

# THE LIVING CHURCH



*Dr. Richard L. Millet (left) and Dr. Rodrigo Madrigal Nieto at Episcopal Colloquium on Central America: equipping for Hispanic ministry [p. 6].*

**The Hispanic Challenge • page 9**



# THE LIVING CHURCH

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## Advent Bell

whom is Advent? Whose old year is ended? Whose new year has begun? Whom is Christ coming? beginning of a new Church Year, the beginning of a new civil year, profound questions, questions ourselves, about the world, and God. On the one hand, a new year before us the inexorable movement a. Time goes on relentlessly, irre- y, and irrefutably. The past re- however we cling on to it. The overtakes us whether we like it or hether we know it or not, whether ept it or not. he other hand, there is the strange enon of human freedom. It is my and your choice whether or not we this day, or some other day, to ur own personal new year. It is up whether today marks some sort of

transition from the past to the future, whether it is to be a new beginning for us.

For whom is this a new year? For those who hear the summons, for those who understand what it means. As John Donne replied to the question about the bell, "it tolls for thee!"

The bell of Advent tolls for you and me, our church, and our world. It is a solemn bell, a serious bell, but not a funeral bell. It bids farewell to the past, but summons us to face the future with hope, a hope based on Jesus Christ. The decay of the old will of course occur whether we accept it or not. The birth of the new can only occur for us if we meet it and embrace it. Let us enter Advent with hope in that Lord who makes all things new.

H. BOONE PORTER, Editor

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## Pierced

On clear, cold nights  
the stars pierce you  
clean through to the other side of your soul.  
And you stand there  
with a gaping hole  
and the wind blows through and through —  
an empty, hollow sound.

It is your Advent Wound.  
In it you are reminded  
that children wail  
and fathers weep.  
You are reminded  
that blessing comes at Christmas.

Dig deep your wound  
for deeper still the Spirit comes  
to fill you up and up  
to overflowing.  
the Wound and Love — they mingle  
on cold, clear nights.  
And the Star Child blesses.

Cynthia Gill

# LETTERS

## Tendentiousness

Dorothy Mills Parker's interview with Bishop Leonard of London [TLC, Nov. 3], contained the following tendentious question:

"Do you think ordination of women to priesthood, if and when it comes, will have the polarizing effect it has in the American church?"

One would hope the question would not have led the bishop so much. I would prefer a simple questioning of his opinion concerning the effect of priesting women without reference to polarizing.

But, if one can be tendentious I submit the following:

"Do you think ordination of women to priesthood, if and when it comes, will reveal to the Church of England as it has to the Episcopal Church that the image of God includes male and female?"

His answer to that would be interesting.

The editorial "English Ordination Questions" misses the point. Perhaps the Church of England will find new vitality if it completes its ministry by ordaining women. If so, maybe there will be 70 priests in 70 churches and not 20 as the editorial concludes.

(The Rev.) PETER R. POWELL, JR.  
Emmanuel Church

Weston, Conn.

## Highest Standards

I am in complete agreement with the correspondent who wrote a few weeks ago to express her consternation and distress regarding the reported statement of the next Presiding Bishop, to the

effect that he would be willing to ordain practicing homosexuals to the priesthood.

This is a very serious matter. Homosexuality is an age-long revolting perversion, which we find in the Bible, that God condemned and prohibited. Modern secular rationalization seems to conclude quite otherwise.

But the church must uphold the highest standards of conduct and not accommodate itself, no matter what the pressure, to worldly thinking (Romans 12:1-2) — or else how can it be the vehicle of Jesus Christ!

Perhaps the media reports of what the bishop said were not just right. We should have some clarifying statement from the bishop to settle the matter one way or the other. Otherwise it is possible for membership to be in jeopardy.

EMILY S. BROWN  
St. John's Church

Elizabeth, N.J.

*According to our report, Bishop Brown- ing said that all classes of people, including homosexuals, should have access to the "ordination process." This presumably means interviewing and testing. How much more it implies is debatable.*

Ed.

## Box Scores

It was a real pleasure to have reappear in the October 27 issue a box score on an episcopal election, this one is West Texas.

For many years the appearance of these detailed election results were one of the principal reason I subscribed to THE LIVING CHURCH. For some unknown reasons they disappeared from the magazine under the regime of your predeces-

sor. May we look for them as a feature?

Incidentally, it would seem the election of a bishop coadjutor in the case of Pennsylvania would call for report. May we look for it in a future issue?

However, I must point out the use of the report from West Tex made largely unintelligible because overlooked the most important set ups in the top. At the top should be lines: one showing total votes cast each order in each ballot, and be the "necessary to elect" (one more a majority). Of course the ideal would place the significant candidates in this case, MacNaughton, Dobbin Jennings on the first three lines: every comparison on the flow of ballots.

But in any event, congratulations getting more newsworthy.

The election of a bishop in the Episcopal Church is a unique and fascinating "art form."

PHILLIP A

San Francisco, Calif.

*We are glad to carry box scores on elections, and we urge diocesan correspondents to send such information immediately after an election.*

advent . . .

hush  
and await  
the star . . .

Ann Woody

*An Armento Columbarium revives an ancient tradition:*

## "BURIAL in THE CHURCH *not from* THE CHURCH"

— Rev. John D. Lane, Rector, Church of the Holy Comforter, New Orleans, La. 70122



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# BOOKS

## Spiritual Feast

**ATHOS THE HOLY MOUNTAIN.** By Philip Sherrard. Overlook Press. Pp. 176. \$27.95.

At first sight this large volume might appear to be another "coffee table book." It surely meets the criteria as a collection of beautiful photographs and iconographic prints from a setting both colorful and unusual, the monastic communities of Mt. Athos. But, in fact, this book is much more.

The author, Byzantinist Philip Sherrard of Cambridge and the University of Athens, describes life on Mt. Athos, past and present, with a scholar's acumen as well as the deep insight of a man of faith. He speaks of Athonite history, monastic institutions and usage, iconography, architecture, daily life, and the way of perfection in the Spirit.

Drawing abundantly from the great fathers of the East and from monastic guides, he paints a detailed, vivid picture in words — clearly, concisely, but with a love for subject that makes his verbal picture a glowing gift for the soul.

His empathy for the life of Mt. Athos and the divine/human realities to which it bears witness is rare in a Western scholar, his insight something to be treasured.

He is not blind, however, to the failings of the monastic communities. He editorializes, for instance, about the threat that roads and mechanization pose to the spirit of life in the mountain theocracy, identifying himself with a very zealous, traditionalist point of view among the monks.

In this, as in his chapters on iconography and "the way of stillness," he offers rich, thought-provoking theological food for any reader. Someone who merely pages through this book in a living room, content to look at the pictures, will be missing a spiritual feast.

(The Rev.) THOMAS MUELLER  
St. Cyril and Methodius  
Orthodox Church  
Milwaukee, Wis.

## Helpful Advice

**ALSO MY JOURNEY: A Personal Story of Alzheimer's.** By Marguerite Henry Atkins. Morehouse-Barlow. Pp. 160. \$12.95, hardcover.

There is hardly a person who has not, in some manner, had some experience with Alzheimer's, the incurable degenerative disease which attacks the brain and gradually destroys the body as well. Some of its victims may be our relatives or our friends or neighbors. It is now the fourth leading cause of death in the U.S.

Alzheimer's took my own husband's life in 1984, though mercifully in a

shorter time than the 14-year span of Mr. Atkins' illness.

The author tells of the onset of her husband's tragic illness and of her attempt to relate it to her own life and to her faith in God's providence. The foreword was written by the Rev. Emily Gardiner Neal, a deacon of the church, who became one of Mrs. Atkins' valued spiritual advisers.

It's a good book and should provide insight to those of us hoping to help the relatives of patients having this or any other degenerative disease. These families truly need our understanding and our prayers.

LORRAINE DAY  
Glendale, Wis.

## Sorting Out Splinter Groups

**EPISCOPAL SPLINTER GROUPS: A Study of Groups Which Have Left the Episcopal Church, 1873-1985.** By Donald S. Armentrout. School of Theology, University of the South (c/o Beverly Kunz, University of the South, Seawee, Tenn. 37375). Pp. 102. \$10, typed manuscript in folder.

Thank you, Donald Armentrout, for sorting all this out for us. If many readers are like me, the motivations for, the variety in, and the nomenclature of splinter groups which have left the Episcopal Church are quite confusing. The historical circumstances surrounding the 19th century and early 20th century splinter groups are clouded for many of us; the complexity of mid and late 20th century groups, which have themselves suffered schisms, is baffling.

Here in a long, two-part essay is a study which clearly distinguishes the issues, the circumstances, and the official names of the nine major splinter groups which have left the church since 1873.

In the first part of his essay, Dr. Armentrout looks at the Reformed Episcopal Church which was organized in 1873; the African Orthodox Church, 1921; the Apostolic Episcopal Church, 1932; the Southern Episcopal Church, 1962; the Anglican Orthodox Church, 1963; the Old Episcopal Church, 1972; the American Episcopal Church, 1968; and the Anglican Episcopal Church of North America, 1972.

The second half of the study is devoted to those who opposed the actions of the 65th General Convention which approved the ordination of women to the priesthood and the Draft Proposed Book of Common Prayer, notably the Fellowship of Concerned Churchmen which called for yet another group, a group which resulted in the formation in 1978 of the Anglican Catholic Church.

Armentrout's study is based on careful research into primary documents; it gives testimony to an Episcopal Church which has fortunately not suffered ma-

for schisms but which has seen nine or more groups splinter off from the mother church for a variety of concerns of conscience and churchmanship.

Throughout the work, the author touches on related groups and organizations. There is an addendum of primary sources and a section of notes which is categorized by group.

As has been the case throughout church history, the facts and sagas of divisions provide no small degree of regret yet an equal degree of insight into human nature and ecclesiology.

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

## Engaging Study

**THE PARABLES IN THE GOSPELS.**  
By John Drury. Crossroad/Continuum.  
Pp. ix, 180. \$14.95.

The great recent studies of the parables (Dodd, Jeremias) were based primarily upon a form-critical method. The Rev. John Drury, dean of King's College, Cambridge, criticizes and amplifies these classic studies with a thorough study of the parables based upon redaction criticism.

After examining the use of this genre in the Old Testament and in other ancient literature, the author explores the parables of Jesus in light of their settings within specific narratives. Hence there is a chapter on the parables in Mark, in Matthew, in Luke, and a careful analysis of parables that occur in the letters of Paul and in the fourth Gospel.

Although the works of Childs and Sanders are not mentioned here (nor need they be), this volume will be of particular interest to those who appreciate canonical criticism as formulated by either or both of these two scholars.

Insofar as Drury helps us to understand the parables as used by the various evangelists, he helps us to take the next step for ourselves, namely, an understanding of the parables in their entire New Testament context. *The Parables in the Gospels* is a valuable and engaging study.

(The Very Rev.) ROBERT GIANNINI  
Dean, Cathedral Church of St. Peter  
St. Petersburg, Fla.

## The Apostle's Convictions

**PAUL'S FAITH AND THE POWER OF THE GOSPEL: A Structural Introduction to the Pauline Letters.** By Daniel Patte. Fortress. Pp. xxiv and 408. \$21.95.

Just as man was not made to live alone, so it has been, in the history of the study of the New Testament, that this study chooses, from time to time, what it considers to be an appropriate help-

Continued on page 13

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# THE LIVING CHURCH

Number 1, 1985  
Page 1

For 107 Years  
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## Hispanic Challenge Explored

The Episcopal Church was challenged by a prevailing outlook, as well as in its Saxon mindset, by the Episcopalium on Central America held in Orleans in early November. Posi-adopted by the General Conven-ence gravely called into question, as any U.S. attitudes, by a succes-speakers with impressive creden-the purpose of the meeting, enti-“Time for Understanding,” was to insight into the present Central an situation, and thereby to bet-ip North American churchpeople istry to the tremendous number ral Americans now settling in all f the U.S.

· introductory addresses by the r. Leopoldo Frade, Bishop of Hon- and the Rev. Charles Cesaretti, issues officer of the Episcopal , surveys of the Central American on were given by Dr. Rodrigo al Nieto, former president of the ss of Costa Rica and U.N. dele-d Dr. Richard L. Millet of South- nois University. The complexity situation was stressed, as well as olvement of Central America with ), the northern part of South a, and the close but extremely island nations of the Caribbean. ee oligarchs controlled Central a politics for more than 80 years,” d Dr. Madrigal, as he and Dr. Mil- ained the close linkage of Central a with American and European .

present crisis, the speakers as- is not simply the result of the gan revolution, but reflects gen- s of conflict, exploitation and und problems, and the grave eco- decline during the past several Huge foreign debts, rapid urban- , growing numbers of refugees, m, and other problems are part of re for which no single solution or emedy will be adequate. “Intran- is probably the most dangerous we face,” Dr. Madrigal observed. Hon. William P. Stedman, Jr.,

U.S. foreign service officer er Ambassador to Bolivia, carried the explanation of the back- of the present difficulties, but he led attention to improving condi- Costa Rica and some other areas ressed cautious optimism for the

ng it clear that he is no longer an



Dr. Ricardo Arias Calderon, speaking at Hispanic colloquium.

employee of the government and is not in any sense a spokesman for this administration, Mr. Stedman responded to questions about U.S. support of Contras who are opposing the present Sandinista government of Nicaragua. “One may wish the U.S. had never begun supporting them,” he said, “but we now have the reality of a large number of people who have accepted our support and risked their lives upholding what is said to be our cause.”

Dr. Jose Luis Llovio, former official of the Cuban government and associate of Fidel Castro, was introduced as possibly the highest ranking individual ever to defect from communist Cuba. While the U.S. failed to pursue an adequate or consistent policy in Central America and the Caribbean, Marxists, he explained, had moved forward at many levels to gain and consolidate power.

Castro, it was stated, had been a convinced Marxist since his early years and nothing done by President Kennedy or others would have changed this. Several speakers agreed, however, that various American actions, such as attempted assassination, had intensified his hatred of the U.S.

Dr. Ricardo Arias Calderon, president of the Christian Democratic Party of Panama, vice president of the Christian Democratic International, and professor of philosophy, strongly affirmed the possibility of future democratic development in the nations of the area. In virtu-

ally all of these nations, he declared, a democratic government is understood to be the legitimate norm, even where this has rarely been so in practice.

Meanwhile, international support of human rights implies necessarily the support of democratization. Like other speakers, however, Dr. Arias was extremely pessimistic about the present regime in Nicaragua, saying, “I hope there is still time to avoid an all-out war.”

In the course of discussions, references were made to the Contadora effort for peace in Central America which has been endorsed by the General Convention and many other agencies. Speakers affirmed the benign intent of this effort, but did not generally see it as having major significance for the future.

The Rev. Herbert Arrunategui, national Hispanic officer of the church and a leader in organizing the colloquium, spoke specifically on the Hispanic challenge to the Episcopal Church [p. 9]. In the face of the ignorance or opposition which the Hispanic immigrant may face, Fr. Arrunategui reminded his hearers that many typical features of American life, even the legendary American cowboy, are Hispanic in origin. Hispanics bring with them, in many cases, strong cultural and spiritual qualities which many North Americans will learn to welcome.

Members of the New Orleans-based planning committee, Richard Arellano, Romi Gonzales, and Guillermo Cochez,

made brief concluding remarks. The colloquium ended with the Holy Eucharist celebrated at Christ Church Cathedral by the Rt. Rev. James B. Brown, Bishop of Louisiana. The Rt. Rev. Alexander Stewart of the Episcopal Church Center preached an unusual sermon on the position of Hispanic immigrants as sojourners coming to a new land.

## ECM Meets

Four hundred Episcopalians, rallying in Dallas, expressed faith in the ultimate victory of catholic faith and order, including the all-male priesthood.

"I believe the horizon is not darkening but lightening," the Rev. Andrew Mead, rector of Church of the Advent, Boston, told a national congress of the Evangelical and Catholic Mission. "The pendulum is big and it takes a long time to swing, but it's swinging in a favorable direction."

"We are not a beleaguered minority but the mainstream," said the Rev. Peter Geldard, executive secretary of the Church Union, London.

Fr. Mead's and Fr. Geldard's addresses were highlights of the two-day congress which was held at the Church of the Incarnation in Dallas. Other principle speakers were the Rt. Rev. Robert Terwilliger, Suffragan Bishop of Dallas and president of ECM; and the Rev. Paul W. Pritchard, rector of Incarnation.

ECM is a fellowship of orthodox clergy and laity within the church founded in 1976 after General Convention voted to allow the priesting of women.

Fr. Geldard accused the church of confusing the things it is competent to pronounce on with those it is incompetent to decide by itself. "There is a world of difference," he said, "between deciding about your pension fund and deciding what is or is not ordination."

Fr. Mead said the religious "smorgasbord" in America provides orthodox Anglicans with a unique and valuable opportunity. The new religion "has nothing to offer except the stale criticism" of orthodoxy. By contrast, he said, classical Anglicanism "has its roots struck deep in Gospel truth."

Fr. Geldard told participants, "not to despair, not to be dismayed, not to be anxious at the troubles that encompass us."

"Yes, we live in troublous times," he concluded, "we have always lived in troublous times."

## Church Sponsors South African Center

In the middle of one of the poorest districts of Soweto, South Africa, stands a large, round, windowless brick building that looks something like a water tank. It is the Ipelegeng Community Center, run by the Anglican Church, and



The Rev. Peter Geldard (left), the Rt. Rev. Robert Terwilliger (center), and the Rev. Andrew Mead (right) to EWC participants: "not a beleaguered minority."

it is the only one of its kind sponsoring projects to help some of the three-quarters of the young people in Soweto who will never finish high school.

According to Archdeacon David C.T. Nkwe, the center sponsors various self-help projects which "place the emphasis on human dignity." In a shed near the main church five young men busily manufacture coat hangers from wire, one by one. They said they could each make about 2,000 a day, which they can sell for about \$18.

There is also a candle-making project, programs for career guidance, homework and adult literacy. An "enrichment program" after school helps students with their math, science and English. The center employs a full-time social worker and runs a jobs placement bureau.

More than 2,000 students, housewives, teachers, trade unionists and other community members use the center every week, the archdeacon said. "We felt strongly motivated to put up the center out here, but when we first considered the idea, we battled to get permission from the authorities. They said, 'if you build the center, it will create a false sense of permanency.'" Until recently, Soweto was officially a temporary settlement.

## New Directions Program Expanded

"The time has come when a fuller idea of ministry is being widely accepted in the church," said the Rt. Rev. William J. Cox, Assistant Bishop of Oklahoma, at the recent annual meeting of New Directions Ministries, Inc., the corporate body which administers the Leadership Academy for New Directions (LAND) and certain other activities.

LAND is an elaborate course for continuing education specifically designed for clergy and lay leaders serving the church in small communities. This year, for the first time, two LAND courses were carried out in different

parts of the country, thus doubling usual enrollment.

Plans were made for two LAND again next year. A new regional New Directions board was also authorized for the northeast part of the U.S. and eastern Canada.

Proponents of "New Directions Churches in Small Communities" view this as a method of revitalizing the local ministry in small churches, whether rural, suburban, or urban. The approach is strongly influenced by the missionary theology of Roland Allen.

The Ven. Webster L. Simons, Archbishop of East Carolina, was elected president of the board, succeeding Rev. H. Boone Porter who presided over the founding of this body. The Rt. William Davidson, Assistant Bishop of Ohio, is vice president.

## England Hosts CWC

General secretaries and other executives of more than a dozen international world communions (global organizations of various Christian traditions) held their annual meeting in Windsor, England, October 21-24, and had as their spiritual adviser to the royal family a group of church leaders who weaken their high calling by becoming little more than glorified social workers." The Rev. Michael Mann, an Anglican Bishop and Dean of Windsor Chapel, said church leaders often are "too involved with today's crises to look to tomorrow."

Among issues on the agenda were the terms of membership increases, international meetings of their organizations and bilateral and multilateral negotiations between and among traditions. There were profiles of Seventh-day Adventism and the British Council of Churches, and a discussion of how different traditions are responding to the World Council of Churches text *Witness, Eucharist and Ministry* (Bible). Members of the CWC included

tative Council, the Old Catholic National Organization, the World Council of Churches, the Lutheran Federation, the World Methodist Council, and others.

## Catholics and Old Catholics

ecological conference of members Anglican and Old Catholics was held in England at Chichester Theological College from August 1981. The joint chairmen were the Rev. Marinus Kok, Archbishop of Utrecht, and the Rt. Rev. John Kemp, Bishop of Chichester.

ing on the work of similar conferences at Trier, West Germany, in 1980; Innsbruck, Austria, in 1982, a highly significant statement was prepared for discussion on the subject of authority and primacy in the church. There was an exchange of information and developments in the relations of Catholics and Anglicans with each other and with other churches, particularly in North America and in Germany. 25 members of the conference on various parts of the Anglican Communion and from the Old Catholics in Holland, Switzerland, Germany and Austria, from the Polish National Catholic Church in the United States and Canada, and from the Polish Catholic Church in Poland. Representing the Episcopal Church in the U.S. were Rev. Harold Robinson, Bishop of the Diocese of Western New York, and Robert Wright of the General Theological Seminary in New York.

Dr. Robinson and Dr. Wright have since 1982 represented the Episcopal Church on the "North American Workgroup" of the conference, and in 1987 of 1985 the standing commission-ecumenical relations constituted the group as the official place for dialogue between the Episcopal Church and the Polish National Catholic Church. The group will handle on-going ecumenical relations and seek possible ways to bring about the termination of communication between the two churches, which was suspended in 1977 over the ordination of

## CONVENTIONS

In spite of an extended discussion on the 1986 budget, a lengthy list of candidates for diocesan offices to be voted upon, and a myriad of reports from agencies of the diocese, the 148th convention of the **Diocese of Chicago** completed its business well within the time allotted. Delegates who met at the Cathedral Church of St. James, Oct. 25, were kept busy by a diocesan banquet, a convention Eucharist and a speech by the Rt. Rev. James Montgomery, Bishop of Chicago.

The financial program for 1986 was cause for close examination and questioning. Introduced by the Rev. William D. McLean, chairman of the budget committee, the figures revealed an imbalance for the projected year. The deficit numbers showed an expected income for 1986 of \$2,774,000, an increase of \$25,000 over 1985, and projected expenditures of \$2,861,000, an increase of \$268,000 over 1985. The deficit budget had already been approved by the diocesan council, the bishop and trustees. Not until March, when the diocesan council has the completed figures on pledged apportionments from parishes and missions, will a final figure for 1986 be established.

A number of resolutions were approved with little dissent, including one directing all institutions of the diocese to review their investment portfolios "with a view to identifying and divesting all holdings in companies doing business in South Africa and Namibia . . .," another calling for the removal of all barriers, physical and attitudinal, which would prevent the disabled from access to church buildings, hiring procedures, ordination and all church functions; and another supporting the request that public aid grant levels be raised.

Others were a request for changes in the method of questioning candidates who are running for diocesan offices; the creation of a task force to implement the action taken by General Convention with regard to the ministerial, pastoral and educational support of the victims of AIDS; and a review of the diocesan constitution and canons with an eye to revisions bringing them in conformity with the national canons, and to clarify them with present actual practice.

Bishop Montgomery's charge to the diocese called attention to a number of concerns which face the diocese: the missions effort, the new system of allocating mission support funds, the revival of the diaconate training program, an examination of housing needs across the diocese, his pastoral concern for the victims of AIDS and the role of the church responding to peace concerns. "As we have received this unspeakable gift,"

conferred on us, then may there come our great awakening, to take to dying men and women the good news of their salvation."

At the afternoon convention Eucharist, the Rev. George W. Monroe, executive director of the Episcopal Charities, was installed by Bishop Montgomery as a Canon to the Ordinary. Guests who appeared at convention were the Rev. Brian Germond, a South African priest whom Bishop Montgomery has appointed as visiting missionary, and the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, who addressed the diocesan banquet guests.

(The Ven.) ERWIN M. SOUKUP

## BRIEFLY...

The Rt. Rev. Christopher Senyonjo, Bishop of West Buganda in the Church of Uganda, has urged the church in Africa to "realistically see how polygamy can be accommodated." Bishop Senyonjo spoke near Kampala at a Ugandan Anglican consultation on the indigenization of Christianity. He said that although a marriage relationship of one man and one woman is the ideal, polygamy is a valid type of marriage in an African context. In Uganda, he added, 1980 census figures show 252,000 more females than males in a population of 13 million, and this figure is likely to have soared rapidly in the last five years due to a number of factors, such as social unrest.

Almost 100 clergy of the Diocese of Central New York gathered October 3 at St. David's Church in DeWitt, N.Y., to discuss the **role of the church and its ministers in dealing with AIDS**. The diocesan bishop, the Rt. Rev. O'Kelley Whitaker, called the meeting in response to action taken by General Convention in September about the medical problem. The bishop will appoint a task force on AIDS shortly, which will draw on both clergy and lay people in the diocese. It will collect and share current information within the diocese, work with AIDS groups, develop liturgical resources, and help to educate the public.

A week-long series of events in Suva, Fiji, recently climaxed the celebration of **150 years of Christianity** in the Pacific nation of islands. According to the *World Christian Encyclopedia*, about half of the nearly 650,000 Fijians are Christians (largely Methodists), about two-fifths are Hindus, and most of the remainder are Muslims.

### Correction

In an article entitled "New Coadjutor for Massachusetts" in the November 3 issue incorrectly stated that the Rt. Rev. David El-Johnson, Bishop Coadjutor of Massachusetts, had been rector of Trinity Church in Columbia, Mo. Calvary Church is located in Columbia, Mo.



# The Hispanic Challenge

# Mission and Ministry

*This article is a shortened version of an address delivered at the New Orleans colloquium on Central America [p. 6].*

By HERBERT ARRUNATEGUI

The growing Hispanic population of the United States is a source of controversy and, at times, of apprehension among non-Hispanics. To some, that population represents a kind of demographic “fifth column” threatening to rend the nation’s social fabric. This situation is confused. Some North Americans are apparently unwilling to assimilate the Hispanics. Other minorities and displaced blue-collar workers are deprived of jobs because they will not accept work at low and substandard wages.

Others feel that Hispanics seek to act as a monolithic and powerful special-interest group on immigration issues and bilingual education. Some feel, in short, that Hispanics are undermining the North American scene and claiming more than their fair share of the American dream.

The reality of the Hispanic population — and of the issues, problems, and opportunities it presents — is not simple. One out of three Hispanics is foreign-born, compared to one out of 20 in the general population. The history of Hispanic settlement in this country began, it should be remembered, before the arrival of the pilgrims at Plymouth Rock. Hispanics first settled in the New World during the early 16th century; by the 17th century Hispanic culture was firmly established in much of what is now Texas, New Mexico, Arizona, Colorado, and California. The Spanish-speaking cities of Santa Fe, El Paso and

St. Augustine predate the Jamestown colony.

It is often overlooked that the “first wheels that turned on American soil were Spanish in origin” and that most agricultural products brought by the English to North America had already been introduced by the Spanish. The cattle industry was developed by Spaniards and Mexicans; it was from Mexican “vaqueros” that the American cowboy learned his trade. The wealth of the New World owed much to a Spaniard, Bartolome de Medina, whose discovery in 1557 of a process to separate silver from ore revolutionized the mining industry. The list of Hispanic contributions to American society, though rarely acknowledged, is long.

Today, the U.S. Hispanic population is young, growing, and highly urbanized. Though its attachment to the Spanish language and Hispanic culture is strong, it is far from monolithic. Many times, the sympathetic, with their eyes on the immigrants and the impoverished, fail to see their progress — the emergence of a powerful Hispanic middle class, a new generation of well-educated managers and leaders, or the totally assimilated who have drifted unheralded into the suburbs, the bureaucracies and the board rooms, content to serve their families and their futures, just by being themselves.

There are liberals, conservatives, patriots and separatists, the civic-minded, the apathetic, the ambitious and the beaten. Hispanics are the oldest, latest, and soon will be the largest group of immigrants in the nation. They are the immigrants of the future: by some estimates comprising 70 percent of all immi-

gration for the next 50 years.

In the immigration of Hispanics to the U.S., two cultural styles of Christianity come into contact, Anglo and Hispanic. The experience of Episcopalians of European background in the U.S. has been one of supremacy and elitism in some areas of the nation. They are the prototypical WASPS. Until recently, the primary missionary obligation was directed overseas. Now gradually, the main stream Episcopalians are learning to open the doors of parish churches to those of different ethnic backgrounds in their communities. For some parishioners this experience has been painful; for others a blessing. For those who have been faithful to this challenge, the final result will be a re-discovery of the mission of the church.

The question now arises: what is the experience of the Hispanics? There is much evidence that they are following the pattern of earlier immigrant groups. But differences must be noted: Hispanics come from neighboring areas close to their native lands and cultures. Travel back and forth is rapid and often easy; communication is convenient. Furthermore, a much more favorable attitude towards different cultures prevails in the U.S. Hispanics tend to retain their language and culture.

They face difficulties that earlier migrants did not face. Many are of a different background (Indian or black) and they range in color from completely black to completely caucasoid. Many are mestizo. Thus, they face the problem of racial discrimination in several degrees.

For many who lack formal instruction, their religious experience has a strong cultural character which makes it

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*The Rev. Herbert Arrunategui has been the national Hispanic officer at the Episcopal Church Center since 1978, and is a native of Panama.*

scene more difficult. Within the Episcopal Church they must often receive spiritual care on the service of lay priests of different cultural, ethnic, and language background, and often face misunderstandings and conflicts from within the Episcopal community.

The culture of the United States is in a state of rapid change. Instead of a mystically expanding society, the Church has begun to face the challenge of a much of the confidence of Americans has been shaken by the Vietnam War, political scandals, by the awareness that the nation can no longer exert power over the world that it once had. The youth rebellion of the 1960s, changing values of family life, the rise of television, and the passive acceptance of the attractions of a consumer culture, all these have created a climate of uncertainty, ambiguity and doubt.

The new environment can have a deterring impact on immigrants or refugees from economically underdeveloped countries. With modern media it reaches far and powerfully into the homes of newcomers. It is difficult for them to escape it.

On the other hand, it constitutes an opportunity for change which was not characteristic of America in previous generations. There is a possibility for new varieties of religious expressions, patterns of behavior.

How these promises can eventuate, important considerations must emerge for the Hispanics in the U.S. Are they prepared for the kind of change they are ready to face if they are going to retain the valuable traits of their Hispanic culture to the U.S.? This is a creative reflection on the new reality in which these values must be examined if they are going to have an impact on the people of the U.S. The principle of family loyalty and obligation, for example, is a value which could contribute strength to American family life, and can be accommodated to other values in American life, such as the equality of wife and husband.

The sense of the sacred and the principle of the spiritual are features of Hispanic culture which are attractive to Americans; and even on their own, Americans are coming to realize the value of "personalismo" in a highly organized world. The success of Hispanics in retaining their values to the culture of the U.S. will depend on their ability to make a creative adjustment which enables them to be reasonably "themself" but in a way that also makes sense to Americans.

And, and of equal importance to all our churches, is the extensive cultural change in Hispanic lands that has

been brought about by reflections of the Gospels, and by the critique of social structures and institutions in the light of the Gospels. The development of parish life, the formation of lay religious leaders, the influence of the basic Christian communities has resulted in a vitality of Christian life as impressive as any development in the church elsewhere in the world. In other words, in the spirit of Christians seeking a more appropriate cultural expression of their faith, they have created new social structures and institutions which are resulting in a rich development of Christian life and personal fulfillment.

It is true that many Hispanics have never been touched by the powerful Christian renewal in Latin America and remain as people who must be evangelized. Nevertheless, it is the spirit of chal-

enge that fosters change through reflection which many Hispanics will bring with them. Their objectives will be not to retain an intact culture of the region from which they come, but to study, to search and analyze, in the light of the Gospels, the social and cultural situation in which they now find themselves.

Their singular force in American society may be this ability to reflect and challenge American values and American life as they have already challenged their own.

It is in this background that the resources and creativity of the Episcopal Church will be stretched as we reach out to serve both the poor and the increasing number of educated business and professional Hispanics. This ministry is a ministry of redemption. Redemption is the work of Christ and his body, the church.

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# Waiting

By RALPH R. CARSKADDEN

There is a California wine ad on TV which ends with a dignified voice proclaiming with authority, "We will sell no wine before its time." Yet, in our fast-paced American society we generally have little patience with things that take time. We prefer things which can be made, solved, conquered or comprehended quickly.

Millions of us carry large credit card debts reflective of a "buy now, pay later" mentality. To defer ownership of something we want until the time when we can actually afford it, is almost unheard of. This seems true in personal relationships as well, where few engaged couples choose to "wait until they are married," and many don't worry about waiting until they are divorced before beginning the next relationship.

We are an action-oriented people who are not at ease with waiting. Indeed, the making of wine may be one of the last areas in our lives where waiting until its

time is still a recognized virtue.

But the virtue of waiting lies at the heart of the Advent season. The God we worship acted "in the fullness of time" and each year as we recall his supreme act of love in Jesus, we take time to prepare for the new life, new growth, new beginning which comes with the Christ. Men don't wait easily. Women are better at it — birthing has taught them well. But the whole church, men and women and children, is called upon in the Advent season to wait — to wait for God; to wait for the new life to come when it is ready; to wait without being in control; to wait without knowing for whom we wait; to wait without any guarantee that we will want or like or be liked by the one who comes.

The general society has already begun to celebrate Christmas. As with everything else, society will also be quick to abandon the Christ Child for the next fad or novelty once the season has been suitably conquered. The Christian, like the vintner, is called upon to be wise enough to know: "We will celebrate no Christmas until its time."

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*The Rev. Ralph R. Carskadden is rector of All Soul's Church, San Diego, Calif.*

# Ambrose – Administrative Saint

Nominated by a child,  
elected as a catechumen

By JOHN BRADNER

**S**t. Ambrose, one of the four Latin or Western church fathers (along with Jerome, Augustine and Gregory), is remembered on December 7, as this is the anniversary of his consecration as Bishop of Milan in 374. His former feast day, April 4, is the date of his death in 397.

His choice as bishop came about under two unusual circumstances. First, at the time of his election he was only a catechumen preparing for baptism; he had never been ordained to any ecclesiastical rank. Second, he was nominated by a child, who happened to have been among those citizens of Milan assembled to choose a new bishop to succeed Auxentius (an Arian), who had died.

According to tradition Ambrose, who was the Roman governor of Upper Italy, the area in which Milan lay, had spoken to the people advocating a calm and peaceful election. A child immediately responded by crying out “Ambrose bishop,” and the adults took up this cry resulting in his election. The child’s words possibly came to expression from the already popular nickname of “Bishop” given to Ambrose the governor. When Ambrose took office as governor, the prefect Probus had said to him, “go, conduct yourself not as a judge but as a bishop.”

Unlike the usual cleric the new bishop had to acquire his theological education after his consecration rather than before. Soon he started on the road to sainthood by giving away his aristocratic wealth and property to the poor and to the

church. Because he befriended the poor, he was popular with them, but the wealthy found his attacks on their evil conduct and oppressive usury very unpleasant. One example from his later writings will show his attitude (from *De Nabuthe*). “How great a judgment, O rich man, do you draw down upon yourself! The people go hungry, and you close your granaries; the people weep, and you turn your fingering about. Unhappy man, who have the power but not the will to save so many souls from death.”

His fame as a church father comes from a variety of activities. Perhaps first was his popularity as a preacher. This led to the famous conversion of Augustine and his baptism by Ambrose. The two became good friends and had important discussions.

Once Augustine inquired about Ambrose’s attitude and practice in the matter of fasting. At Milan, Christians did not fast on Saturday, but Roman Christians did do so. Ambrose explained that he followed the local custom in each place. Thus came the expression, “When at Rome do as the Romans do.”

An important reason for this bishop’s good reputation is found in his constant opposition both to paganism and to Christian Arianism, countered by his vigorous promotion of Catholic Christianity. At this period pagan religions were declining and Christianity was increasing in the Roman Empire, but the Christian church was divided between Trinitarians and Arians. The latter sect followed the Greek cleric Arius in his teaching that Christ was not co-eternal with the Father nor of the same substance or “being” with the Father. Ambrose refused to turn over any church building to the use of this brand of be-

lievers because of their heretical beliefs. Again Ambrose gained renown by holding the power of the church over the secular government. He refused to be nominated by the Roman emperors at that time. One famous example of this, which is perhaps a legend, concerned the emperor Theodosius I.

Ambrose is said to have refused Theodosius admittance to Mass in Milan until he had repented of ordering the massacre of several thousand rebellious Thessalonians who had joined in the lynching of their governor. The emperor suffered the humiliation and submission to the penance required by the bishop. The dictum of Ambrose was, “The emperor is in the church, not over it.”

Although not noted for the originality of his writings, Ambrose did acquire a lasting fame for his literary work *De Officiis Ministrorum*, which was written primarily for the clergy of Milan and served through the Middle Ages as a valued treatise on Christian ethics for everyone. This work is partly a Christianized version of Cicero’s ethical writings, typical of many writers of that time.

In art St. Ambrose can sometimes be recognized by one or two symbols. One of these is the figure of the child who cried out, “Ambrose bishop.” Another symbol shows a swarm of bees coming from the saint’s mouth. These insects, in this case are said to be a sign of the saint’s effective powers of speech, reputed to have alighted on his mouth when as a child he was asleep in his mother’s arms.

Not many saints are known for their administrative ability and their influence on the government. In Ambrose we have one such and many respect him primarily for that.

## ral American Colloquium

e recent colloquium on Central America held in New Orleans was a stimulating experience for participants [p. 6]. The speakers, organizers, discussion leaders, and others brought together an extraordinary fund of information and experience. At the time, much of what was presented was at variance with the situation as commonly perceived within the church.

The sanctuary movement has been seen to be probably liberals aiding refugees from right wing oppressive governments. Information given in New Orleans suggested future waves of conservative refugees and left wing oppression. It was conceded that the movement in Nicaragua is moderate at present, but it is repeatedly stated that at every level of government communists outnumber moderates, so that a purge can be effected at any future date. The Contadora process, applauded by church leaders, was classified as merely unimportant.

In response to questions, it was stated that Nicaraguan representation at the conference had been invited, but the invitation had not been accepted. The same was true of bishops favoring the Sandinista position. Some participants felt very uneasy on this issue. If Nicaragua is to be a major adversary, the alternatives still seem to remain either diplomacy together with economic, educational, and other contracts, or else war. In favor of the latter choice.

Evangelical theology was also discussed. No one questioned that Marxists in Latin America use the literature of this movement for their own advantage. "They will be fools not to," as one participant said. On the other hand, this did not mean that the theologians themselves were disloyal to Christianity, or were encouraging others to be so.

As pointed out that politicians of other outlooks use theological positions to their own advantage. The use of fundamentalism by conservative U.S. politicians was cited. The latter may welcome the support of Jerry Falwell, although it is unlikely that politicians themselves believe the world was created in seven days.

As to the ministry of our church to Hispanics in this country, the address of the Rev. Herbert Arrunategui was acclaimed as outstanding [p. 9]. For many, the subject of the conference was the gravity of the present situation to the south of us, and the unlikelihood of any rapid solution. As one speaker said, "You Americans are unwilling to accept the fact that there are some problems you cannot solve."

"But we could if we got all the facts," someone asked. The speaker responded, "You see what I mean."

## Year of St. Luke

Wherever anyone is unsure, we respectfully remind our readers that with the First Sunday of Advent we

enter Year C, the year of St. Luke, in the three-year cycle of Sunday readings. For the daily readings for Morning and Evening Prayer, we begin Year Two at this time.

## Beginning Advent

**W**e extend greetings to all our readers on the First Sunday of Advent as we begin a new Church Year. The secular new year will begin a month from now, amid much merry making, with sentimental recollections of the past and well meant but vague good wishes for the future.

The new year of the church is a more serious matter. It is based not just on *wishes*, but on *hope*. Our hope is "a sure and steadfast anchor of the soul, a hope that enters into the inner shrine . . . where Jesus has gone as a forerunner on our behalf" (Hebrews 6:19-20).

With such sure and steadfast hope let us begin the year ahead, determined to keep the faith, to honor Christ, and to bring forth abundant fruit in his service. This year can be a significant one for us, for our families and friends, for our parishes and for the Episcopal Church.

### Advent

Hope begins with expectations.  
Promises, seeds planted in moist earth —  
intimate knowing.

Time has its own womb and announces  
its intention in the wind, whispering  
magnificent hopes.

Expectation, a single cry heralds the  
silent night and a stable truth born in  
time and place.

Waiting is animation without action,  
patient until heaven delivers earth in  
place and time.

Born, as a star in night's dark  
absence filling empty space then and  
now. Oh come,

Come thou long expected one, hoped for  
promised, whispered, delivered,  
Come. And now.

**J. Pittman McGehee**

Continued from page 5

mate. One of the recent partners in this century has been the study of literature from the point of view of structuralism. By using the methodology and insights of this discipline, Patte hopes to reveal, in his most recent work on Paul, the apostle's "semantic universe."

The terminology is recondite. The actual substance of what Patte is doing is, however, very much to the point. Patte addresses himself to the practical problem of what is going on in the mind of Paul, apostle to the gentiles, as he makes the momentous transition from being an ardent persecutor of the infant church to the posture of a zealous believer in Jesus as the promised Messiah. What, in other words, is happening to Paul's faith?

The data upon which Patte bases his work are of two sorts: behavioral and the organizing principles. The latter form the basis for one's argumentative discourse. Patte would seek to uncover the unstated pattern of convictions which motivate Paul. These conviction-patterns are themselves the result of an initial experience of faith which breaks down and calls into question a previous system of convictions which was, in turn, the result of a prior faith experience. Once this conviction system is in place, the believer then seeks to reinterpret the traditions which were inherited from previous ages in such a way as to show that the tradition prefigures what the believer has experienced.

In this way, Patte is able to reassess what Paul meant by salvation by works/faith. While salvation by faith retains the sense of the experience upon which one's conviction system is based, salvation by works is the unfortunate result of the "absolutizing" of those ideas in terms of which the conviction system is formulated. This "short-circuiting" of the religious process could then only be overcome, presumably, by still another experience which would call into question the conviction system in its present form.

This is a fine piece of work which supplements the work of the form critics in a helpful and creative way and which should be of real assistance to the serious student of the New Testament.

(The Rev.) JOHN REUF  
Chaplain, Chatham Hall  
Chatham, Va.

### Jesuit Missionaries and Martyrs

**BLACKROBE.** By Brian Moor. Dutton. Pp. 256. \$15.95.

Brian Moore is an Irish-Canadian equivalent of the English novelist Barbara Pym: once you've read one of their books you want all of them. Some will have known Moore in his other incarnations of character — *The Lonely Passion*

of a *Delaware spinner* who claws at the tabernacle to get to God; *The Feast of Lupercal* in which a grandmother baptizes the children in the bathroom; *Catholics* concerning a religious community's trials after Vatican II; *Cold Heaven* where there are more nuns and mysticism. In these and 11 other books he's written, the reader is quickly caught up in swiftly unfolding narratives.

Brian Moore's latest, a tale of early Jesuits near the Great Lakes, was almost the exception to my interest in him because it seemed far removed from Moore's customarily biting observations of the contemporary church. Once through the first chapter, however, there was no turning back — for the missionaries nor the reader.

Blackrobe is the Indian's name for the Jesuits. The French priests look at martyrdom as the greatest reward — and, all too often, they get their wish! Indeed, the tribal cry, "Oh, let us caress them," refers to burning firebrands and, to my astonishment, there is cannibalism involving an enemy's child.

Perhaps the suspicions about the Frenchmen's vowed lives are not too different to the modern world's ideas about religious: the belief that the Jesuits weren't human because they did not desire marriage, were not truly seeking peace because they wouldn't smoke with the chiefs, hid their nakedness and usually dwelt apart.

The red men puzzle over the two crossed sticks atop every Jesuit "residence," the water sorcery that worked on initiates, and the "piece of a sacred corpse they keep in a little box and eat for strength, a corpse they brought from France."

Although a thinnish volume, *Blackrobe* presents a thorough understanding of rugged 17th century life in the wilderness of our own continent and of the compulsive zeal of those who love God. It is a suspenseful story but would not have appealed to me in any other context. The only trapping of authenticity that's missing is the celebration of a daily Mass. One misses that sustaining action. But, never mind, the book is a celebration worthy of the name of the pivotal question, "Do you love us?"

(The Rev.) JAMES B. SIMPSON  
St. Michael's Church  
New York City

### Books Received

**LIVING SECURELY IN AN UNSTABLE WORLD.** By Rick Yohn. Multnomah. Pp. 250. \$8.95 paper.

**THE HEART OF A DISTANT FOREST.** By Philip Lee Williams. Ballantine/Epiphany. Pp. 271. \$3.50 paper.

**AGAINST THE FAITH.** By Jim Herrick. Prometheus. Pp. 250. \$19.95.

**MAXIMUM MARRIAGE.** By Tim Timmons. Ballantine. Pp. xxvii and 146. \$2.50 paper.

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# PEOPLE and places

## Appointments

The Rev. Roger Butts is now chaplain of Church Home/Hospital in the Diocese of Maryland.

The Rev. Edward C. Chapman became rector of Emmanuel Church, Cumberland, Md. on October 1.

The Rev. Barbara C. Crafton has been appointed interim rector of Church of the Atonement, 215 Fairmount Ave., Laurel Springs, N.J. 08021.

The Rev. Canon Thomas A. Downs has become canon to the ordinary of the Diocese of Central Florida.

The Rev. William Ellinger is interim rector of the Church of the Holy Comforter, Rahway, N.J. Add: 411 Elizabeth St., Keyport, N.J. 07735.

The Rev. Everett Greene is the interim rector of Emmanuel Church, Newport, R.I.

The Rev. Martha Honaker is now rector of St. James, Penn Hills, Pa. Add: 11524 Frankstown Rd., Pittsburgh, Pa. 15235.

The Rev. John Howanstone is now rector of Christ Church, Port Republic, Md.

The Rev. Clarence A. Lambelet is interim rector of Grace Church, Plainfield, N.J. Add: 36 E. Main St., Flemington, N.J. 08822.

The Rev. John E. Merchant is now chaplain at St. James School, St. James, Md.

The Rt. Rev. Quintin E. Primo Jr., who retired in December, 1984 as Suffragan of Chicago, is now the interim Bishop of Delaware; add: 4655 Dartmoor Dr., Wilmington, Del. 19803.

The Rev. John T. Spicer, is now rector of St. Thomas-in-the-Fields, 4106 St. Thomas Dr., Gibsonsia, Pa. 15044.

The Rev. D. Paul Sullins is now vicar of Holy Cross, Baltimore, Md.

The Rev. Mark Wright is assistant at St. Mark's, Riverside, R.I.

The Rev. Richard zumbrunnen has been for some time rector of St. Luke's, Baltimore, Md.

## Ordinations

### Priests

East Carolina — Richard W. Warner, Jr., rector, St. Thomas, Box 263, Ahoskie, N.C. 27910.

Easton — Bradley Peyton, Christ Church, St. Michael's, Md.

Kentucky — Whit Stodghill, 4037 Warwick, Kansas City, Mo. 64111. Joseph Trigg, 820 Broadway, Paduch, Ky. 42001.

Long Island — Thomas H. Brouillard (for the Bishop of Indianapolis), associate, Church of St. John the Evangelist, Box 25, Park Dr. and Leavitt Ave., Flossmoor, Ill. 60422.

Maryland — Alice Downing Davis (for the Bishop of Virginia), priest-in-charge, St. Paul's, Point of the Rocks, Md. Add: Rte. 1, Box 100, Paeonian Springs, Md. 22129.

Michigan — Karen P. Evans, assistant, St. Michael's, Grosse Pointe Woods, Mich. Add: 5301 Hatchery Rd., Drayton Plains, Mich. 48020.

Missouri — Kenneth Yerkes, vicar, Trinity Church, Box 652, Kirksville, Mo. 63501.

Nebraska — Robert Frederick Park, M.D., non-stipendiary assistant, St. Luke's, 4 Apache Ln., Kearney, Neb. 68847.

New York — Joseph Mario Isidori, 31 Pine Ridge Rd., Larchmont, N.Y. 10538.

Northwestern Pennsylvania — M. Barbara Akin, Church of the Epiphany, Grove City and professor of church history, Grove City College; add: Grove City College, History Department, Grove City, Pa.

Pittsburgh — Anthony P. Longhi, 507 Russell Ave., Patton, Pa. 16668.

South Carolina — Greg C. Frazier, vicar, St. Matthew's, Rte. 1, Box 66, St. Matthews, S.C. 29135. Fr. Frazier was ordained in the Diocese of Moosonee, Quebec, Canada.

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Western Kansas — Robert Palmer Trask, III, vicar, Holy Apostles', Ellsworth and St. Elizabeth's, Russell, Kan. Add: Box 824, Russell, Kan. 67665.

### Colleges

As of Sept. 1, Dr. John M. Diggs became acting president of St. Paul's College in Lawrenceville, Va. He has been at St. Paul's since 1974, functioning in a variety of roles.

### Retirements

The Rev. Norman P. Forde, after several years as interim pastor for congregations in the Diocese of Maryland.

The Rev. George Greeno, as rector of St. Andrew's, Pasadena, Md.

The Rev. Earl D. Hoffman, as rector of the Church of the Redemption, Baltimore, Md.

The Rev. Andres G. Kadel, as vicar of Trinity Church, Kirksville, Mo. Add: 3-B Hibben Apts., Princeton, N.J. 08540.

The Rev. Thomas E. Vossler, after serving as rector of St. Alban's, Cleveland Heights, Ohio for 31 years. Add: 1160 Erkwood Heights, Hendersonville, N.C. 28739.

### Changes of Address

The Rev. Alexander A. Aiton has a new home address: Box 157, R.R. 3, Harrisonville Lake Rd., Woodstown, N.J. 08098.

The Rt. Rev. Philip Elder is now at Box 101, St. George's, Grenada, W.I.

The Rev. Nathaniel R. Elliott may now be addressed at 957 Chanticleer Dr., Cherry Hill, N.J. 08034.

The Rev. Laurence D. Fish is at RD. 4, Box 43, Cranbury-Hightstown Rd., Cranbury, N.J. 08512.

The Rev. Overton W. Gilkes is at 1025 Harrison Ave., Roselle, N.J. 07203.

La Misión Episcopal Hispana in Baltimore, the Rev. Ricardo D. Palomares, vicar, has moved to the Chapel of the Holy Evangelists, 1001 S. Potomac St., Baltimore Md. 21224.

The Rev. James B. Magness is now at USN/RN Exchange (PEP), Box 84, FPO, New York 09510-5000.

### Other Changes

The Rev. George Wilkinson, III, is now attending Fordham University.

The Rev. Canon Donald R. Woodward completed his work as interim rector of the Church of the Advent, Boston, as of Sept. 1; he continues to live at 83 Lime St., Newburyport, Mass. 01950.

### Transfers

The Rev. Will G. Atwood, III, has moved from Christ Church, Mt. Pleasant, S.D. to the Diocese of Central Florida.

The Rev. W. Clarke Prescott has transferred from the Diocese of South Carolina to the Diocese of San Diego where he is a chaplain in the U.S. Navy.

### Degrees Conferred

At its Founder's Day convocation on Oct. 6, the University of the South conferred the following honorary degrees: George Bush, 43rd Vice President of the United States and board member of the Episcopal Church Foundation, Doctor of Civil Law; Lewis Pearson Simpson, professor of English at Louisiana State University, Doctor of Letters; and Sir Richard William Southern, sometime president of St. John's College, Oxford, England and former president of the Royal Historical Society, Doctor of Letters.

At the fall academic convocation of the Virginia Theological Seminary on October 29 the following

the Rt. Rev. William Franklin Carr, Suffragan Bishop of West Virginia; the Rev. Edward Dudley Colhoun, Jr., rector of St. Paul's, Winston-Salem, N.C.; and the Rt. Rev. Frank Harris Vest, Jr., Suffragan Bishop of North Carolina.

At its 91st commencement on May 24, the Church Divinity School of the Pacific (C.D.S.P.) conferred the following honorary degrees: the Rev. Canon Clarence Thomas Abbott, founder and executive director of William Temple House in Portland, Ore., Doctor of Divinity; the Rev. Canon Alan Chor-Choi Chan, canon of St. John's Cathedral in the Diocese of Hong Kong and Macao and former member of the central committee of the World Council of Churches, Doctor of Divinity; the Rev. Shunji Forrest Nishi, professor of philosophical theology and former Vice Dean and Acting Dean at C.D.S.P., Doctor of Sacred Theology; and the Rev. Massey Hamilton Shepherd, Jr., well known teacher and liturgical scholar who was one of the architects of the present Book of Common Prayer, Doctor of Divinity.

### Correction

The Rev. Robert Waggener is rector of St. Andrew's, Ashland, Wis., not the Rev. Richard Waggener as we were notified.

### Deaths

The Rev. Colin Campbell, Jr., rector of St. Mark's, Palo Alto, Calif. from 1972 until his retirement in 1984, died after a long struggle with cancer at his home on Sept. 10. He was 74 years of age.

Fr. Campbell began his ministry in Michigan, where he was vicar of St. Andrew's, Gaylord and St. Francis, Grayling from 1957 to 1963. From 1963 to 1972 he was rector of St. Clare, Ann Arbor. In 1972 he became rector of St. Mark's, Palo Alto; he resigned as rector in 1984 when news of his illness became evident. He was educated at Wayne State University and Virginia Theological Seminary.

The Rev. James Moulton Thomas, retired priest of the Diocese of Maryland and author of several books, died on September 17 at the age of 82 in Bloomfield, Conn.

Fr. Thomas was graduated from Princeton University and Virginia Theological Seminary, after which he served as rector of St. Thomas, Hancock, Md., from 1929 to 1934. From 1934 to 1944 he was rector of Trinity, Williamsport, Pa. and later rector of St. Matthew's, Wheeling, W. Va. from 1944 to 1951. A trustee of Virginia Seminary from 1946 to 1951. Fr. Thomas became rector of Christ Church, Baltimore in 1951, where he served until 1956; following his tenure at Christ Church he was chaplain of Trinity College from 1956 to 1964. Fr. Thomas was named a field representative-at-large and a trustee of the Anglican Fellowship of Prayer in 1967. He retired in 1968.

The Rev. Harry L. Woolverton, retired priest of the Diocese of Colorado, died at the age of 73 on September 11 in Salina, Kan.

A native of Olathe, Kan. and a graduate of the University of Oklahoma, Fr. Woolverton served as curate of St. Paul's, Des Moines, Iowa, after his graduation from Seabury-Western Theological Seminary. He later served parishes in Indiana and New York before becoming a chaplain in the U.S. Army in 1941. Released from active duty in 1946, he was named rector of St. James, New London, Conn. in 1947. In 1957 Fr. Woolverton became rector of St. Mark's, Denver where he stayed until 1965; after 1965 he was the associate at Ascension in Pueblo, Colo. for 10 years and vicar of Trinity, Trinidad, Colo. from 1975 until his retirement in 1979. He is survived by his wife, Eleanor, two daughters, and one grandchild.

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an Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.  
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Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite  
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

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at Circle, Downtown  
Rev. Roger Scott Gray, dean & r  
9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed  
I 8). HD 12:05

## CHVILLE, MD.

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

## ON, MASS.

**OF THE ADVENT** 30 Brimmer St.  
Andrew C. Mead, r  
es, 8, 9 (Sung), 11 (Sol). Daily as anno

**TS** 209 Ashmont St., Ashmont, Dorchester  
nt Station on the Red Line (436-6370; 825-8456)  
J.F. Titus Oates, r; the Rev. Jay James, c  
ow Mass, 10 Solemn Mass. Daily Mass 7

Light face type denotes AM, black face PM; add,  
; anno, announced; A-C, Ante-Communion; appt,  
nent; B, Benediction; C, Confessions; Cho, Cho-  
S, Church School; c, curate; d, deacon, d.r.e.,  
of religious education; EP, Evening Prayer; Eu,  
st; Ev, Evensong; EYC, Episcopal Young Church-  
, except 1S, 1st Sunday; hol, holiday, HC, Holy  
nion; HD, Holy Days; HH, Holy Hour; HS, Healing  
HU, Holy Unction; Instr, Instructions; Int, Interces-  
OH, Laying On of Hands; Lit, Litany; Mat, Matins;  
ning Prayer; MW, Morning Worship; P, Penance; r,  
em, rector emeritus; Ser, Sermon; SM, Service of  
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;  
ung People's Fellowship.