

THE LIVING CHURCH





THE LIVING CHURCH

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What Is New?

What is new? Nothing is newer than a new-born baby. It is not only a ent arrival but it is also new in a rader and deeper sense. No baby ex-ly like it has ever been born before. haps in the eyes of its mother, a baby beautiful has never been born before. will be a new member of a family, a v individual in a home, a new force in lives of others. It will grow up to be a 7 or girl, a man or woman, a little ferent from any other individual on th. Thus it is, quite literally, a new lition to the human race; the intro- tion of some element that was not re before. In each newborn child, we creation actually in process as the nan race gradually unfolds. ll of this is true, but on an even ater scale, in the case of the infant us. He indeed would be very much ferent from other individuals — not ause his humanity was of a different cies or design, but because he was to ill in actuality what a human being is ant to be. He was a most distinctive lition to the human family. Indeed he kes it possible for us to think of the nan race as a family in a way we did before.

The world needs babies. A community of people without any young children in it would be handicapped and emotion-ally crippled. The sight, sound, smell, and presence of babies arouses very basic human feelings which would other- wise be dormant. Babies enrich not only their parents, but all who have contact with them.

Again, all of this is most especially true of the one Baby who came to belong to all of us, whose birthday we are celebrating. As we contemplate the Child of Bethlehem during the Christmas season each year, may we open our hearts to be renewed and enriched, so that we may become both more fully Christian and more fully human.

In this sense, creation continues to go on and be unfolded in us. We become more completely what we were made to be in the first place. No matter how old we are, no matter how many past Christ- mases we have lived through, the stable door in Bethlehem remains for us a gate to new life in the power of him who is and who remains the central figure in human history, Jesus Christ.

H. BOONE PORTER, Editor

Birth Call

Peace in a baby's cry?
Surely not peace, but pain,
the shrill anticipation
of a lifetime's blame and burden.
Why, then, do our hearts leap with sudden
quickenings of life?
Who is this child surprising
all our strife with raucous greeting?
And is that cry a claim?

J. Barrie Shepherd

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M. Fred Himmerich

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LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a Letter to the Editor; also, please include an address and phone number.

Public Observances

Last Advent/Christmas/New Year's, we were assailed by news items about the demands of the ACLU and others, whom I would characterize as misguided liberals, that public lands/monies be used for the erection, display, maintenance, and storage of Christmas creches. It seems to me that a creche may be regarded, if one so chooses, as only a cultural symbol, a recognition that Christmas is Jesus' birthday. The faithful see in the Babe in the manger the Son of God, King of kings, and Lord of lords; but the creche, per se, does not necessarily say that. It only depicts an historic fact. Inside or outside a church, it makes a dogmatic statement, but not necessarily elsewhere.

If the courts decide that we cannot have creches at public expense or on public property, then I think the churches (at the national/denominational level) should demand that other cultural symbols of Christmas such as the tree (including the "national" one at the White House), Santa Claus, Rudolph, lights, parades, etc., should also be banned from public expense/property on the grounds that they can also be regarded as "religious" symbols, symbols of American civil religion, secular humanism, commercialism, materialism, paganism, etc. And the post office should be forbidden to issue any kind of Christmas stamp.

If this is done, then music of a symbolic nature (whether Christian or civil) should also be banned from public schools and other public or officially-controlled media. *White Christmas*, *Deck the Halls*, *Jingle Bells*, and *The Twelve Days of Christmas* are the only acceptable ones I can think of offhand, and I'm not even sure about all of them.

Furthermore, if we can't publicly recognize Christmas as Jesus' birthday, I think it should be stricken from the list of legal holidays. Let the churches and families observe it in their own way if they want to. If churchpeople went to a Midnight Mass (which might be at nine or ten p.m.) or some other Christmas Eve service, they might be sleepy at work on Christmas Day; but it shouldn't reduce attendance much, either at

church or at work. Gifts could be exchanged on Christmas Eve, early Christmas Day, or that night.

And if that happens, since Jesus had a far greater and wider impact on history than Martin Luther King, Abraham Lincoln, or George Washington, their birthdays should also be stricken from the calendar. The unions, many other working people, and school children wouldn't like that, but Congress could allow them, as a kind of sop, e.g., April Fools' Day, Halloween (all day), and/or one or more of the equinoxes or solstices. After all, the date of Christmas was originally one of the latter, anyway.

I could not be more serious about the churches making these counter-demands if necessary. Perhaps if we do, their absurdity will effectively disclose the absurdity of the original demands of the ACLU et al and lead eventually to what I would regard as a more sane attitude which would probably be enthusiastically accepted by the vast majority of our citizens. In a supposedly democratic society such as ours, why should atheistic, agnostic, or non-Christian minorities be allowed to dictate the customs of the majority?

(The Rev.) GEORGE W. DEGRAFF
Cedar, Mich.

Ambrose as Hymnographer

Thank you for Fr. Bradner's article on St. Ambrose [TLC, Dec. 1].

In acknowledging his "lasting fame for his literary work," may we recognize his important contribution to all church people, his hymns. Now that we can, and have, sung the *Veni Redemptor Gentium* as an Advent hymn (thanks to your published New Hymn of the Month series), we can enjoy further his already familiar office hymns (like *Splendor Paternae* and *Aeterne Christi munera* and others written or influenced by him).

The circumstances for initiating this art form in the West may have been socio-political (during Arian persecutions), but the development of hymn-singing has touched us all and helped us in our worship.

GARY ZWICKY
Choir director and organist
St. John's Church

Decatur, Ill.

Bishop of London's View

The Rev. Peter Powell [TLC, Dec. 1] regards as "tendentious" my question when interviewing the Bishop of London [TLC, Nov. 3] as to whether he thought the ordination of women to the priesthood, "if and when it comes, will have the same polarizing effect [in the Church of England] it has had in the American Church."

He feels this "led the bishop" in his reply, and that it should have, instead, been a simple questioning of his opinion

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at the effect of priesting women. Since Bishop Leonard's strong stance against the priesting of women is well known on both sides of the Atlantic, the position is hardly tendentious. He has recently issued a widely publicized statement predicting not only polarization but actual schism, if the Church of England ordains women to the priesthood of the episcopate. There is also strong support for the issue, so it might already be considered divisive.

Bishop Leonard's opinion represents the position of a majority of the Anglo-American faction for which he is the lead-spokesman. As third in rank in the English hierarchy (after Canterbury and York) his views, whatever they may be, naturally carry considerable weight.

DOROTHY MILLS PARKER
Washington, D.C.

• • •

I am writing with regard to the Rev. Fr. R. Powell's letter concerning Dorothy Mills Parker's interview with Bishop of London.

I, too, would be interested in what Bishop Leonard's response might have been to Fr. Powell's question concerning revelation which he believes the Episcopal Church has received through the priesting of women, that the image

of God includes male and female. I would also be interested in knowing more specifically to what revelation Fr. Powell makes reference. Perhaps it is an understanding that the nature of God includes attributes or qualities which in our culture (though not in all cultures) have traditionally been ascribed to women, nurturance being a frequent example. If so, I suspect that I am not the only Episcopalian who was aware of this and related concepts for some time before we had women priests to reveal them to us.

Concerning the idea that the Church of England may find new vitality if it completes "its" ministry by ordaining women to the priesthood, my understanding of the church's teaching is that the ministry is not the Church of England's (or the Episcopal Church's) but the gift of Jesus Christ to the whole catholic church. How arrogant and faithless of us to declare that in giving to his church an awesome and overwhelming mission, our Lord gave us an "incomplete" ministry with which to accomplish our task.

TERRY A. DEITERS
Milwaukee, Wis.

Trials without Evidence

In reference to "Protesting in Israel" [TLC, Nov. 24], I rather resent the hasty

trial of Israel by the good sister who witnessed the interrogation of the "young Arab man." Whether the Israel policeman or the Arab were innocent or guilty I do not know, nor does she. Things are not always what they appear.

As to the road blocks that are set up the implication is that they are solely to harass and/or humiliate. That is another trial without evidence on her part. Does she think that there are no acts of terrorism to be countered? In my three visits to all parts of Israel and the West Bank never once saw such a road block.

Your own editorial comment about Nathan Hale was reaching a bit too far. One could counter (equally far out) that the country for which Hale offered his life was only recently appropriated from the Indians — who, like Hale may have regretted they had only one life to give for their country.

I don't deny the good sister or your opinions, but I think that the comment are entirely anti-Israeli and are far from Christian in their judgment.

(The Rev.) HERBERT CALLI
Trinity Church

Bay City, Mich.

Why would reference to Indians be factored out?

• • •

Since 1973, I have visited Israel 21 times, including long stays. Not once have I seen incidents of maltreatment such as the nun describes in the article. "Protesting in Jerusalem." Sadly, many countries in the world are subject to bomb threats and terrorist attacks.

The nun's interference with security procedures, her knowing challenge to Moslem traditions in a holy place, her contrived posing with a soldier on guard duty and her personal analysis of people's inner thoughts while under stress lead me to think she is not behaving as a responsible representative of our Lord Jesus Christ in the Holy Land. She prefers to vent her anti-Israel bias and, perhaps, to interfere with the safety of its people of many faiths.

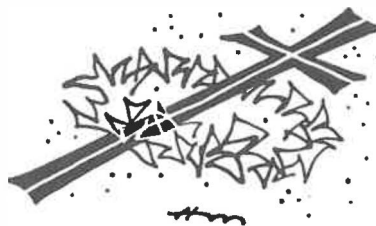
NANCY GABRIELA CARROLL
Winnetka, Ill.

• • •

Early this year, I spent almost two weeks in Israel with a group of Christian pilgrims, many of whom were Episcopalians from the Milwaukee diocese. I observed no incidents of the kind described by the anonymous nun. That is not to say she did not witness the events she described. Instances of police harassment take place in any society, but your friend would have us believe that they routinely take place in Israel as a matter of public policy. I suggest that Israel's record in this respect is no worse than

MENT ...

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Given the experience of the Jewish people during recorded history and, as recently as a half-century ago, it is little wonder that Jews everywhere tenaciously cling to the state of Israel as insurance for their lives and freedom. God grant peace in the Middle East! In the meantime, conscience and common sense compel me to join with the Jewish people in proclaiming, "Never Again!!"

(Deacon) DAVID APKER

Ironona, Wis.

Veterinary in Navajoland

The November 24 issue had an article about Navajoland that reported "Dr. Robert Brabrook hopes soon to start a veterinary project" in Navajoland.

I am glad to report that Bob and Ann Brabrook's veterinary project is not a future hope, but a present reality. The Brabrooks are from the Diocese of Spokane and their exciting ministry with the Navajos has been unfolding for the past year. Bob is presently one of four vets on the entire reservation — an area larger than some of our states! Their work is deserving of the church's wider recognition and support.

Our church has sent the Brabrooks an autoclave for sterilizing surgical instruments, numerous boxes of clothes for the Navajos and financial support. One of their most exciting programs to date is called the "Herd Sire Improvement Program" or "Sheep Program."

(The Rev.) HUGH DUNCAN
St. Martin's Church

Moses Lake, Wash.

We hope to have more information on this for our readers in the future. Ed.

Faith or No Faith

Regarding the letter of the Rev. John L. Chisholm "Little Faith?" [TLC, Nov. 24], it seems that those whom Jesus Christ healed had not acquired an immunity deficiency. They had acquired a definitely stated physical condition such as leprosy, blindness, deafness, palsy, etc. And it was in that Roman centurion whose servant had palsy that Jesus said he found greater faith than any he had found in God's chosen people, Israel. That was a strange thing for a Jewish rabbi to tell other Jews, yes? The Roman centurion had more faith than the Jewish Sanhedrin?

Then there was the Canaanite woman who insisted that even dirty crumbs would be fine. Her daughter was healed of the devil that her mother said was in her. How many of today's sons and daughters have the devil of fear in them? How often Jesus said "Fear not." We should obey him.

SHIRLEY M. B. ABRAHAMS
Trumansburg, N.Y.

I found your article, "A 300-Year Legacy," in the November 17 issue to be of special interest as your reference to Manakin Church in Powhatan County revived some personal memories.

In 1954, when I was rector of Westover Church in Charles City, Va., a group of laypersons from Manakin visited our vestry and requested permission to model their new church building after Westover Church. We were told that Col. William Byrd, owner of the famous Westover mansion and plantation nearby, had been instrumental in arranging for the settlement of the French Huguenots south of the James River. For that reason they wished to model their new church building along the lines of Byrd's church.

Permission was of course granted and what useful information we had was placed at the disposal of the Manakin people.

The cornerstone, I believe, was laid in 1955 and the result was the beautiful church to which you referred so eloquently in your article.

As a priest now in retirement, it affords me considerable satisfaction to know that years ago I had a small part in this highly successful and significant undertaking.

(The Rev.) OSCAR B. EDDLETON
Richmond, Va.

• • •

I have just read your article "A 300-Year Legacy." It is an intriguing treatment of a subject in which I have some passing interest as an amateur church historian.

I was, however, somewhat surprised that there was no reference to two major events in the tragic story of the Huguenots. One was the St. Bartholomew's Day massacre of 1572 and what brought it about as well as what resulted. The other was the Spanish massacre of the Huguenot settlers at St. Augustine, Fla. in the mid-16th century.

I understand that the Spaniards erected a marker on the beach following the massacre in which they proclaimed: "We killed them not as Frenchmen but as Lutherans." I know the Huguenots were really not Lutherans, and possibly that translation is in error and it should read "Protestants." But I would appreciate any information you can shed on this event (and the other), possibly in a followup article?

As a non-Episcopal reader of THE LIVING CHURCH I find these articles concerning church history possibly the most fascinating of your features.

(The Rev.) EDWARD A. JOHNSON
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New Hampshire Elects Coadjutor

The Rev. Douglas E. Theuner, present or of St. John's Church in Stamford, N.H., was elected Bishop Coadjutor of Diocese of New Hampshire at a session of its 183rd convention on November 23, in Grace Church, Manchester, N.H.

The 47-year-old native of New York was elected on the fifth ballot with 104 votes in the clerical order (36 needed) and 104 in the lay order (76 needed).

Theuner had a strong lead in the order from the beginning, and steadied support as balloting continued. Other nominees were the Rev. J.C. Michael Allen, Dean of St. Louis Church Cathedral, St. Louis, Mo.; Rev. Edward S. Gleason, headmaster of Noble and Greenough School, Cambridge, Mass.; the Rev. Donald P. Theuner, rector of St. James' Church, New Hampshire; the Rev. Canon John W. Theuner, rector of Truro Church, Fairfax, Virginia; the Rev. William B. Lawson, rector of St. Stephen's Church, Lynn, Mass.; and the Rev. Donald A. Nickerson, rector of St. Paul's Church, Brunswick, Maine.

Theuner is an alumnus of the College of Wooster in Wooster, Ohio, of Bexley Hall and of the University of Connecticut, where he received a master's degree. Fr. Theuner is not unfamiliar with New Hampshire. He had served as a summer priest at St. Andrew's Chapel in Burkehaven in the diocese. He has been married for 26 years to Lois Szuhany and they have two children.

The special convention was framed in the Eucharist, with the Rt. Rev. Philip Smith, Bishop of New Hampshire, and the Rt. Rev. Charles Francis Hall, Bishop of the diocese, celebrating the Eucharist.

The consecration of the new bishop will take place early in 1986 and Bishop Theuner will take a sabbatical leave until his formal retirement in 1987.

HELEN FERGUSON

Lambeth Conference

The Most Rev. Robert Runcie, Archbishop of Canterbury, recently announced that the 12th Lambeth Conference will be held at the University of Canterbury in Canterbury from July 16 until August 7, 1988.

Four major themes will be addressed during the conference. Chairmen and

vice chairmen have been appointed. These include the following:

- **Mission and Ministry**—Chairman: The Rt. Rev. Festo Kivengere, Bishop of Kigezi, Church of Uganda. Vice Chairman: The Rt. Rev. David Sheppard, Bishop of Liverpool, Church of England.
- **Dogmatic and Pastoral Concerns**—Chairman: The Most Rev. Keith Rayner, Archbishop of Adelaide, Church of Australia. Vice Chairman: The Rt. Rev. James Yashiro, Bishop of Kito Kanto, Nippon Sei Ko Kai.
- **Ecumenical Relations**—Chairman: The Most Rev. Michael Peers, Archbishop of Qu'Appelle, Church of Canada. Vice Chairman: the Rt. Rev. Edward Buckle, Assistant Bishop of Auckland, Church of New Zealand.
- **Christianity and the Social Order**—Chairman: The Most Rev. John Habgood, Archbishop of York, Church of England. Vice Chairman: The Rt. Rev. Desmond Tutu, Bishop of Johannesburg, Church of the Province of Southern Africa.

Wives of the bishops will be invited as well and will be able to attend a residential conference of their own.

Vietnamese Church

More than 200 Vietnamese pastors and church leaders from the United States, Canada and four European countries met November 23-24 in Orange County, Calif., to review the decade of Vietnamese immigration since the fall of Saigon and to share ideas on how to expand the Vietnamese Christian community.

During the past 10 years, more than half a million Vietnamese refugees have arrived in the U.S. to start new lives.

There are about 10,000 Protestant Vietnamese in the U.S., half of whom are recent converts. About 100,000 Vietnamese immigrants are Roman Catholic.

According to the conference organizer, the Rev. Nguyen Xuan Duc who is the first Vietnamese to be ordained as an Episcopal priest, one of the biggest problems facing the Vietnamese community is finding a place in American society. Most Vietnamese churches are small and share facilities with American congregations. Of the 101 congregations and mission groups of Vietnamese and Chinese Vietnamese refugees in the U.S., 26 are in California and 21 in Texas.

Fr. Duc admits that it was easier for

denominations such as the Southern Baptist Convention to "transplant" their churches because they already had a constituency when they started their work in the U.S.

Two years ago the Vietnamese Lutheran Church of Garden Grove, Calif. began with seven members and today the congregation numbers more than 130.

"I am the first Anglican priest. We have the first Vietnamese Presbyterian Church here, the first Methodist, the first Conservative Baptist. It will take some time to have a second — a third and a fourth, but it will come." Fr. Duc said.

Today, in Vietnam, said Fr. Duc, there is no missionary activity and most pastors are in jail for "conspiracy against the government."

He said the Vietnamese government is trying to "crack down on organized religion" in an attempt to set up a state sponsored church, such as there is in the People's Republic of China.

Anglicans Hear U.S. Bishop

The Rt. Rev. Robert E. Terwilliger, Suffragan Bishop of Dallas, told sympathetic members of the Church of England's general synod recently that the demand for women priests in the U.S. "could die out."

According to an Associated Press report, a heavily attended meeting of laity and clergy applauded the bishop when he predicted fewer requests for women priests in the U.S., and added that "there is such a thing as a dead letter, even in Christendom."

Bishop Terwilliger further said that he would not quit, in spite of his church's division over the 600 women priests already ordained.

"I'm not threatening to leave, I'm threatening to stay," he said, as he has mentioned previously.

He urged fellow Anglicans not to be upset by demonstrations in their country for women in the priesthood.

"The more they demonstrate, the more they rile people up. Let them do it," he added.

The newly formed Association for the Apostolic Ministry, which is against ordaining women in the Church of England, arranged for Bishop Terwilliger to speak. Over one-third of the 560 members of the general synod attended.

Bishop Terwilliger said that the "rush of women to be ordained" had "demoral-

her controversial issues. He also aimed that U.S. Episcopal Church membership has lost approximately one-fifth to a fourth of our membership" since it began ordaining women years ago.

In an interview with the Associated Press after the meeting, the secretary of the Movement of the Ordination of Women in England, Margaret Webster, said "We believe that the Church of England will absorb its differences and will discover a means to ordain women in a reasonable way. We are not organizing polarizing meetings."

BRIEFLY...

A vicar-in-charge of a newly established Anglican parish near Nairobi, Kenya, has denounced circumcision of young girls and asked Christians to mount a campaign against the practice. The Rev. Jotham Nyagah called female circumcision an evil custom and said it causes great pain among young women under the cover of maintaining tradition. All nomadic and Muslim tribes in Kenya carry out the rite, which causes hundreds of girls to die every year. The vicar declared that God does not appreciate customs that subject his children to unnecessary suffering and torture and said parents must lay a strong Christian foundation for their children and avoid exposing them to evil.

Nearly a year after the peak of the famine crisis in Ethiopia, church and relief workers in Addis Ababa are concerned that the West is losing interest at the time when help is most needed to prevent a recurrence. United Nations undersecretary Kurt Janson, ending up his tour of coordinating governmental drought relief aid for Ethiopia in late October, told the press in Addis Ababa that donor countries and international organizations must not quit. Agricultural implements and medicine are needed beyond food, he said. Abibaw Tigzaw, general secretary of the Ethiopian Orthodox Church, said the church cannot abandon the country, as the root problems need to be corrected.

Organizations that practice witchcraft or satanism will not be tax-exempt if Congress approves a measure passed by the U.S. Senate. The action was proposed by Sen. Jesse Helm (R-N.C.) as an amendment to the Treasury, Postal Service and General Appropriations Act of 1986.



Through a video hookup to Chicago, Terry Waite, left, was able to assure the family of the Rev. Lawrence J. LeBar that he would continue his efforts to free the Catholic priest and three others held hostage in Beirut. With Mr. Waite is Paul Hogan of the NBC-TV Chicago affiliate that arranged the live link.

CONVENTIONS

The 111th convention of the Diocese of Western Michigan was held October 25-26 at the Cathedral Church of Christ the King in Kalamazoo, headed by the Rt. Rev. Howard S. Meeks, the new diocesan. Bishop Meeks, who was consecrated a year ago in October to succeed the Rt. Rev. Charles E. Bennison, chartered a new course and created a new administrative structure.

He began the convention with a service of healing and reconciliation seeking to heal any wounds and divisions from the past. He then laid out a strong challenge to the 60 congregations of the diocese.

Each congregation was urged to set up a worship committee which would study the rich heritage of worship in the Anglican Communion and assist the priest in planning worship to suit the diverse backgrounds of their congregations.

Secondly, he challenged the congregations to become "biblically literate so we can then educate in regard to the pressing moral issues of our time: abortion, human sexuality, nuclear war, and world peace."

The bishop also urged the development of catechetical programs and emphasized evangelism.

In responding to the bishop's address, the clergy and delegates approved substantive canonical changes which dissolved the existing diocesan structure and established four new commissions under the supervision of a strengthened executive council.

There will now be commissions on ordained ministry, lay ministry, growth and development, and on management, which will in turn create any subcommit-

tees needed to support their mandate. A budget of \$611,125 for 1986 was implemented.

(The Rev.) JOSEPH NEIM.

The Most Rev. John M. Allin, Presiding Bishop, was the guest speaker at the 96th convention of the Diocese of West Missouri held in St. Joseph, Mo., November 15-17.

In his opening address, Bishop Allin noted the West Missouri diocesan theme for 1985, "God's Presence Changes the Status Quo," and applied it to his general theme by saying, "God's presence can change our growth." His presentations were well received and he renewed many acquaintances.

Actions of the convention included:

- welcoming a new congregation at St. Mark's Church of Kimberling City, Mo.;
- adopting a new format to hold future diocesan conventions in two parts: one session in the spring and the other in the fall;
- discussing the opening of conversations aimed at closer work with the Diocese of Kansas;
- proposing an invitation to have the 1991 General Convention in Kansas City.

The Rt. Rev. Arthur Vogel, Bishop West Missouri, noted and elaborated a recent diocesan council "mission statement" which states, "The church is the people of God sent to carry out Christ's mission of reconciliation, the restoration of all people to unite with God and each other."

The diocesan budget for 1986 was discussed, but was not enacted and was referred back to diocesan council so it may be studied and revised in the future.

(The Rev.) DONALD E. BECK

Rediscovering the Sacred

"How are we to grasp the fatherhood of God if we do not learn true fatherhood as fathers to our children, as children to our fathers?"

By FRANCES DAVIS LOWE



There was a good article, somewhere, about the loss of the sense of the sacred in our lives. As I pondered it, I thought of another concern of mine, the loss of the quality of family life, and how the church can or should deal with it. It occurred to me that the two concerns are related and the same.

The image has, alas, been bent almost beyond recognition. Qualities of family life which we have used to describe God — constant, nurturing, eternal, self-sacrificing — are no longer descriptive of that life. What does the bruised person from an alcoholic home, psyche battered beyond recognition by those appointed as protectors, think when the word "Abba" is used?

Probably the perfect family life to which many refer with nostalgia in calling for a return to "old-fashioned Christian values" existed mostly, if not entirely, in people's minds. We are learning to our dismay, that fathers have always raped daughters, parents have always beat children. But times are also changing, and no one would deny that our family is at the very ropes in the continuing, self-abuse of our destructive society.

Even in the best of times, the perfect family, like the kingdom of heaven, seems beyond our grasp. But that does not mean, in either case, that it does not exist. Even a battered child may hold an image of what a "good" daddy is like and so can accept the love of God. The lonely child searches every face for the mother who abandoned her. The value of the family is still recognized. The person who has no family seeks one in others. The person who sacrifices family for religious or other reasons knows what is being given up. In our hearts, there is a true image of the kingdom, against which we measure our efforts and relationships.

RNS

love and pray for those close to us. But how would he have spoken to a people to whom it was not true, for whom the words associated with family no longer evoked the best and finest images?

How are we to grasp the fatherhood of God if we do not learn true fatherhood as fathers to our children, as children to our fathers? How accept the nurturing, self-giving, forgiving nature of Christ if

There was a good article, somewhere, about the loss of the sense of the sacred in our lives. As I pondered it, I thought of another concern of mine, the loss of the quality of family life, and how the church can or should deal with it. It occurred to me that the two concerns are related and the same.

The sacred in our lives, the sacredness of life, the sanctity of life: the concept is learned and nurtured in the family, where whole (holy) human beings may grow. In the family, true worship — recognition of the holy — takes place. The humblest of daily experiences, the breaking of the bread, is the central act of our worship. It is (contrary to popular belief) the most intimate of acts. How profoundly Christ spoke, when he identified his betrayer, the one who dips his hand into the bowl with me." To betray the person with whom one has shared such intimacy is especially obscene.

The Jews recognize the centrality of family to faith, and we Christians could learn much from them. Though the synagogue is the focus of community life, in many senses the dinner table is where family worship takes place. The mother lights the candles, the father says the blessing, the children, true citizens of the kingdom, gather round and are nourished in mind, body and spirit. There is a place for everyone at that table; everyone has a share in the liturgy. There is a seat for the prophet and an extra seat for a stranger who might chance by, for the whole (holy) family has the power to enlarge its circle.

Jesus assumed we would understand the images relating to family which he used so frequently; when he bid us pray for our enemies, he assumed we would

Frances Davis Lowe lives in Lubbock, Texas.

and it is right to minister to them; and it would be wrong to deny them room or ministry or the fellowship of the church. There is room for all at God's table. All of us are broken in some way. But we do not accept brokenness as the best we can hope for. Our goal as Christians is wholeness, and we believe that it can happen, as God calls us to it. That is the very foundation of our faith. God loves us as we are, but is not content with us — that is blasphemy. To say, "this is how God made me; I must accept myself as I am — and so must you" is destructive and untrue. We believe that God changes things; he gives us not only absolution, but grace to mend our lives. As caring for children should be a primary business of a society, caring for

the church. We must, of course, minister to the bruised and broken of a sick society, whether they be in poverty, mental illness, or any other kind of despair. But we must also be about dealing with the causes of the brokenness, never accepting willingly the evil that gives rise to it.

The church's mission, then, is not to accept brokenness, but to pity it and call for wholeness. Christ did not say, "you have not sinned," but "go, and sin no more" (and not only to the woman taken in adultery).

We do our people a fatal disservice when we tell them their sin is not important, or not damaging, or not really a sin — they know in their hearts that is not true. We are to pity the sinner, to assure him or her of a place at the table, and to call the sinner to repentance and

strous.

God's people do not need to be told they are not sinners; they need to be assured that God loves them and can help them overcome the temptation to sin — again and again and again.

We cannot come to the altar angry with our brother and expect our offering to be accepted. Furthermore, "brother" is literal as well as figurative, and includes parent, child, husband, wife, sister. We must seek reconciliation with those close to us before we can seek with the stranger. There is a terrible misunderstanding with the Christian who alienated from those closest — parent, wife, husband, children — who speak of caring for God's children in Africa.

Only the whole (holy) family has the power to enlarge its circle.

Sharing the Faith

By JAMES D. CHIPPS

Let me tell you a story. A couple of years ago, as an American army officer, I was assigned to the multinational peacekeeping force in the Sinai, and I had the opportunity to travel around much of Egypt and Israel. My wife joined me for a holiday, and we headed up the Nile to Luxor, the site of ancient Thebes, the temples of Karnak, and the Valley of the Kings.

The relics of Egyptian civilization were all very fascinating, but of even more interest to me was the "modern" city. It was exhilarating to open the hotel room balcony doors to the rising sun, see the lush palms fed by the Nile and the barren shimmering desert just a mile away, smell the animal dung, strong coffee and cooking lamb in the streets below, hear the sounds of the market beginning to come alive, and the piercing call of the *muezzin* from the corner mosque, summoning the faithful to morning prayers.

As we wandered through the back streets of the city, we came upon a small Coptic Christian church. There were a couple of Arab men sitting on a bench in front of it, and as we went in one of them joined us, presumably to show us around. At first I was suspicious, because the constant payment of bak-

shish for the most trivial service is very tiresome. Besides, he was dirty and tattered, and he spoke no English, while my Arabic vocabulary was about a dozen words. Still he persisted, so we dutifully followed him around the tiny church, looking at the various artifacts.

It wasn't what one would quite picture a Coptic church to be (I had seen others in Jerusalem). The icons were all very 19th century and hardly the ascetic pieces you'd expect, and the place was seedy.

As we worked our way around, our guide kept jabbering away. I don't know what it was that caused me to make the connection, but all of a sudden I realized that he wasn't talking about the church or the paintings; he was talking about himself. Though he spoke no English and I no Arabic, he was telling me the story of his own conversion to Jesus. Through his body language and use of the pictures, I pieced together the facts of his life.

He was about 40, was born a Moslem, and lived as such for 30 years. The Christians he knew were social outcasts, but he did make the acquaintance of a few in his daily commerce in the city. One day he was struck with some infirmity in his eyes — whether one or both I couldn't understand — and he feared blindness. One of his Christian acquaintances visited him, prayed for him and laid hands on him for healing. He regained his vi-

sion. In thanksgiving to God, he made the vow to become a Christian, and about age 30 was baptized.

What he could not say, but I understood, was the radical restructuring of his life that this meant: an utter break with family, a social pariah in his circles, a barely tolerated minority in Moslem world. I was deeply moved.

He took us behind the proscenium, behind the altar, to his favorite icon, a large madonna and child, which was set on the floor against a wall. He knelt down and kissed the image of the baby "Jesus" and looked at me quizzically. "Where are you?" he seemed to say. I knelt down and did likewise. Then he pulled from the kind of tabernacle a vial of aromatic chrism — I recall it smelling something like wintergreen — and anointed himself liberally on head, face, chest and hands, symbolizing (to my understanding) the washing of his sin and his chrismation baptism, his new life in Christ. He offered me the vial. I did the same, though more moderately.

As we left the church, I placed a large bill in the alms box and offered him a small one. He took it without a hitch and we said, "Salaam" to each other.

I had come 6,000 miles to receive a lesson about sharing the faith: if that news is good enough to us, we'll find a way to tell it. I'll remember that many long after I've forgotten King Tut's tomb.

James D. Chipps, a U.S. Army lieutenant colonel, is a lay-member of St. Margaret's Church, Woodbridge, Va.

That Man Might Become God . . .

Examining the Doctrine of Deification

By M. FRED HIMMERICH

The doctrine of the deification of man is a teaching which says that, since God united himself to human nature in Jesus and became man, so it is possible for human beings to be united to God and become God. These brief remarks need to be explained more fully, but such statements are common in early Christian literature — especially in the literature of the Greek Fathers.

Such remarks are also common in the teaching and preaching of Orthodox Christianity. The doctrine of the deification of man has been and is for many Christians an explanation of the innermost meaning of the Gospel. For these Christians deification is also a summary of the whole goal and purpose of human

Needless to say, many theologians have objected to the doctrine. The great German theologian, Adolph Harnack, said that the doctrine of deification leads directly over to the paganization of Christianity, or, rather, is already a symptom of it" (Adolph Harnack, *Outlines of the History of Dogma*, Boston, Beacon Press, 1957, p. 306). Even Franz Hal, famous Anglo-Catholic theologian, concluded that deification "is seen, in the light of later experience with error,

to be misleading" (Francis Hall, *The Incarnation*, New York, Longmans, Green and Co., 1915, p. 192).

On the other hand, if the biblical and philosophical foundations for this teaching are examined and understood, it does become possible for modern, Western Christians to appreciate this manner of presenting the Gospel. Indeed, Jaroslav Pelikan, in speaking about Maximus the Confessor, a seventh century father, says this: "The chief idea of St. Maximus, as of all Eastern theology, was the idea of deification. Like all of his theological ideas, it had come to him from Christian antiquity and had been formulated by the Greek Fathers. Salvation defined as deification was the theme of Christian faith and of the biblical message" (Jaroslav Pelikan, *The Spirit of Eastern Christendom*, Chicago, University of Chicago Press, 1974, p. 10).

One needs to understand a few basic philosophical concepts, those of "nature," "person," and "participation." These philosophical concepts not only underlie the doctrine of deification, they also form the background for many other doctrines in the Nicene Creed. Furthermore, the fathers were also convinced that these concepts were made necessary by the biblical evidence itself. "Nature" refers to that which all members of a given species have in common.

"Person" refers to each individual member of that species who has and uses that nature. "Nature" is not a mere abstraction nor does it exist apart from an individual "person"; but "nature" does refer to a reality which exists in each member of a certain species. For example, the Nicene Creed says that there are three individual members in the Holy Trinity; each one of them has divine nature in common with the other two. And each one of these individual members is called a "person." In a similar way, "human nature" is that which all individuals have in common. "Human nature" refers to a nature which is composed of a certain kind of a body which is united to an intellectual soul. Each individual who has this nature is called a human "person."

Furthermore, it is possible for different natures to be joined to other nature or to "participate" in them. This is possible without either of the natures suffering diminution, or contaminating the nature of the other. An often used example of this kind of union is that of heated iron. In this case, the nature of heat is combined with the nature of iron. This combination produces a heated iron, but the nature of heat remains distinct from the nature of iron. But the iron participates in the heat and appropriates its attributes.

case of the Incarnation. In Jesus, the divine nature is united to human nature, and there is one person of God the Word. None of the attributes of each nature are dependent on the other; yet both natures remain distinct.

In Jesus, human nature does not contain or subordinate divine nature and divine nature does not swallow human nature. Yet, in Jesus, God partook of human weakness and human weakness was exalted and divine nature triumphed.

We are now in a position very briefly to explain what is meant by the deification of man. When a human being is deified, human nature participates in divine nature. The human nature is not disordered nor is divine nature contaminated. What happens is that some of the excellent, good, and noble qualities of divinity are shared by the human person. These qualities include goodness of character, kindness, and finally, immortality.

Human nature participates in God's nature on several levels. Existence itself is a participation in divine nature. All things which exist have their existence because they participate in God's existence. "In Him we live and move and have our being" (Acts 17:28). In addition to existence, human nature is made in the image and likeness of God (Genesis 1:26). This may mean many things; but at least it means that human nature also participates in the nature of God in order that it may have reason, will, and moral characteristics.

Finally, in the Incarnation, divine nature is united to human nature or divine nature participates in human nature. Since all human beings share this human nature, this means that God is united not only to the human nature in Jesus but that he is united to the human nature in all human beings. "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature" (2 Peter 1:3-4).

The first two levels of deification — existence itself and the attributes of reason, will, and morality — are to a certain extent automatic. Every human being has a measure of deification, whether he wants it or not. But deification in its highest sense is not automatic. Its presence in each human person is dependent upon the individual will of that person. God does not grant his presence in a person contrary to that person's wishes. God does not force himself upon anyone. In order to be deified, a person must desire to be deified.

The doctrine of deification says that

“ . . . deification in its highest sense is not automatic. Its presence in each person is dependent upon the individual will of that person.”

since human nature was united to divine nature in the Incarnation, it is therefore possible for each individual person to participate in divine nature to the extent that he wishes to do so and to the extent that God wishes to allow it. In no way does this participation imply the absorption of human nature into divine nature or the change of human nature into divine nature. It does imply the raising of human nature to the ultimate dignity and stature which is according to God's will and grace.

The doctrine of deification helps us to understand many other issues in the Bible: how human beings can be temples of the Holy Spirit or how Christ can dwell in them; how the Holy Spirit can be given to us in baptism or how we can be made Christ in baptism, and how we can be united to the body and blood of Christ in the Eucharist.

The doctrine of the Incarnation is one side of a coin; the doctrine of deification

is the other side. It is this which led Athanasius to say, "For he was made man that we might be made God" (*The Incarnation*, chapter 54). It led Gregory Nazianzus to say, "What greater destiny can befall man's humility than that he should be intermingled with God, and by this intermingling should be deified" (*Oration 30*, 3).

The traditional collect for the Second Sunday after Christmas Day is a prayer that we may be deified. It was omitted in the 1928 Prayer Book, but happily along with other catholic and patristic elements — it was restored in the 1979 Prayer Book. The collect says this:

"O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity: your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, forever and ever. Amen"

Noel

He didn't come to make us glad
but glad we are he came.
Sing Noel.

He didn't come to make us rich
but enriched us all the same.
Sing Noel.

He didn't come to provide escape
from what he underwent.
Sing Noel, Noel.

He came to show
that love and hope are true
and what we are
is more than what we do.
Sing Noel, oh, sing Noel, Noel.

Christine Fleming Heffner

The Journey

A passage from "Sermon 15: Of the Nativity" by Lancelot Andrewes preached before King James I, Christmas, 1622.

Spelling modernized, text somewhat abridged, and the passage set out as free verse by the Rev. Daniel B. Stevick, Professor of Liturgics and Homiletics, Episcopal Divinity School, Cambridge, Mass.

Two notes:

This passage was used in the opening six lines of T.S. Eliot's poem, "Journey of the Magi." Eliot put the lines in quotation marks.

Andrewes' reference to "Balaam's star" may not be clear. He is thinking of an Old Testament passage, Numbers 24:17, in which, in an oracle of the prophet Balaam, there is mention of "a star" that "shall come forth out of Jacob." This obscure Old Testament reference was widely taken to be a prophecy of Christ.

was no summer progress.
cold coming they had of it at this time of the year,
just the worst time of the year to take a journey,
and especially a long journey in.
The ways deep,
the weather sharp,
the days short,
the sun farthest off. . . .

and these difficulties they overcame,
of a wearisome,
irksome,
troublesome,
dangerous,
unseasonable journey;
and for all this they came.

and came it cheerfully and quickly,
as appeareth by the speed they made.
It was but *vidimus, venimus*, with them;
"they saw," and "they came;"
no sooner saw, but they set out presently.
So as upon the first appearing of the star,
as it might be last night,
they knew it was Balaam's star;
it called them away,
they made ready straight to begin their journey
this morning. . . .

and we,
what should we have done?
Sure these men of the East shall rise in judgment
against the men of the West (Matthew 8:11),
that is us,
and their faith against ours in this point.
With them it was but *vidimus, venimus*;
with us it would have been *veniemus*
at most.

our fashion is to see
and see again
before we stir a foot,
specially if it be to the worship of Christ.

Come such a journey at such a time?

No;
but fairly have put it off to the spring of the year
till the days longer,
and the ways fairer,
and the weather warmer,
till better traveling to Christ.
Our Epiphany would sure have fallen in Easter-week
at the soonest.

But then for the distance,
desolateness,
tediousness,
and the rest,
any of them were enough to mar our *venimus* quite.
It must be no great way, first, we must come;
we love not that. . . .
Nor it must not be through no desert,
over no Petraea.
If rugged or uneven the way,
if the weather ill-disposed,
if any never so little danger,
it is enough to stay us.

To Christ we cannot travel,
but weather and way and all must be fair.
If not, no journey. . . .

But when we do it, we must be allowed leisure.
Ever *veniemus*, never *venimus*;
ever coming, never come.
We love to make no very great haste.
To other things perhaps;
not to *adorare*, the place of the worship of God.
Why should we? . . .
What needs such haste?

The truth is,
we conceit him and his birth but slenderly,
and our haste is even thereafter.

Lancelot Andrewes, *Sermons on the Nativity, Sermon XV.*

His Name

As we approach January 1, we again gladly wish our readers "Happy New Year." May 1986 be a constructive, creative and sane year for all of us. We are all accustomed, in the study of history, to cite dates of years as BC — "Before Christ," or AD — "anno Domini," in the year of the Lord. For the present year, it may also be helpful to think of the civil year beginning on the Feast of the Holy Name. May we Christians so pass this current year that for us it will be 1986 NJ — "Nomine Jesu," in the Name of Jesus. A lect in *The Book of Offices* (p. 43) expresses it well: Most gracious and merciful God, you have reconciled us to yourself through Jesus Christ your Son, and led us to new life in him: Grant that we, who begin this year in his Name, may complete it to his honor and glory; who lives and reigns now and for ever. Amen.

God's Call?

Your guest editorial was written by a priest attempting to find a new ministry. The name has been withheld as requested by the author.

I have recently come to believe that God is urging me to look for a new place in which to carry out my ministry to which I have been called. My present ministry has been good. We have experienced growth in congregational strength, we have begun to reach out to the world around us, we have experienced great gains in our financial resources, and we have made many improvements to our physical plant. The future would seem very bright for this congregation, and if I were to leave tomorrow I would know that they are better prepared to carry out their ministry than ever before.

I began my search for a new congregation by allowing my name to be considered in a couple of places. In the process, I also declined to be considered by a couple of other congregations. This proved to be a most interesting experience, for a congregation in which I had allowed my name to be considered (from which I had heard nothing since agreeing to be considered) contacted my bishop and led him to believe that the process was just about complete, and I would be their next pastor.

Needless to say, I was shocked when my bishop contacted me regarding the inquiry he had received. He told me that he had told them that he was not aware of my desire to move, and could not understand why I would want to do such a thing.

He then told me that the people who called him said that they would no longer consider me since I had not made my bishop aware of my intentions. At that time I was not aware that allowing my name to be considered was the same as saying I would come if called. We had not yet discussed ministry, stipend, benefits, or for that matter, anything.

As I became more sure of the fact that God was

leading me to search for a new ministry I sent copies of resumes to several congregations which appeared to be a good "match" for the gifts which God had given me. I told my bishop that I had sent out the resumes, and told him why I was looking for a call at this time in my ministry.

The bishop did not reply to this letter. However, when he received an inquiry from one of the congregations I had contacted he told them that he did not want me to make a move at this time, and that he did not understand why I would want to make a move. I am still being considered by this congregation, but they have some doubts. They wonder why I would not have told my bishop that I was being seriously considered for the position. The bishop of the new diocese wonders if I will be open and above board with him.

I know that I have been valuable to my present diocese. I serve on all the councils and commissions that many in the church would give anything to be a part of. I have been helpful to my bishop, and I am concerned for him and his ministry. I have expressed great loyalty to him, and have supported and backed him during my entire time in this diocese. Now I wonder why he can't do the same for me.

I have prayed for God's guidance, and I believe that I am following God's will in looking for a new call. When I came to this diocese I was also praying that I would follow God's will in what I was doing. My present bishop agreed that I was doing God's will in coming to this ministry. Now, it would appear, my bishop does not believe that God would lead me to search for a new ministry outside of this diocese. I can't help but wonder if it is God's call which we must follow, or man's.

Continuing Diplomacy

Among the many events of this past year, obviously the summit meeting of President Ronald Reagan and General Secretary Mikhail Gorbachev at Geneva was one of the most important. That it could take place at all was significant. The two leaders both tried to make the event a constructive one, and a new and more positive attitude toward peace and the reduction of arms has resulted.

This confirms our conviction that diplomacy is of the utmost importance and that it can and should be pursued even under inauspicious circumstances. Major diplomatic encounters are very costly in terms of time, effort, and money, but they are less expensive than the smallest wars. Cultural exchanges, furthermore, which was a topic about which some agreement was reached, lay the foundation for future diplomacy.

One cannot hope to negotiate effectively with people one does not understand. The literature, arts, and sports of a nation express its spirit and character in accessible and attractive ways. Both we and the Russians have much to gain without either side compromising on its fundamental convictions.

Liturgy Most English

INTERPRETING WORSHIP. By Alan Dunstan. Morehouse-Barlow. Pp. x and 12. \$5.95 paper.

Canon Dunstan taught liturgy and church history before appointment as rector of Gloucester Cathedral in 1978. This book is based on eight lectures given in London two years after the publication of the Church of England's Alternative Service Book, 1980. Lay or ordained generalists of any denomination will find it a readable summary of aspects of contemporary liturgical teaching. The American reader who is learned that "sweet papers" are handy wrappers will also tolerate "Anglican" referring exclusively to Church of England and will know what is meant by "Free Churches" and "Nonconformists" (essentially mainline Protestants). The scarcity of references from other than English sources may reflect the author's wish to refer to books and articles readily available to his audience, rather than mere insularity.

Well-balanced quotations are linked in straightforward style with helpful narrative. The chapter on prayer in worship seemed particularly well done. However, the reader might wish that the lecture series had been long enough to cover such subjects as use of space, movement in worship, the Christian Year, and the place of fine arts in worship. Perhaps Alan Dunstan will tackle these themes in a future book.

NIGEL A. RENTON
Oakland, Calif.

Lique Preacher

HARRY EMERSON FOSDICK: Preacher, Pastor, Prophet. By Robert Moats Miller. Oxford University Press. Pp. xvi and 608. \$29.95.

In many ways, Harry Emerson Fosdick is "ye compleat pastor." He occupied the pulpit of the prestigious Riverside Church in New York City, was an internationally known radio preacher, and wrote some 47 books and over a thousand printed sermons and articles. Often noted in the secular media, he had an influence on the wider American culture at later generations of clergy could only envy.

A Baptist by persuasion, Fosdick was fervent ecumenist. For example, he insisted that Riverside Church open its membership to all who "believeth in the Lord Jesus Christ," and that no particular form of baptism was to be preferred. Though close to such families as the McKefellers and the Colgates, he never tempered his strong pleas for social jus-

ture. He was not afraid to admit that he had been wrong, and as a pacifist in the 1930s, he confessed that he had been irresponsible in fervently backing Woodrow Wilson's great crusade of 1917.

His courage in battling a narrow fundamentalism could well be emulated today. He pioneered in the entire field of pastoral counseling and was the first leading minister to endorse Alcoholics Anonymous. While a militant foe of anti-Semitism, he opposed political Zionism and sought justice for the Arab occupants of Palestine.

Thanks to the massive labors of Robert Moats Miller, professor of history at the University of North Carolina, we now have a biography of Fosdick worthy of the man. Miller gives us an excellent picture of Fosdick the theologian, prophet, and counselor, and husband and father as well. Miller's chapters of Fosdick's preaching technique are particular gems. So is his defense of Fosdick's pacifism, a position that — contrary to legend — was not demolished by Reinhold Niebuhr's "Christian realism."

Miller does concede Fosdick had his faults. Fosdick was more of a popularizer than a scholar. His theology was often thin, and he could stress Jesus' "insights" into human nature without ever coming to grips with Christ as God incarnate and redeemer. His much-touted personal advice could drift into an early-day version of Norman Vincent Peale, and he opposed psychoanalysis in principle.

As far as Fosdick's relationship to Anglicanism is concerned, he gravitated towards such liberal churchmen as Walter Russell Bowie. He collaborated with Bishop William Scarlett in editing the sermons of Phillips Brooks. He differed with Anglo-Catholics on matters of ecclesiology, liturgy, and a sacerdotal clergy.

Bishop William T. Manning was one of Fosdick's most severe critics, and in 1925 *THE LIVING CHURCH* sided with those conservatives who attempted, with success, to have Fosdick removed from the pulpit of New York's First Presbyterian Church.

Miller's 12 years of research has resulted in a superb work, one that should appeal to a wide variety of readers. It is a distinguished volume.

JUSTUS D. DOENECKE
Professor of History
New College of the University
of South Florida
Sarasota, Fla.

Ordination Questions in Sweden

THE FORCE OF TRADITION: A Case Study of Women Priests in Sweden. By Brita Stendahl. Fortress Press. Pp. vii and 120. \$19.95 paper.

For someone unfamiliar with Swedish church history, Mrs. Stendahl has pro-

vided merely a rationally argued case for women's "rights," but also an excellent and succinct overview of the 40-year-old Swedish Lutheran experience that culminated in the act of Parliament mandating the ordination of women. The social/political milieu is especially well described, although from the point of view of this reviewer (who has followed the Swedish church scene closely for some 30 years) her description seems to be always either accurate or dispassionate.

Although her study is subtitled *Case Study of Women Priests in Sweden*, a more accurate subtitle would be *Case Study in Caesaro-papism*. To an American observer the Swedish church is unique in its control by the state. Just as it was direct intervention by Parliament in 1958 which forced legalization of such ordinations, so the continuing opposition to such ordinations (which theologians had not expected to last so long) came to be a major factor in the 1982 decision of the Church Assembly (General Convention) to entrust final ecclesiastical authority to Parliament, an authority which incidentally does not preclude Parliament's deciding doctrinal matters. Even to someone familiar with Swedish developments the book makes astonishingly clear how overridingly the motivation was purely and simply the political application of the notion of equality: neither religious/theological values nor even freedom of conscience was allowed to hinder the state's determination of the matter!

The prose throughout is in properly "feminist approved" language, including such infelicities as using "clergy" when "clergyman" is meant. There are too many typographical errors, especially in the footnotes and in Swedish names, and not always minor. That the ordination of women has, unfortunately, done nothing to slow down the tragic decreases in active members is not mentioned in the book, nor is the fact (for which there is indisputable evidence) that such ordinations have in fact augmented the loss of that conservative population which has provided the church with its most faithful followers. The average Stockholm parish reports that about 0.4 percent of its membership attends on an average Sunday.

Although Mrs. Stendahl explains her choice of translating the Swedish word *präst* as "priest," this conveys an impression not entirely accurate. The Swedish church is strictly Lutheran in its view of the ministry. Since *präst* can be and is used for such diverse ministries as Baptists, Roman Catholics, Congregationalists, it would be better translated as "minister."

The proponent of women's ordination will have his convictions confirmed by this book; the general reader who seeks to be informed about Swedish church history will be rewarded — provided he makes

leading.
(The Rev.) WINSTON FRITHIOF JENSEN
St. Alban the Martyr Church
Superior, Wis.

Books Received

VE CRIES OF PARENTS. By Merton P. Stromm and A. Irene Strommen. Harper & Row. Pp. xix and 212. \$13.95.

B. PHILLIPS THE WOUNDED HEALER. By B. Phillips and Edwin Robertson. Eerdmans. Pp. xi and 110. \$5.95 paper.

FEMINIST INTERPRETATION OF THE BIBLE. By Letty M. Russell, Editor. Westminster. Pp. 166. 0.95.

BRINGING THE TRUTH IN A WORLD OF ILLUSIONS. By William Sloane Coffin. Harper & Row. Pp. ix and 120. \$12.95.

WHEN YOUR CHILD HURTS: Hope for Parents of Children Undergoing Long-term Medical Care. By Charlotte Adelsperger, Augsburg. Pp. 111. No price given, paper.

CHRISTMAS: A Good News Commentary. By David John Williams. Harper & Row. Pp. xxx and 478. \$12.95 per.

HEALING THE WOUNDED. By John White and others. Blue. Inter-Varsity Press. Pp. 238. \$11.95.

ANDY: A Heart for God. By Leighton Ford. Inter-Varsity press. Pp. 180. \$9.95.

PEOPLE and places

Appointments

The Rev. Stephen H. Applegate is now rector of Christ Church, Glendale, Ohio; add: Forest and Erie Avenues, Cincinnati, Ohio.

The Rev. Canon Clifford W. Atkinson has been for sometime canon urban missionary and is also interim rector of St. Michael and All Angels, 3626 Reading Rd., Cincinnati, Ohio.

The Rev. Colin V. Barrow is rector of St. Margaret's, 3012 McCall St., Dayton, Ohio.

The Rev. Richard Gay Copeland is rector of St. Andrew's, 1607 Baker Court, Panama City, Fla. 32401.

The Rev. Craig Fickling is vicar of Epiphany, Box 1, Enterprise, Ala. 36330.

The Rev. Susan C. Sawyer is assistant at St. John's, 38 Franklin St., Northampton, Mass. 01060.

Deaths

Gabriella Shepherd, amateur actress and set designer and wife of the Rev. Massey H. Shepherd, well-known priest and liturgical scholar, died November 10.

Mrs. Shepherd, a native of Chattanooga, Tenn.,

of Cal School and the Church Divinity School of the Pacific where her husband taught; she developed several special ministries to students and spouses during the years of her husband's seminary teaching. A painter, ceramicist, and poet, Mrs. Shepherd had been active since 1966 in Town and Gown and was well known for her once-a-year productions, both as actress and set designer. She helped Roger Pickering with drama and art in his ministry to the deaf and held monthly play readings for seminary students in her home in Berkeley where the Shepherds lived after 1954. She was a graduate of the University of Chattanooga with a major in French. Her first husband, John Conner, was killed in France WW II. Mrs. Shepherd is survived by her husband, her daughter, two grandchildren, and a sister.

Luella H. Thompson, believed to be one of the longest living persons to have undergone open heart surgery in the pioneer years that operation and wife of the Rev. George Thompson, died on October 28 at the age of 71 in Thousand Oaks, Calif.

Stricken with rheumatic fever as a child, Mrs. Thompson had her first heart surgery in 1951 in Philadelphia; she had four additional heart surgeries. Mrs. Thompson was an accomplished painter; and one of her paintings, "Mitral Commissurotomy," the name of her corrective surgery, had been viewed from coast to coast. She is survived by her husband, Fr. Thompson (who last served Holy Faith Church, Inglewood, Calif., from 1963 to 1966), three sisters, and a brother.

CLASSIFIED

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

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DOCTRINALLY sound, growing 700-member parish using traditional liturgies has opening for an assistant rector with minimum three years' experience. Pastoral and administrative capabilities required. Very attractive compensation package for the right clergyman. Send inquiries, to be held in strict confidence, to: The Rector, P.O. Box 28702, Philadelphia, Pa. 19151.

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

POSITIONS OFFERED

WARM-HEARTED parish in northern Minnesota needs a rector. Please send C.D.O. profile and resumé to: Carolyn Davison, 103 Terrace Lane, International Falls, Minn. 56649.

MINISTER OF MUSIC/PASTORAL MUSICIAN for a parish that wishes to grow and renew its commitment to Jesus Christ as Head of the Church. Person should become involved in the life of the parish family and be able to lead us to employ the gift of music fully in our liturgical tradition. Please send your request/info to: The Rector, Christ Church of Ramapo, P.O. Box 297, Suffern, N.Y. 10901.

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CARING and gifted pastor desires a change. Interested in spiritual renewal. Reply Box E-628*.

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112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. M
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung I
Tues-Thurs (Choristers: in school year). Sat MP 7:15, I
12:15; EP 4

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
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ST. MARY THE VIRGIN (212) 869-58
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Dai
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (I
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recit
1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Str
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; t
Rev. Robert Stafford, c; the Rev. Gordon-Hurst Barrow; t
Rev. James P. Nicholls; the Rev. Leslie Lang
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues I
12:10, Choral Ev 5:30, Eu. Wed Choral Ev 12:10. Daily MF
Eu 8, 12:10, EP & Eu 5:30

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
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MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

WATERTOWN, N.Y.
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Sun 9:15 Mass, 5 EP & B: Sat 5 (Vigil Mass)

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Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon.
Masses Rite I Daily as anno

INCARNATION 3966 McKinney Av
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson
Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:
& EP 5:30 (ex Sun 12:40)

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd. 761
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:
(Thurs 6:15), EP daily 6. Wed Eu 10

SAN ANTONIO, TEXAS
ST. MARK'S 315 Pecan St. at Travis F
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. L
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. I
Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (R
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

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

MILWAUKEE, WIS.
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I, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

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& Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
& MP 6:45, EP 6; C Sat 5-6

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7:30, EP 5:15

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hett, Fr. W. Garrison III
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ment Circle, Downtown
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5, Sat 8). HD 12:05

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Worship: 8, 9:15 & 11

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

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Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus,
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LAKE RONKONKOMA, N.Y.

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7:30