugh Hostetler to conduct services for the parish until the dispute could be resolved.

Fr. Sharp burned the letter of inhibition before media representatives on the church grounds, and refused entrance to Fr. Hostetler. Bishop Bennison subsequently deposed Fr. Sharp.

The legal dispute began a month later when the ex-rector called another parish meeting and attempted to deed the church properties over to a newly formed corporation affiliated with the Anglican Catholic Church. Bishop Bennison and the wardens elected by the faithful remnant meeting "in exile" sought and obtained an injunction preventing the property's transfer.

A year later, in May, 1981, a judge ruled that the property must be returned to the vestry affiliated with the Diocese of Western Michigan. In his decision, the judge cited the U.S. Supreme Court, noting that while the court has jurisdiction over church property disputes, it is restrained from resolving them on the basis of changes in doctrine or practice.

He added that although church members undoubtedly possess the right to withdraw from a church, they cannot take with them or transfer to any other religious body property originally obtained for the use of the religious body they are leaving as long as other members wish to remain within it.

Since the Episcopal Church clearly is a "hierarchical" church, the judge ruled that the proposed new deeds were invalid, a view subsequently upheld by the Michigan Court of Appeals. The dissidents took the case to the Michigan Supreme Court, which declined to review it in September. Consequently, Bishop Bennison and the wardens of St. Paul's "in exile" sought and obtained an order in November enforcing the judgment.

"I would be happy personally to listen, and not argue, with anyone who would like to talk about the past four years," the Rev. John L. English, St. Paul's current rector, said in a letter



During a pastoral visit to the Navajoland Area Mission, Presiding Bishop John M. Allin and Mrs. Allin were introduced to the congregation at the conclusion of services at St. Christopher's Parish in Bluff, Utah, and presented with a Navajo wedding basket woven from rabbit brush and a beaded pectoral cross by St. Christopher's vicar, the Rev. Stephen Plummer. Despite an early blizzard and a downed plane, the Allins were able to spend Thanksgiving with Episcopal congregations in the Navajoland area after a long ride in a four-wheel drive vehicle.

sent to all former parishioners. "I'm not asking that we all forget the past, but rather that we put it behind us and look forward to a future in which we can come together in love and charity as a reconciled family."

The property exchange took place on November 17, and was followed by ten days of prayer and praise culminating in a Thanksgiving Day service at St. Paul's. Bishop Bennison scheduled his annual visitation for December 4, and encouraged the people of the diocese to join him in the service of rededication and reconciliation.

Fr. English led the congregation in a standing ovation to applaud Bishop Bennison's "outstanding leadership in seeing us through these difficult years." The people of the diocese were praised, too, for answering their bishop's appeals and raising the nearly \$100,000 needed for the legal process.

"We are, of course, grateful for the return of our church buildings on Leonard Street, and that the canon law of the church has been upheld by the civil courts," Bishop Bennison said, "but my concern remains with those who have left us, and I pray daily that they will return home."

(The Rev.) JOSEPH C. NEIMAN

Talks Explore Episcopate

Representatives to the third round of Lutheran-Episcopal dialogues, held in Chicago in early December, reported that good progress was made as they tackled a key issue: the role of the historic episcopate in the ordering of the ministry.

According to the Rev. Joseph A. Bur-

gess, executive director of the division of theological studies for the Lutheran Council in the U.S., the meeting was characterized by "openness and frankness." No statements or recommendations were issued.

The meeting was the first since the Lutheran Church in America; the American Lutheran Church; the Association of Evangelical Lutheran Churches; and the Episcopal Church agreed at separate conventions in September, 1982 to recognize one another as "churches in which the Gospel is preached and taught," and determined to begin "interim eucharistic sharing."

Although a new level of cooperation has emerged from this agreement, which resulted from two earlier dialogues, those attending the recent session said that the role of the episcopate is the most important issue remaining before the two traditions can move toward closer cooperation and full communion, or what is sometimes referred to as "altar and pulpit fellowship."

"While a certain level of agreement was achieved in earlier dialogues, this dialogue is now unique," said the Rev. William R. Rusch, director of ecumenical relations for the LCA. "Now the really key issue between us — the ordering of the ministry — will have to be addressed with a thoroughness that has not been necessary before."

The discussion on ministry and the historic episcopate also may influence international Anglican-Lutheran agreements, according to the Very Rev. John H. Rodgers, dean of Trinity Episcopal School for Ministry in Ambridge, Pa.

"We're really carrying the ball heavily for the whole Anglican and Lutheran

community — and not just for the church in this country,” said Dean Rodgers. He referred to a Lutheran-Anglican group which met in Newbury, England at the end of November and recommended full communion between the two churches after a consensus had been reached on several issues [TLC, Jan. 8].

Dean Rodgers, who has participated in international Anglican-Lutheran dialogues and all three Lutheran-Episcopal dialogues, said that the two traditions represent “two postures” worldwide: “a communion that stands in the historic episcopate and one that does not.” He said that “if we find creative ways ahead, we may open doors in the whole ecumenical movement.”

Bishop Paul E. Erickson of the LCA's Illinois synod and co-chairman of the dialogue, said the episcopate also is a major concern for those working on the commission of a new Lutheran Church, which will unite the three existing bodies by 1988. In addition, a study group of 13 Lutheran theologians has been meeting since 1982 to define the role of bishop in the Lutheran churches.

The main theological question to be faced is whether or not the historic episcopate is essential for the full unity of the church. The historic episcopate is understood generally as the historical succession of bishops maintained through consecration with the laying-on of hands dating back to the apostolic church.

Like all Anglican churches, the Episcopal Church maintains that the historic episcopate is an essential element of spiritual oversight and of “apostolic succession” — the way in which the apostolic teaching and faith and validity of the sacraments are maintained throughout history. Episcopalians believe that the historic episcopate is necessary for the full unity of the church.

Lutherans, with the exception of the Swedish and Finnish churches, do not claim to have the historic episcopate. The national and regional leaders of the three U.S. churches are called “bishops,” although until 1980, they were called “presidents.”

Lutherans agree with Episcopalians that spiritual oversight and apostolic succession are necessary, but they believe that no particular form of ministry, such as the historic episcopate, should be required for the full unity of the church.

One of the participants in the last dialogue, the Rev. Walter R. Bouman of Trinity Lutheran Seminary in Columbus, Ohio, said that it was a “Catch-22” situation that Lutherans might be willing to have an historic episcopate if it were not insisted upon as necessary. “We need to find a way for both of us to let go at the same time,” he said.

Dean Rodgers said Episcopalians rec-

ognize the “reality and efficacy of the Lutheran pastoral offices, but wonder if they are “ordered in the most appropriate way to give expression to the ecumenical dimensions of the Gospel and the church. We believe the historic episcopate is more appropriate.”

Although the discussions were cordial and straightforward, one Episcopal representative thought the Lutherans could have been more outspoken. “Lutherans have a better insight into the nature of the Gospel on the whole than Anglicans do, and I think Lutherans in this dialogue have been unduly modest in coming forth for our benefit,” said the Rev. J. Robert Wright, professor at General Theological Seminary and a member of the World Council of Churches' faith and order commission. Dr. Wright said he was “extremely optimistic” about future meetings, and stated, “I do not see doctrinal obstacles which, in my opinion, could not be resolved.”

A new fellowship has developed between the participants, according to the Rt. Rev. William G. Weinbauer, Bishop of Western North Carolina. “Last time we got under way, we were groping to discover one another as friends,” said Bishop Weinbauer. “Suddenly we're discovering one another as family members we haven't seen for a while. That's changed the whole tone.”

House Dispute Settled

A special convention of the Diocese of Easton, held in November, has agreed to a plan to allow their new bishop, the Rt. Rev. Elliott L. Sorge, to buy and finance the \$261,000 residence the diocese bought for him.

Under the plan, which was one of 11 proposals considered by eastern shore Episcopalians in Maryland, the diocese will give the bishop a maintenance and housing allowance that will help him buy the house. Bishop Sorge was given the choice of buying the house; moving into a house owned by the diocese in Easton, where the previous bishop lived; looking for a house himself; or living in another church-owned property that the diocese would purchase.

The special convention was called by Bishop Sorge the day after his installation as Bishop of Easton to resolve the controversy that had erupted over the waterfront home. A small rural parish in Shrewsbury, Md., objected to the diocesan council's purchase of the house for Bishop Sorge and his family on the grounds that it was too expensive and that the procedures used to borrow money for its purchase were improper [TLC, Oct. 2 and 16].

The Rev. Thomas M. Stuhr III, rector of Shrewsbury Parish, said a lawsuit which challenged the purchase will be dropped as the result of the special convention's actions.

BRIEFLY...

Bill Reeves, the grandfather of a seven-year-old girl who died in an automobile accident, has initiated a program at St. Luke's Church, Monrovia, Calif., to provide safe car seats to protect older children. The donated car seats provided to parents by the church under the auspices of the Sarah Elizabeth Reeves Memorial Car Seat Loan Program are refurbished, repaired, and inspected, and the borrowers are taught to use them correctly. Most hospital loan programs provide seats only for infants. Little Sarah was killed in a head-on collision even though she was wearing a seat belt. Her three-year-old brother, restrained in a car seat, escaped serious injury, according to *The Episcopal News*, Los Angeles's diocesan paper.

The Rt. Rev. H. Coleman McGehee, Bishop of Michigan, announced in November that the diocesan school of theology has been renamed the Robert H. Whitaker School of Theology in honor of the man who helped form the school in 1954 and has been its dean and director of studies for 27 years: the Rev. Robert H. Whitaker. The surprise announcement was made before an audience of about 200 of Dr. Whitaker's colleagues, friends, and former students who were gathered to honor him prior to his retirement at year's-end. Bishop McGehee presented Dr. Whitaker with the bronze plaque which will mark the school's offices and a scroll commemorating the name change. Dr. Whitaker, 65, also has been active in the field of ecumenical relations. He is remembered for his assistance in the writing of the *Free to Share* document, which has helped to establish the present Lutheran-Episcopal concordat, as well as for his work in helping to establish educational programs for permanent deacons in the local Roman Catholic archdiocese.

The Rt. Rev. C. Charles Vaché, Bishop of Southern Virginia and chairman of the Church Deployment Board, announced recently that William A. Thompson would succeed the Rev. Roddey Reid as executive director of the Church Deployment Office. Mr. Thompson has served as the associate director of the office for 12 years. He is a member of Emmanuel Church, Great River, N.Y., and serves on several committees of the Diocese of Long Island. Bishop Vaché appointed a committee to begin the search for a new assistant director.

The "Lima Liturgy"

For ecumenical occasions, the "Lima"

liturgy represents a tremendous

improvement over much past

and current usage.

By THE EDITOR

Sometimes forms of worship have kept Christians apart. Yet when worship has been taken seriously it has often brought Christians together. Certain liturgies have represented triumphs in the ecumenical movement — the Liturgy of South India in the 1950s, the French liturgy of the ecumenical monastery at Taizé, or the Order of Worship of the American Consultation on Church Union. To look to liturgy as a source of unity is felt by many to be a distinctively Anglican contribution to the movement for Christian reunion.

This past summer, at the General Assembly of the World Council of Churches at Vancouver, worship was one of the most positive features, and the celebration of the Eucharist on Sunday, July 31, under the leadership of the Archbishop of Canterbury, was a dramatic high point. One observer described it as "in some ways a climax of the whole ecumenical movement to date" [*Vancouver Voices*, p. 26, reviewed on p. 14]. They used the "Lima Liturgy" — but what was that? What was our archbishop involved in?

This is a form of service which was compiled at the Faith and Order Commission meeting at Lima, Peru, in early 1982, under the leadership of Brother Max Thurian of Taizé. It first was used there on January 15. It was inspired by

the notable document, "Baptism, Eucharist and Ministry," which was adopted at that meeting, after long preparation, and which marks a surprising level of agreement on the part of representatives from all over the Christian world. This liturgy was used again in the summer of 1982 in Geneva, and we presume it will be used again, no doubt with various adaptations, on some future occasions.

At Vancouver it was entitled "The Feast of Life" and reproduced on pages giving parallel versions in English, French, German, and Spanish. In what is today universally agreed to be the normative "shape of the liturgy," it was arranged in two basic halves; first there was a liturgy of the word with introductory material, and second a liturgy of the sacrament, including presentation of gifts, consecration, breaking of consecrated bread, communion, and dismissal.

The first half, as arranged at Vancouver, was extremely lengthy and elaborate, providing opportunities for numerous dignitaries to take part and for different ethnic music to be used. Thus there was preliminary music, an entrance chant, general confession, short litany, *Gloria in excelsis*, then a long collect, two Old Testament lessons, a reading from Acts, and a Gospel passage

read by a West German Roman Catholic bishop. There were chants from various sources between the readings. After a meditation and further hymns, the Nicene Creed was recited, without the *filioque*, of course. The German labeled it "Glaubensbekenntnis von Nizäa - Konstantinopel (Wortlaut von 381)" — a title that gives more than a hint of the flavor of German theology! The intercessions followed. We regret that no specific prayer for the departed appears. Orthodox and Roman Catholic dignitaries had a conspicuous part in the first half of the service, although the positions of their churches precluded their taking part in the second half. As is usual nowadays, individuals from these churches in less conspicuous official roles did not all observe this restriction.

From the point of view of sacramental theology, the second half, or liturgy of the sacrament, was particularly interesting.

First the elements, together with flowers and candles, were brought to the altar — this was the word used in all four languages. The Archbishop of Canterbury took his place in the middle, flanked by three ministers of other churches on each side. After "Lift up your hearts" and so forth, a long Preface gave thanks very briefly for creation, and at some length for our Lord's saving ministry. The *Sanctus* was then sung in Latin. There followed at once an invocation of the holy Spirit, "who spoke by Moses and the prophets, who overshadowed the Virgin Mary with grace, who descended upon Jesus in the river Jordan and upon the Apostles on the day of Pentecost." The petition concludes "that this bread and wine may become for us the body and blood of Christ."

The words of institution follow, and the so-called anamnesis — "Wherefore, Lord, we celebrate today the memorial. . . ." The other clergy standing at the altar joined the archbishop for this. This section concludes with "United in Christ's priesthood, we present to you this memorial: Remember the sacrifice of your Son and grant to people everywhere the benefits of Christ's redemptive work." The next section, an invocation of the Holy Spirit upon the communicants, begins, "Behold, Lord, this Eucharist . . . and graciously receive it, as you accept the offering of your Son. . . ." All of this constituted, for many of the churches represented, a quite extraordinary reaffirmation of traditional and catholic understandings. The prayer does not ever explicitly offer the elements of bread and wine as such to God. From the American Episcopal point of view, as from the point of view of Eastern Orthodoxy, this is a shortcoming.

The Eucharistic Prayer closes with a commemoration of "the blessed Virgin Mary, with the patriarchs and prophets,

The Lutheran- Episcopal Agreement:

A Report

By TRAVIS DU PRIEST

the apostles and martyrs. . . ." There is the usual sort of trinitarian ascription of "all honour and glory" at the end. This lengthy prayer is marked at several points with responses sung by the congregation. At one point, many misunderstood the directions and read aloud in unison the body of the prayer. As someone is reported to have said, "It was the closest many of us will ever get to concelebrating the Eucharist with the Archbishop of Canterbury."

The Lord's Prayer, followed by the greeting of peace, breaking of the consecrated bread, and "Lamb of God" followed much as in the Roman rite. Holy Communion was administered from a number of points to an estimated 3,500 people while appropriate hymns from many nations were sung.

The closing prayer is surprising, as it included thanksgiving for creation and the gifts of nature, as well as looking forward to the life to come. Dismissal, blessing, and more music concluded this lengthy and impressive service.

There is no doubt that in accepting and participating enthusiastically in a liturgy of this sort, members of many churches moved a long step forward, not only toward mutual agreement, but toward the ancient and classical sources which, to Anglican eyes, are the proper and abiding foundations for agreement.

The distinguished American Lutheran liturgist, Gail Ramshaw-Schmidt, speaking in another context, has provocative observations about good liturgy: "This wealth of images, juxtaposed and interacting, is what we recognize as healthy liturgy. For the liturgy is the corporate recital of the images of faith in praise of God: the shepherds hear the heralds, the demoniac screams 'Holy One!' and we chant the Gloria; Isaiah's angels sing 'Holy,' the crowd yells 'Hosanna,' and I reverence the body; the bath kills, the death feeds, the sacrifice nurtures, the Lamb, slain for my festival, reigns forever; the maid of Nazareth is Mother of the Church and Queen of Heaven; and we, grubby lot, are kings and queens and priests" (*Worship*, Sept. 1983, p. 430). Judged by this glorious thermometer, there is quite a bit of health in the Lima Liturgy!

We do not think that the Lima Liturgy needs to be authorized for use within the Episcopal Church. It is long, unwieldy, and does not add to the doctrinal content of formularies we already possess. Nor could we reproduce the dramatic effect of music sung to Asian, African, Latin American, and Eastern European music. For ecumenical occasions, however, "Lima" represents a tremendous improvement over much past and current usage. We would hope participants, of our church or any church, would seek to be sensitive to the expressions of the paschal mystery which Mrs. Ramshaw-Schmidt so exultantly proclaims.

One year after the historic statement which has perhaps become best known for its authorization of "Interim Sharing of the Eucharist" between the Episcopal Church and three Lutheran churches (the Lutheran Church of America, the Association of Evangelical Lutheran Churches, and the American Lutheran Church, all three of which are themselves in the process of merging), the four churches have issued a joint report on the first year of their new relationship. The report includes pastoral comments on various facets of the agreement and on common experiences which have resulted from attempting to live out the spirit of the new relationship.

The official title of this document is "A Progress Report and Joint Pastoral Comments on the Lutheran-Episcopal Agreement." It was issued in September, 1983 and was given to Episcopalians at the fall meeting of the Executive Council.

The report has a Janus-like character: it reminds the churches of what they initially agreed to do and comments on the various national and local expressions of dialog and celebration and then makes recommendations for future joint discussions and liturgical celebrations. The comments and suggestions of the four reporting bishops (Presiding Bishop John Allin of the Episcopal Church, Bishop James Crumley, Jr. of the LCA, Bishop William Kohn of the AELC, and Bishop David Preus of the ALC) are reflective in tone, concise and specific, carefully pastoral, directive

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rather than proscriptive.

Episcopal ecumenical officer William Norgren, in his prefatory memorandum to Episcopal bishops, acknowledges the "excellent reception accorded the 1982 agreement" and points out that the report comprises "pastoral comments, *not* guidelines." The report aims at not modification but further well-received implementation.

Numerous comments are affirmative, even celebrative. Affirmed by the four churches are the welcoming of the Lutheran-Episcopal Agreement by large numbers of congregations and pastors; the growing appreciation the churches have for the richness and variety of ways the Gospel is understood; the numerous joint studies of scripture, history, and books of worship, as well as shared prayer and preaching; and the wealth of shared eucharistic celebrations. Clearly, those reporting affirm the readiness on the part of the churches involved for such a relationship; they imply, even when they do not state, that the time was right for Lutherans and Episcopalians to claim their likemindedness in a number of areas.

The bishops make suggestions also. They cover several issues but certainly devote the strongest attention to the misconceptions and misunderstandings of "Interim Sharing of the Eucharist." Suggested for the four churches are the following: to develop and strengthen common Christian life, which in many places would be a prelude to sacramental sharing; to make use of existing guidelines for joint Eucharists (when disagreement over interpretation or practice cannot be worked out, it is suggested that a service of the Word be an alternative to the Eucharist); to refrain from using preconsecrated elements in joint celebrations, since the practice is

foreign to Lutherans and uncommon among Episcopalians.

The largest space and consideration in the report is over various interpretations and misunderstandings of the term "concelebration," which term does not appear in the original agreement but which has surfaced frequently in planning and celebrating joint Eucharists. The bishops even include an appendix titled "Some Notes on 'Concelebration,'" in which is given a history of the practice and in which is reprinted the official agreed statement of the LCA and ALC: "Only one minister shall preside over the entire celebration. Other clergy present may fill assisting roles." For the Episcopal Church's position, the report cites "Concerning the Celebration," p. 354 of the Book of Common Prayer and directs readers also to pp. 406-409, 522, 535, 553-4, and 563 of the Prayer Book. The document notes that the words Celebrant and Chief Celebrant in the Book of Common Prayer are singular and that concelebration is not explicitly provided for in the Prayer Book. Also noted, however, is that concelebration is implicitly allowed by the Prayer Book. For many Episcopalians, even though the term concelebration is not used in the Book of Common Prayer, the words "It is appropriate that the other priests present . . . join in the consecration of the gifts, in breaking the Bread, and in distributing Communion" (Prayer Book, p. 354) suggest more than a standing together at the altar. Such action, particularly the joining in the consecration of the gifts, is apparently not practiced by Lutherans.

While the tenor of the report discourages the practice or use of the term concelebration, the bishops' primary concern is that neither Episcopalians nor Lutherans misunderstand the intention of the original document providing for interim shared Eucharists: it is a misunderstanding to infer that our churches have achieved "full communion," an ideal which is the subject of future discussion and interim sharing.

That the four churches review the past year with encouragement and make provision for the future with hope and careful pastoral advice is perhaps the single most important aspect of Lutheran-Episcopal relations. The report also includes lists of Lutherans and Episcopalians who are members of Lutheran-Episcopal Dialogue III and church publications in which progress reports from this latest round of talks will be reported.

Readers of *THE LIVING CHURCH* who wish to review our discussion of Lutheran-Episcopal relations may consult *TLC* Jan. 23, Feb. 20, June 5, and Oct. 23 — all 1983. And we assure readers that they will be among the first to hear reports of new discussions and decisions in this unique ecumenical venture.

Luther and Raphael:

Thoughts on a Birthday Celebration

By WILLIAM H. BAAR

This past year marked the 500th anniversary of the birth of Luther and Raphael. The one is synonymous with the Reformation; the other with the Renaissance. Did these men and the movements in which they played so powerful a part, have anything in common, except the fact that they flourished at the same time?

Nietzsche answered this question with a resounding, "No." He characterized the Reformation as the "peasants' revolt of the human spirit." He said that Luther ruined a culture he had no capacity to appreciate, that Luther was hostile to and prevented anything like a true German "Renaissance." Charles Beard thought that Reformers had little interest in the objective. Hume said that they exalted theology but neglected more refined, poetic interests. Goethe early in his life, said that the Reformation had driven quiet culture back, but he seems to have changed his mind later on.

It is difficult to see how such a one-sided interpretation of the Reformation could be so widely held. There were elements of subjectivism, a stubborn, lower class resistance to authority, and a thoughtless iconoclasm; but to magnify these elements seems foolish and disproportionate. Hegel reverses this judgment when he speaks of the Reformation as the "sunrise" and the Renaissance as the "dawn" of the human spirit. Other historians think of the

Reformation simply as the religious form of the Renaissance.

It would seem that a balanced picture of the Reformation would present it, certainly, as something other than a part of the Renaissance and, yet, as a movement that was not hostile to the constructive elements at work within the Renaissance. Illustrative of this point of view, the arts of the time of the Reformation show a certain community of interest between Renaissance and Reformation.

It is interesting to note that Raphael was born in the same year as Luther. They both grew up within a decaying catholicism. Both were artists and perhaps even "mystics" of a sort. When the religion of the day failed them, they both looked for something better and more immediate. Raphael found himself in the mystical-aesthetic; Luther found himself in the experience of faith. For Luther it was the existential truth; for Raphael it was the mystically beautiful.

Both were concerned with an "essence" that was other than institutional. Luther translated the Bible into the vernacular; Raphael translated it into the universal language of the sense. Here was an artist asserting the right of a layman with skill and insight to interpret scripture. Raphael made difficult dogmas easier for the people to understand. Certainly, with him, the aesthetic placed itself alongside of the religious as a way into reality. Like Luther, Raphael was not spiritually satisfied by the religion of his day; and he, although quietly, found his own alternative in something purer, more immediate and more direct.

The Renaissance interest in immedi-

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acy and directness manifested itself through a concern for individuality and character as seen in its emphasis upon portraiture. The portraits show keen judgment of their subjects. Raphael's "Leo X" and his two cardinals show a keen, analytical spirit and a critical temper. He was painting men, not holy fathers whom he was bound to reverence. Further, what is often referred to as Renaissance "secularization" of art wherein the saints are no longer presented as emaciated monks but as strong youths, grew out of an affirmation of the fundamental goodness of health, normality, and physical beauty. There was no special virtue to starvation. The new appreciation of the human body was also an affirmation of the normal and healthy.

The most wonderful affirmation of the beauty of athletic power and strength is the work of Michelangelo, born eight years before Luther. Here we discover, is not just athletic power, but the strength of one who has been liberated through struggle. It is the strength of one who has triumphed over circumstance. Michelangelo's "Moses" is a tremendous man, full of passion. One thinks of Luther's freedom of the Christian man as related to these men who have been filled with such power and are lords over all, yet ministering to all, as Moses and David did. Michelangelo's men always seem to be men who have been liberated from great bondage, but who, at the same time, have accepted great responsibility.

Thus, we see the Renaissance and the Reformation as movements that involved some of the same cataclysmic ferment, some of the same dissatisfaction, some of the same affirmations of normal, human living. As movements, they were related; at times they parallel each other. It is certainly wrong to say that they were identical: on the other hand, it is also wrong to conclude that they were opposing forces.

Luther did not often mention painting. He did say, however, that he had to picture the crucifixion to think of it vividly. He appreciated the pictorial. He wanted the arts of wood carving and sculpture encouraged. He was most fond of music. He especially liked the new, polyphonic masses.

On the whole, therefore, it seems grossly unfair and largely unwarranted to present Luther as a man who was unappreciative of the arts and uninfluenced by the good forces at work within the Renaissance. In Luther's own time and place, art became the handmaid of a strong, free, joyful and dynamic faith. Call it Renaissance, Reformation, or the last flowering of late medieval catholicism, but be certain of this, that the age of Luther as Luther himself, was not without the love of beauty.

The Peace of the Lord

By MILDRED L. GREENE

How familiar are the words, "The peace of the Lord be always with you." In an intimate fellowship such as Cursillo or a retreat, this blessing is usually sealed with a hug. In a more formal setting, we seal it with a handshake and a courteous "Good morning."

But whatever its accompaniment, we wonder what this greeting means. Is it an automatic salutation used because it's in the Prayer Book? Is it a mere pleasantry, like the overworked, "Hi, how are you?" — which really isn't a question, since we don't expect an answer? Often we don't want an answer, if it means a detailed recital of ills and woes.

No, the peace of the Lord greeting is at one and the same time both a joyous and a serious thing. Joyous, because it is a gift from our Lord himself and therefore the greatest thing we can share with one another. Serious, because of its inherent nature.

"Peace I leave with you; my peace I give unto you; not as the world gives, do I give to you" (John 14:27). How does the world give peace? Can the world give peace? In the eyes of the world, peace is the absence of war, strife, violence, discord, and suffering. In these terms, peace appears to be a scarce commodity today.

Surely we're not naive enough to believe that Jesus himself knew that kind of peace. On the contrary, he knew every pain, every suffering, every heartbreak known to man. And yet, on the eve of the crucifixion, he was able to speak of peace. Not as the world knows peace, but the kind of peace that passes all understanding.

To begin to grasp this peace, let's look at life in our world. Our lives as men and women are essentially circular in pattern. Each of us has interests, duties,

and responsibilities, spreading out in all directions from a central core, like spokes from the hub of a wheel. Tugs, pulls, pressures, demands — from wife, from husband, from children, from job, from friends, from church, from community.

We must be open to all points of this compass — stretched out, exposed, sensitive, and responsive to each call that comes. Is there anyone who doesn't at times feel stretched out to the limit — and maybe beyond — of time, energy, and endurance?

We can't run away from our responsibilities, our relationships, and our activities, nor would we want to, for they are precious to us and essential to our nature. How, then, can we maintain some semblance of balance? How can we escape becoming fragmented and flying apart?

Jesus certainly didn't advocate withdrawal from the stream of life. In the Gospels we see him carrying out a mind-boggling schedule of teaching, preaching, healing — meeting the needs of those with whom he came in contact. He didn't promise that our life would be any different. He didn't promise an easy life, free from frustrations, from hurts, from difficulties, from suffering.

But what he did promise us was his peace, not the kind of peace thought of in a secular sense, but *his* peace, that inner axis of stillness, the balance wheel which alone is the stabilizer of the whole of life. This inner axis of stillness that stabilizes, balances, and keeps us whole when our lives whirl on at an ever-increasing pace, this is the peace of the Lord which he gave us. This is the peace of God that passes all understanding.

It is here, in this inner core, at the axis of stillness, that we are at one with him, that we are right with him, that we are right with ourselves, that we are right with one another. And this is the peace that the world cannot give, that the world cannot take away. This is the peace of the Lord!

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EDITORIALS

A Year of Ecumenism

The past year saw several events and developments in the ecumenical field. Early in the year, there was widespread discussion of attacks on the National Council of Churches made by the *Reader's Digest* magazine and the CBS TV program "60 Minutes." NCC was criticized for concerning itself over human rights and related political issues, instead of confining itself to "purely religious" matters. In the opinion of many, the credibility of these criticisms was eroded by the disclosure that the criticisms themselves were being assisted and promoted by agencies of a political character.

In the summer, the World Council of Churches had its general assembly in Vancouver, British Columbia. Its principal service of worship is discussed on page 9. The previous general assembly had been in Nairobi in 1975.

Meanwhile the Episcopal Church has experienced a full year of its new and closer relationship with the American Lutheran Church, the Lutheran Church of America, and the Association of Evangelical Lutheran Churches. Each of these is in turn moving together toward a united Lutheran Church in this country. Aspects of the Lutheran Episcopal relationship are discussed on page 10.

The 500th anniversary of the birth of Martin Luther has attracted worldwide attention, with the Archbishop of Canterbury making appearances in Germany [TLC, Dec. 25] and even the Pope visiting a Lutheran church in the city of Rome. Lutheran contacts with the Anglican Communion as a whole have received new emphasis. The closer relation between American Lutherans and Episcopalians thus exists within a wider context.

Relations with Rome move into a new phase with the appointment of delegations from each church for the new Anglican-Roman Catholic International Commission (ARCIC II). It is anticipated that efforts will be made to secure responses of a more official nature to the significant ARCIC documents which have been previously issued.

It is also to be noted that there has been some renewal among Episcopalians of the desire for closer relationships with the Eastern Churches and with the Old Catholics [TLC, Jan 15]. The canonical Old Catholics, in communion with the See of Utrecht, are represented in this country by the Polish National Catholic Church. Many wish that closer links with this church could be resumed.

Unity, no less than holiness and apostolicity, is an integral part of the catholic view of the church. The search for the recovery of visible Christian unity has been beset by many false starts, pitfalls, detours, dead ends, and broken bridges. Yet those who are committed to catholic Christianity must continue the search. Although progress is often slow, Episcopalians can be modestly grateful that in recent years our Anglican approach to many questions has been to some extent accepted by spokesmen for other churches.

Anglican and Roman Catholic Differences

The documents issued from time to time by ARCIC, the Anglican-Roman Catholic International Commission, have generally been favorably regarded by Episcopalians in this country. The exception is the *Final Report*, which seeks to present a reformed papacy which would be acceptable in Anglican eyes as an international Christian primacy. Perhaps this went too far, in the eyes of many Roman Catholics, in curtailing the mystique of the papal office, which in their belief, derives directly from St. Peter. For many Anglicans, on the other hand, anything less than a totally reformed papacy is questionable, yet the reassurances of some eminent leaders, such as Professor Henry Chadwick of Cambridge, have muted criticism.

In the Church of England, however, the magazine *Theology* published in November a group of three articles which raise in a courteous and respectful manner very serious questions about the acceptability of the *Final Report*. The Rev. Paul Avis of the Diocese of Exeter finds the *Final Report* to imply a very simplistic concept of Christian doctrine with the assumption that the papacy can and should rather easily solve such questions as arise. Even within the Roman Church, such a view is no longer operable. In today's world many significant questions simply do not lend themselves to yes/no answers. As Christian theology develops among Africans, Asians, Polynesians, and others, it will no longer be possible, or even desirable, to have a European view (either from the Vatican or from Lambeth) stamped on everything.

The Rt. Rev. Hugh Montefiore, Bishop of Birmingham, draws attention to recent moves within English Roman Catholicism to eliminate lay representation from commissions and other bodies. At a period in history when Anglicans, and most other Christians, are pleased to increase lay responsibility in the governance of the church, the Roman Church discloses a totally different philosophy with apparently no concern for lay representation.

The Rev. Robin Greenwood, vicar of Halton, Leeds, argues that not only lay people of the Roman obedience, but their clergy and their bishops, continue to live in a church in which canonical authority is really all from the top down. On the other hand, some recent European Catholic theologians have been more outspoken than most Anglicans in calling for drastic reform. Meanwhile, the so-called base communities, in Latin America and elsewhere, reflect a highly populist and grass roots concept of Christianity. The Church of England, the author suggests, is far from clear itself in regard to the complex questions of church authority in the present era.

We welcome the thoughtful spirit in which these authors raise these serious queries. The cause of Christian unity is not served by glossing over such difficulties. The pastoral language of the ARCIC reports should blind neither Anglicans nor Roman Catholics to the vast and intractable differences which still separate them at the official level. It is quite true that many elements in Roman Catholicism could be interpreted in what we would regard as a more truly catholic sense, but to do so may not be entirely honest if it overthrows their stated purpose and intention.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ALABAMA
UNIV. OF ALABAMA Tuscaloosa
CANTERBURY CHAPEL 850 Hackberry Lane
 The Rev. James P. Woodson, chap
 Sun HC 8, 10:30, Folk Mass 6.

GEORGIA
EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S 790 Lavista Rd.
 The Rev. Chester Grey, r; the Rev. Nancy Sibley, chap
 Sun 8, 10, 6; Wed 10:30, 7:30; Fri 7

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
EPISCOPAL CAMPUS MINISTRY 2202-4th St.
 The Rev. Donald J. Schroeder, chap
 HC midweek & holidays as announced. 345-8191

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

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

KANSAS
KANSAS STATE UNIV. Manhattan
ST. FRANCIS AT KSU 1801 Anderson
 The Rev. Ron Clingenpeel, chap 537-0593
 Sun 5; Wed 12:10; HD 7:45

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

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

MASSACHUSETTS
MASSACHUSETTS & UNIV. OF LOWELL
ST. ANNE'S (452-2150) Merrimack St., Lowell
 The Rev. Marshall W. Hunt,
 Mr. Edmund A. Bellegarde, ass't
 Sun 8 HC, 10 MP (HC 1S & 3S), Tues 12 noon HC

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

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

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
SAM HOUSTON STATE UNIV. Huntsville
ST. STEPHEN'S—Epis. Student Center 1603 Ave. J
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Canterbury 6; Fri
 12:05

TEXAS SOUTHERN UNIV. Houston
ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
 The Rev. Theodore R. Lewis, Jr., r & chap
 Sun 9:30; weekdays as anno

VIRGINIA
WASHINGTON AND LEE UNIV. Lexington
VIRGINIA MILITARY INSTITUTE The Rev. Peter J. Bunder
R.E. LEE CHURCH 123 W. Washington St.
 Sun 8:30 & 10:30, Wed 5:15

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

FRANCE
THE AMERICAN CATHEDRAL OF THE HOLY
TRINITY IN PARIS 23, Ave. George V, 75008
 The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.
 Warren, III, canon pastor
 Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10 (2S, 4S); MP 11 (2S,
 4S). Wkdays: 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.

The Directory is published
 in all
 January and September issues.
 If your Church serves in a College
 Community, and your listing is not
 included, write to the Advertising
 Manager for the nominal rate.

BOOKS

Succient Overview

VANCOUVER VOICES: The Sixth Assembly of the World Council of Churches. By Charles Henry Long. Forward Movement. Pp. 119. \$2.00 paper.

The World Council of Churches. The very title evokes the strongest of emotions, positive and negative. Christians find the WCC praiseworthy or suspect; rarely are they neutral about it. Yet neither are they always well informed about its governance, proceedings, and work. The sixth assembly held last summer in Vancouver, Canada, during European armament negotiations and heated global skirmishes, was itself the subject of both criticism and compliment.

Those who would like to become better informed on the inner workings of the WCC as well as the important issues of the Vancouver assembly, which had as its theme "Jesus Christ the Life of the World," should by all means read this small book by Charles Long, sometime executive director of the New York office of the WCC and currently director and editor of Forward Movement Publications. Admittedly a "personal report" as the cover says, this booklet gives the reader a succinct overview of the focuses, witness, and operation of the sixth assembly. It includes appendices on member churches and elected officials of the WCC.

Dr. Long is the right person to write such a report: he has an eye for detail and an ear for the striking theological phrase by the likes of Desmond Tutu and Krister Stendahl; consequently, without bogging readers down in detail, he is able to let us hear for ourselves the many voices assembled in Vancouver. Other commentators have written that the Vancouver assembly was one of the most "religious" of assemblies, and Dr. Long's report in many ways confirms that in Vancouver the WCC celebrated, through theological discussion, symbol, fellowship, and liturgy, the ecumenical statements recently produced on baptism, Eucharist, and ministry. Almost everyone involved thought that the highpoint of the assembly was the so-called Lima liturgy Eucharist attended by some 3,500 people, for which the Most Rev. Robert Runcie, Archbishop of Canterbury, was the celebrant.

The recent criticism of the WCC was not skirted at the assembly, nor in Long's report. The WCC in seeking to remain open to criticism also seeks to remain prophetic even when its positions are unpopular. One such prophetic note was struck by the assembly moderator, Archbishop Edward Scott, Primate of the Anglican Church of Canada who said, "I believe . . . that the Council

is more willing to be challenged by the member churches than the churches are to be challenged by the council." One test of that statement will perhaps be how many of our parishes use this report (which has questions for further discussion in each chapter) as a basis for serious study or as a catalyst for ecumenical action.

(The Rev.) TRAVIS DU PRIEST
St. Luke's Church
Racine, Wis.

WCC Theme

THE LORD OF LIFE: Theological Explorations of the Theme "Jesus Christ — the Life of the World." Edited by William H. Lazareth. World Council of Churches. Pp. xix and 164. No price given.

The Sixth Assembly of the World Council of Churches, held this past summer in Vancouver, has been widely hailed as one of the most significant ecumenical congresses ever held. Its theme was "Jesus Christ — the Life of the World," and in this volume a number of presentations and reports prepared for the assembly are printed.

A sample: Charles Birch on the unity of all life, David Gitari on the claims of Jesus in the African context, José Miguez Bonino on life as God's covenant with the world, Dorothee Sölle on the biblical background to the theme, J.M.R. Tillard and M.M. Thomas on the gospel, Bernard Sesboüé on Christological issues, Hans-Ruedi Weber on the claim made for Jesus, Rosemary Haughton on divine love breaking into human experience, Dumitru Staniloae on loving our fellow human beings.

JAMES DUNKLY
Director of Libraries
Episcopal Divinity School
and Weston School of Theology
Cambridge, Mass.

On Fire with Love of God

JOHN WESLEY'S FIFTY-THREE SERMONS. Abingdon. Pp. 786. \$17.95 flexible binding.

These sermons were issued originally by the author himself in four volumes between 1746 and 1760. Soon afterward it was stipulated that persons appointed to his "preaching houses" should "preach no other doctrine than is contained in Wesley's . . . four volumes of sermons."

What a God-filled, Christ-possessed person Wesley was. This above all comes through as one turns the almost-800 pages of this edition. Fifty-three sermons are a good many, especially when they run to more than ten closely printed pages each. Most of them were preached several times, usually out-

doors before huge congregations. One wonders at their standing for one to three hours, also at Wesley's stamina, preaching at such length, usually twice a Sunday.

He made no attempt to pamper congregations with illustrations and contemporary references. Instead he labored in expository fashion with the text or passage, drawing out its meaning to the nth degree. The sermons treat all the great themes of the Gospel: justification, the new life, the Sermon on the Mount. How steeped Wesley was in a knowledge of the Word of God. He reinforces every point with biblical quotes, and not out of context. Now and then I felt the preacher was too much of a perfectionist in what he expected of his auditors, but here indeed was a man on fire with the love of God, one who passionately believed in the Gospel of our Lord Jesus Christ.

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

Mysterious Tales

RETURN OF THE WOLF. By Martin Bell. Seabury. Pp. 125. \$7.95 paper.

Some of the enigmatic songs, poems, and stories in this collection are difficult to describe or classify. To call them fables or parables would suggest that they include clearly expressed morals or explanations of what they intend to teach, and there are no such keys to our understanding here.

It is up to each reader to discover whatever meaning may be contained in what are, at times, ordinary, and at other times most extraordinary images. They communicate profound truths, which might very possibly be different for every reader, in the same way that our dreams do when we pay attention to them, meanings we can grasp and understand; but we can only with great difficulty if at all, communicate them to others.

NANCY J. CASSEL
Lemont, Pa.

Books Received

SACRAMENTS AND PASSAGES: Celebrating the Tensions of Modern Life. By Gerard Fourez, S.J. Ave Maria Press. Pp. 165. \$4.95 paper.

A CHALLENGE TO LOVE: Gay and Lesbian Catholics in the Church. Robert Nugent, editor. Crossroad. Pp. xiv and 290. \$10.95 paper.

THE LOVE LETTERS. By Madeleine L'Engle. Epiphany/Ballantine. Pp. 329. \$2.95 paper.

WHAT'S THE GOOD WORD? The All New Super Incredible Bible Study Book for Junior Highs. By John Souter. Zondervan. Pp. 94. \$2.95 paper.

COPING WITH INFERTILITY: A Guide for Couples, Families, and Counselors. By Judith A. Stigger. Augsburg. Pp. 112. \$4.95 paper.

A PIECE OF MY MIND. By Andrew M. Greeley. Doubleday. Pp. 240. \$13.95.

TOTALED. By Steven McGraw and Frances Rickett. Ballantine Books. Pp. 201. \$2.50 paper.

CLASSIFIED

ACCOMMODATIONS

GOING TO THE MASTERS GOLF TOURNAMENT? For accommodations away from the crowds, and with affordable prices, stay at the Gravatt Conference Center of the Diocese of Upper South Carolina, only 33 miles by interstate from the Augusta National Golf Club. Contact: The Rev. Clyde L. Ireland, Rt. 6, Box 200, Aiken, S.C. 29801 or (803) 648-1817.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

CHURCH MUSIC

RITE II MUSIC FOR EUCHARIST. "St. Michael's Mass" time-tested, preferred nationwide! Send \$2.00 for Exam Packet incl. Pew Edition and Choir anthem on "Hyfrydol." Benjamin Harrison, 6630 Nall, Mission, Kan. 66202.

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

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CHURCH DIRECTORY

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

PHOENIX, ARIZ.

ST. MARY'S 39th Ave. & Maryland
Sun MP 7, HC 8 & 10, EP 6. Mon-Fri MP 6:30, HC 7. Sat MP 8:30, HC 9. Mon & Wed HC 8, Thurs 9. EP daily 5

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo, the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall, the Rev. Ann B. Winsor
Sun HC 8 & 10; Wed HC & Healing 10.

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B & 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. Pulliam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5.
Mon H Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 9:30 & 4, Sun 4

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

BOSTON, MASS. (Cont'd.)

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 10:30, 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.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). 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, Edward A. Wallace, organist
Sun 8, 9:15, 11:15, 5:30; MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. John G. Gardner, c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service 10. Eu scheduled to all services

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.
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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

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

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Sun Masses 8:30, 11 (Sol); Weekdays as anno

ST. MARY THE VIRGIN (212) 669-5830
145 W. 48th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP & 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
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the 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
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
FF. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave.
The Rt. Rev. Moultrie Moore
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu 9:40

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. Nelson W. Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 9 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. 7805
The Rev. Douglas L. Alford, r; the Rev. William R. Newby,
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

MADISON, WIS.

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

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.