

THE LIVING CHURCH



Ecumenical Actions at Anaheim

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Bishop Tutu receives Communion during ecumenical meeting to discuss "moment of truth" in South Africa (p.



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A Puzzlement

By SALLY CAMPBELL

I confess to being much puzzled. Classic Christianity subscribes to the doctrine of original sin, and so do I. In part as forbidding as it sounds, in plain words it means we all something is skewed in the world: God's Law of how regularly things happen is a familiar truism. We see it clearly in our daily lives, sometimes in our politics, sometimes in very serious instances of alienation in which we are participants; always in instances of disease and death. We're aware of our tendency for things to go wrong and be wrong is universal; it isn't just about us but everyone who is touched by

the doctrine of original sin explains the phenomenon in mythic (which is to say "olden truth") terms: by the act of one man, and one woman, who disobeyed God's commandments, we are all embroiled in the consequences. There is not one human on earth who is not tainted with the sin of Adam's disobedience, or who escapes the results — which are, needless to say, sin, disease, and death. There is no way I can choose *not* to be affected by original sin. I cannot say, "I think I want to be involved in that fatal disease; I'd rather not be linked to it and his dastardly deed of disobedience, in fact, I'd rather be good all the time." Or, rather, I may say it, but I'm going to change the way I am; I'm involved in sin, and I cannot stop myself, I cannot stop sinning, no matter how hard I try; "In Adam all

is tainted, there is an antidote to original sin. For, as you know, it is also classic Christianity that God has taken the time to save us from Adam's disobedience, which we fall heir as his natural

Christ, who came into the world to save sinners, by his works nullifies Adam's disastrous mistake. He does not make it never to have happened, but he neutralizes the effects of the garden event, making it possible for Adam and his seed to be restored to God's good graces. "In Christ shall all be made alive."

Now we come to my puzzlement. For although we readily agree that all men are affected by the acts of the "earthly man," some of us insist that only some of us are affected by the acts of the "heavenly man" — those who choose to be baptized and chrismated, and partake of the church's sacraments, and are good church members. We say that every person must choose for himself whether he wants to be saved or not (I Cor. 15:47).

That's what I find so strange and bewildering. For it sounds to me as if we are saying that Adam, in whose acts we share willy-nilly, is more powerful than Jesus, in whose acts we share only if we do something about it, if we get around to feeling like it. It sounds as if Jesus' world-saving sacrifice is only effective if we choose it to be — and that sounds rather as if we think we are more powerful than he, too.

Is not this Adam's insolence simply cast in a more sophisticated context? We still want to be like gods — and worse, think we *can* be.

I remain puzzled.

Modern New Year

When a new year comes
hope burns again like a fire —
until a newscast.

William Walter De Bolt

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Campbell is a frequent contributor to THE LIVING CHURCH; she resides in Spring Harbor, N.Y.

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.

Practical Sympathy

I appreciated your articles in the December 22 issue regarding South Africa.

The Berkeley Divinity School, in my opinion, should be applauded for its commitment to do more than use money as a manipulative force in South Africa. Their commitment to utilizing their educational resources in South Africa would seem to be a more constructive appendage to the "divesting" procedures being adopted by many dioceses.

Also, the Archbishop of Canterbury's Christmas Message was significant in that it suggested we show our support of Bishop Tutu with "practical sympathy." It would be a disappointing response if we demonstrated our response only in the coercive powers involved in money.

Archbishop Runcie, I believe, spoke to our society, in as much as we need to continue to share in the suffering of the world through the "mixture of courage, realism and humility."

(The Rev.) EVAN ARDLEY
St. John's Church

Lafayette, Ind.

Bluegrass Theology

I think Frederick Quinn would be hard put to find scholarly or popular acceptance of his use of the term "bluegrass" in his article [TLC, Dec. 15].

He makes a commendable appeal for the appreciation by Episcopalians (and members of other mainline denominations) of the very conservative Protestant religious heritage of the rural Appalachian south. This is certainly one of the troublesome challenges which confront the well-educated, urban-oriented clergy and others who find themselves undertaking new ministries in this part of the country.

It is quite correct to speak of "bluegrass music," a style of singing and instrumental combination which originated primarily with Kentuckian Bill Monroe and his band the Bluegrass Boys in the late '30s and early '40s. Many religious songs are performed in this style, but the bulk of bluegrass songs are secular. There are only a very few bluegrass musicians who do only religious music.

Fr. Quinn's use of such terms as "bluegrass religion," "bluegrass religious be-



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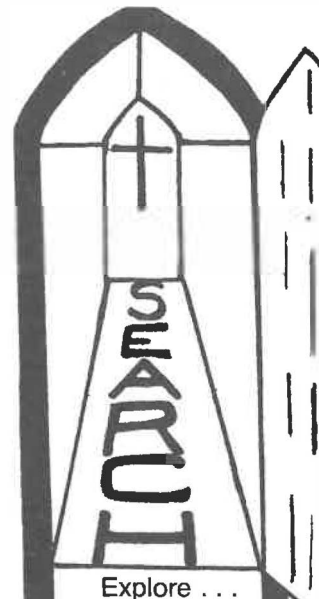
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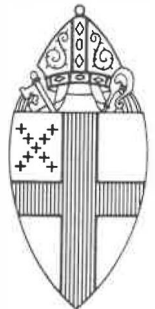
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means and bluegrass music are ones which would not be at all familiar to area residents or bluegrass music fans. They would also be misleading to those reading his article to learn something of the people and religion of the Appalachian south. I fear these terms are of his own devising and reflect a less than thorough grasp of his subject matter.

Achieving an adequate understanding of the assets and liabilities of another culture takes time, patience and respectful listening. I doubt that his "good in small doses" evaluation is the result of such effort.

The ministry efforts of such groups as APSO, CORA and the domestic development projects funded by the Presiding Bishop's Fund have such a positive orientation and would help illustrate for TLC readers the complex interrelationship of religious, social and economic factors that characterize present-day southern Appalachia.

HARRY S. RICE

Corbin, Ky.

I found your December 15 edition delightful Advent reading, especially the contributions of my friends, Frs. Baar and Gerhart. But what really struck a responsive chord was the article entitled "Bluegrass Music and Religion in America" by Fr. Quinn. This is a wonderful resource that we "more-sophisticated-than-thou" have purposely tended to overlook, not withstanding that "Amazing Grace" was written by an Anglican priest in the 18th century!

Some of this music can be adapted for liturgical purposes; e.g., "I Wonder as I Wander" as a setting for the *Agnus Dei*. We've also adapted Frelin Heskey's "On the Wings of a Dove" as an anthem for the first Sunday after Epiphany. It fits in perfectly! Bluegrass and country music are a part of our American heritage which the church ought not to ignore.

(The Rev.) KENNETH ALDRICH
Trinity Church

Red Bank, N.J.

Intinction Not Recommended

I see in your December 22 issue that a correspondent recommends intinction as a canonical option to receiving the common cup, when one is ill, "let alone AIDS" infected.

Several months ago I was asked to prepare a report on the communicability of AIDS through the common cup for use at Episcopal Church Center. Our sources indicated that the risk was slight, but could not be quantified. In addition our sources were concerned that gastrointestinal and viral infections (flu, colds, etc.) could be transmitted by intinction, and that this method of communicating was more risky than the common cup, since a host lying on someone's palm can

readily transmit infectious agents to the wine. Intinction is not a recommended option according to our epidemiological medical sources

Reception in one kind is safest (or the communion tray which I trust is not an option for Anglicans).

(The Rev.) EDWARD FRANKS
Episcopal Church Center

New York, N.Y.

Employment Practices

I am glad that my letter [TLC, Nov. 17] has provoked answers [TLC, Dec. 15]. In the interest of clarity, I believe that I ought to make a counterresponse. First, I do sympathize with anyone who has had to go through what I had to, whatever his or her profession. What I *cannot* sympathize with is the "How dare they" reaction that *some* clergy (note, I do not say *all* or even *most*) have been known to display.

Secondly, Fr. Swatos says: "persons being considered for positions in church agencies *should* expect something different . . . churches are supposed to be different . . ." Ideally, that is true. I have applied for teaching positions in church schools (many denominations) and must confess that they are no better, and sometimes worse, than public schools in this respect. One school offered me \$9,000 a year for full-time teaching; another asked me to pay \$15 for "application processing." (I am glad to say that neither of these were Episcopal.) Needless to say, I told both of these that I didn't want to work for them.

May one also point out that many principals, school board members, etc. — to use examples from my own profession only — are Christians? Ought they not to apply Christian ideas of interpersonal relations to their conduct of their particular jobs? This applies to other fields also, of course. Some pieces on this topic might be welcome.

To Fr. Hunter, I would say that I am glad that he has found a way to circumvent the regular selection process and still fulfill his ministry and practice his profession. Not all professions have that option. I therefore dispute and deny his contention: "Demeaning does not happen without the object's permission."

BRUCE ALAN WILSON

Greenfield, Ohio

Evangelists and Priests

In response to the Rev. Peter Powell's letter [TLC, Dec. 1] and his hypothetical question — "Do you think ordination of women to priesthood . . . will reveal to the Church of England . . . that the image of God includes male and female?" — I think there is a weakness in the theology as presented.

Genesis 1:27 shows that there is "something" in the Godhead that when translated into human terms, becomes male and female; or as Fr. Powell says,

"the image of God includes male and female." But he fails to go far enough in arriving at, what I consider to be, the logical conclusion, and that is: When the eternal priesthood became translated into human terms, it became translated and incarnated in the Man-God, Jesus of Nazareth. Jesus breathed on the 12, who were all males, and empowered them for priesthood. And this pattern of a male priesthood in the church has been perpetuated for the past 2,000 years — until this century with the ordination of women.

But it is also important here to show one of the real roles of woman in this area and for this we must go to Mary Magdalene in John 20:17 — "But go and

find the brothers and tell them . . ." Mary Magdalene was the church's first "gospeler." She had seen the risen Lord and he told her to "go, tell." And she was to go, find, and tell the brethren (the priests) first. Woman's vital role, in this respect, is evangelism. Man's is the priesthood. They are not identical roles, but they complement and complete each other. And how interesting it is, in light of the new research being done on men and women, that these roles of evangelist and priesthood are inherent in the gifts that each sex possesses.

The church has acted too soon in the ordination of women. We are only now beginning to research and discover the basic differences between men and

women. And creation theology . . . to seriously address the issue.

SISTER
All Saints C

Catonsville, Md.

Huguenot Roots

I have just read the fascinating of the French Protestants in A [TLC, Nov. 17]. Some of my ancestors were Huguenots who fled to the 16th century and so became Americans. We have a daughter in Richmond. On our next visit there we shall do to Manakin Church.

(The Ven.) CHARLES F. R
Registrar of Diocese of Missouri
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For 107 Years
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s Against Apartheid

ian leaders from all parts of the including now retired Presiding John M. Allin, met in Harare, ve, December 4-6 at the invita- World Council of Churches Gen- etary Emilio Castro who called uring at the urging of church rom southern Africa.

ling to press reports, the ex- were frank, and churchmen such ost Rev. Philip Russell, Arch- of Capetown, and the Rt. Rev. d Tutu, Bishop of Johannes- ged their western counterparts ore. It was through these ex- that the "Harare Declaration" lored by representatives from rld Alliance of Reformed s, the Lutheran World Federa- l the All Africa Conference of s.

ne-page statement says "the mo- truth . . . is now, both for South and the world community," and s apartheid as "against God's morally indefensible."

tatement also calls for a world rayer next June 16 to mark the iversary of the black uprising in eto township; an end to interna- ions to the South African "gov- t, banks, corporations, and par- stitutions;" and church support th African movements working liberation of their country."

ature of the group — and of its — probably said "as much as any ent could." Bishop Allin com- . "Together we faced the sheer ion of a very complicated situa- d could only resolve to continue any way possible to resolve it."

church leaders began their meet- h a celebration of the Eucharist nglican cathedral in Harare. The r, the Most Rev. W.P. Khotso lu, Archbishop of Central Africa e of the seven WCC presidents, e congregation that "one cannot ound anymore" about South

news conference, Bishop Tutu ked about church support for struggle against the South Afri- rnement. He replied that "there me a set of circumstances which ake it justifiable for individual ans to decide that the time has o overthrow an evil system by ut, the church cannot and must s an institution say that it now

espouses force and violence."

Bishop Allin agreed with Bishop Tutu and noted that, unless there is some breakthrough, "voices of moderation and reason more and more are going to get lost. Bishop Tutu is a weary man. Continual frustration is exhausting. But at the same time, he is pressing on in faith and hope. He refuses to be overwhelmed."

Suit Dismissed

A lawsuit brought by parishioners of St. Bartholomew's Church in New York who object to the parish's plans to construct a skyscraper [TLC, Jan. 12] has been dismissed by state supreme court justice Kenneth Shorter.

He ruled that the vestry had the power to decide how to spend church funds, and said that the plaintiffs "have failed to establish that defendants' conduct in pursuing real-estate development constitutes such irreparable injury as would warrant judicial interference."

Two parts of the six-part lawsuit were brought on behalf of the church itself, but Justice Shorter dismissed them on the grounds that not enough parishioners were party to the action. He said that under state law, five percent of the church's 744 voting members would have to have been party to the suit for it to have gone ahead on those two points.

Since 1981, St. Bartholomew's has been battling New York City landmark regulations in order to construct a skyscraper on the site of its community house adjacent to the church sanctuary.

Both the church and community house were designated as city landmarks in 1967, which prevents the parish from making any changes in the building facades.

Family Project

The Mission of St. James and St. John in Melbourne, Australia, has been invited by the Anglican Consultative Council to coordinate an international project on the family in the community.

It is the first time a section of the Australian Church has been requested to perform such a role for the Anglican Communion.

The project will seek to analyze the church's pastoral care of families throughout the communion and will produce a draft statement to be considered by the Lambeth Conference of Bishops in 1988.

It is also designed to do the following:

- encourage the church to engage in experimental ministries, especially to single-parent families, and to bridge the gap between local churches and families on welfare;
- encourage the church to find an appropriate role as a center for family education, community action and caring, with families sharing their power to effect social change.

The idea for the project originated at the Anglican Consultative Council in Nigeria in July 1984. Delegates from around the world had expressed concern about family change, disfunction and breakdown and the church's capacity to develop appropriate pastoral strategies.

Several international agencies have been invited to contribute and an attempt will be made to work closely with missionary societies.

The Rev. Alan Nichols, executive director of the Mission of St. James and St. John, said the goal was to produce pastoral care according to the circumstances of a particular country. "We need to do something creative to hold the family together," he said.

Meeting of Anglican and Oriental Orthodox Churchmen

An historic and largely unreported event took place in October when Anglican and Oriental Christians held a formal meeting for the first time. For most Anglicans, and for most English-speaking Christians, our religious horizon may perhaps extend as far east as the Eastern Orthodoxy of Eastern Europe, but no further. Eastern Orthodoxy is usually taken to mean the Greek and Slavic Orthodox Churches which recognize as their leader the Patriarch of Constantinople. Yet still further into the Middle East and into Asia and North-eastern Africa are the historic homelands of another family of churches mostly known today as the Oriental Orthodox Churches. These have been separated from both Greek Orthodox and Western Christians since the great councils of ancient times. Separation has been exacerbated both by geographic distance and Islamic political dominance.

Formerly, these churches were generally designated by Westerns as Monophysite (believing in only one nature of Christ), Non-Chalcedonian (not participating in the Council of Chalcedon in A.D. 451), or as Jacobite (deriving their episcopal succession from Jacob Bara-

of the sixteenth century. Today these designations are regarded as misleading and unsuitable. It is also noted that these churches are technically in communion with each other, but offer a staggering range of differences of language, ethnic background, culture, and history.

Another tradition is represented by the Church of the East, once perhaps the largest section of Christendom, extending from Syria to India and China. In the past, these Christians were often known as Nestorians or Assyrians. After centuries of persecution and genocide, many of the surviving members are today in the United States.

In October of 1985, the Anglican/Oriental Orthodox Forum opened at St. Albans in England. There were representatives of Armenian, Coptic, Ethiopian, and Syrian Churches and an observer from the Church of the East. Among the dozen Anglican dignitaries and scholars were the Rt. Rev. Henry Hill, a retired Canadian bishop who is chairman of the Anglican-Orthodox Joint Doctrinal Commission and who devotes his full time to ecumenical work; the Rt. Rev. Samir Kafity, Bishop of Jerusalem; and the Rev. William Norgren, ecumenical officer of the Episcopal Church.

The forum was divided into a series of sessions in which relations between Anglicans and each of the other churches were discussed. In the past, Anglicans have generally, but not always, sought to assist the ancient churches of the Middle East rather than seeking proselytes as did many Western Protestants, or seeking acceptance of the papacy as did the Jesuits. Yet ignorance has remained a massive barrier. The hospitality of the Episcopal Church in the U.S. to Armenians was noted.

Both practical cooperation and steps toward theological understanding were discussed. One outcome of the meeting is to be a book on these different churches to be edited by Bishop Hill.

In a prepared address, Bishop Kafity of Jerusalem said:

"It is my sincere hope that one of the first outcomes of our meeting can be a clear statement on our part that we no longer accuse our Oriental Orthodox brethren of unorthodoxy in either Christology or Trinitarian doctrine. We may well find that it will be necessary to spell out the details of our fundamental doctrinal agreement, but I believe that we shall do this together as part of our common task to express the faith once delivered to the saints in a way which can be heard and responded to by the men of our own time, rather than in a spirit of seeking to resolve ancient theological differences or to defend our formulae to each other or to anyone else."

The forum concluded with a trip to Canterbury and a closing service in the cathedral.

H.B.P.

CONVENTIONS

The 148th convention of the Diocese of Louisiana was held in Hammond, La. November 8-9.

Convention sessions were held in the University Center of Southeastern Louisiana University, while the convention Eucharists were celebrated in Holy Ghost Roman Catholic Church. Former Louisiana priest, the Rt. Rev. Clarence Pope, who is now Bishop Coadjutor of the Diocese of Fort Worth, preached the convention sermon. He stressed unity in the episcopate and the mission and task of the church. At the same service, the convention celebrated the new ministry of Canon for Mission the Rev. Jervis Burns, who replaced the Very Rev. Jack Knight, now dean of Nashotah House.

The convention also took these actions:

- welcomed St. Margaret's Church, Baton Rouge, as a parish in union with the convention. This congregation began worshiping in a Baton Rouge bar in 1973;
- elected lay and clerical members of the standing committee;
- adopted a tentative budget for the diocese for 1986 of \$899,460;
- heard a report from General Convention deputies;
- rejected a move to make future conventions one-day affairs;
- adopted a new canon on the dissolution of the pastoral relation;
- postponed indefinitely two resolutions, one calling for denouncing "communism as presently practiced," and the other for withdrawal from the National Council of Churches.

The address of the Rt. Rev. James Brown, Bishop of Louisiana, stressed the need for church growth, stewardship, and "getting out of our rut." In addition, the bishop pointed out the need for a

diocesan conference center, encourage contributions to a fund to enable clergy to attend the Canterbury School and discussed the Convention on Church Union.

Responding to the bishop's action the convention requested that a funds drive for a new conference be planned, and that a special convention be called to receive and approve the committee's report.

(The Rev.) WILLIAM C. MORRIS

• • •

The 87th convention of the Diocese of Northern Indiana was held November 9 in Trinity Church, Fort Wayne, the Grand Wayne Center.

The Rt. Rev. William C.R. Smith, Bishop of Northern Indiana, was chief celebrant at the convention, and presiding officer at the sessions.

In Bishop Sheridan's convention address, he asked for a coadjutor. The request to the diocese makes it possible to pay for all the expenses of a new coadjutor without cost to any of the diocesan parishes and missions. This gift would be particularly welcome to the parishes in the Calumet area, which is still high priced because of loss of jobs in the steel industry.

The Most Rev. Sir G. Cuthbert Woodroffe, Archbishop of the West Indies and Metropolitan, was the guest of honor, and addressed about 350 delegates following the convention banquet.

One of the highlights of the convention was the admission of St. Stephen's Church, Hobart, as a parish.

In addition, funds were voted to make possible the visit of the Rev. Roy Thompson, of St. Augustine Church in Gary, to the Diocese of Enugu, Nigeria, the companion diocese of Northern Indiana.

A 1986 budget of \$322,415 was approved.

BRIEFLY...

Two Virginia men whose signs bearing Bible verses were torn down during football games at RFK Stadium in Washington, D.C., have sued the stadium's management and Mayor Marion Barry for violating their First Amendment rights. Rollen Stewart and Stephen Francis first ran into trouble when they hung two 15-foot long paper banners on a railing behind the 20-yard line at a game in January, 1984, which read "John 3:16." Mr. Francis believes the verse is the "single most important statement of biblical truth," and was very upset when several guards and policemen tore the signs down and threatened to arrest the men if the signs were replaced. After what they

thought was a reconciliation with stadium management, the men hung more banners at a November 1984 game which were also torn down.

■

The Oregon Episcopal Church reports that a new ecumenical coalition group called the Portland Coalition Project (POP) has recently formed and that All Saints Church in Portland is the first Episcopal Church to have joined it. The church hopes other Episcopal churches involved in the POP's goals of addressing issues of poverty, housing, education and cooperation between age groups. In other programs of community support built in cooperation with many other churches around Portland.

Ecumenical Actions at Anaheim

*A major focus, last fall
and for years to come*

By JOHN H. BACKUS

When the General Convention met in 1862 in New York, it is fair to say that most of the deputies were given close attention to the political of the day. However, during a session of the House of Deputies, the Rev. Stephen Thrall, then rector of Trinity Church, San Francisco, arose to ask a question.

There were between 300 and 400 members of the "Russo-Greek" church living in California, for whom he wished to exercise pastoral care until they could be united with the Russian church. He urged that some direct relationship between the churches; the result was the formation of the Russo-Greek committee which became in its time a part of the ecumenical movement.

William Reed Huntington had developed *The Church Idea* [TLC, July 1855] in which he developed the essential Christian unity, which were presented to the House of Bishops meeting in 1886 where they were accepted and again by the Lambeth Conference in 1888, and known to us as the Lambeth Quadrilateral. These documents remind us again of the long quest in the Episcopal Church for Christian unity.

At the General Convention last fall in Anaheim, we were called to make a number of important decisions for the future of the church — as is any convention — this time with the added business of electing a Presiding Bishop and a President of the House of Deputies.

Rev. John H. Backus is dean of the Cathedral of St. Paul in Peoria, Ill., in charge of the Diocese of Quincy. He was the Archbishop of Canterbury's representative in Constantinople, 1973-75, and is a member of the

The latter two seemed to get most of the press attention, understandably, but as one reads the actions of the last convention, it is clear that ecumenism was a major focus, and that for the coming years, it will continue to be so.

Among the significant resolutions were those touching on our relations with the Roman Catholic Church, with the Lutherans, with the Orthodox and with the Consultation on Church Union [COCU]. In all of these dialogues, there has been important work done which now needs to be shared with the whole of the Episcopal Church. Although the first two have probably produced more popular participation, the latter two continue to demand attention, and do expect that there will be some response from the Episcopal Church.

The major attention toward relations with Rome was in the action taken on the *Final Report* from ARCIC — the Anglican Roman Catholic International Consultation. Since the first sections had already been approved (eucharistic doctrine, and ministry and ordination) only the third section, on authority in the church, required action from this convention. The Standing Commission on Ecumenical Relations [SCER] provided an extensive report from its study of *The Final Report*, which raised some questions for further study on both sides, which will presumably be a part of ARCIC II; in its important resolution, the convention found that *The Final Report* was "sufficiently consonant in substance with the faith of this church" and thus recognized that, in spite of some differences, the talks should continue.

The Lutheran relations were no less promising, as the quartet of resolutions suggest. It seems that even more will be done with the two churches working together in the coming triennium, even as

the three Lutheran synods are themselves working to become a single church.

It appears that there are many examples of cooperation between Episcopalians and Lutherans (and with the Roman church as well) across the country; both Lutherans and Anglicans are finding that they have much more in common than they had realized. Even though there are still important questions to be resolved, the degree of agreement is both encouraging and impressive.

The Orthodox, who were our first dialogue partners, also have provided us with a very important agreed statement at the international level, covering statements on the church, the Holy Trinity, and worship and tradition.

The Dublin Agreed Statement (1984) takes its place with the Moscow Agreed Statement (1976) in showing the important conclusions that the two churches have already reached. The sad fact is that neither of these agreed statements is known well in this country by Episcopalians, nor by the Orthodox here.

Although the Episcopal Church has been well-represented in these meetings, there has not been an Orthodox participation from the United States. One hopes that this will change in the future, and that an Orthodox voice from this country might be included. Nevertheless, it is significant that the convention has "commended" the Dublin Report to this church for study and for response.

In a similar resolution, the convention voted that *The COCU Consensus: In Quest of a Church of Christ Uniting* be widely studied to see whether it offers a sufficient theological basis "for continuing in the process leading toward covenanting." It should be noted that this is a specific resolution, the results of the study requested to be presented to the 69th General Convention for some action.

One presumes that this will be a study of unusual importance.

A second and related resolution asks that the process of covenanting itself be studied. In a similar resolution, study was also asked of the report of the Anglican-Reformed International Commission, *God's Reign and Our Unity*.

Having done all of this, what might we see in the future? The first sign of important progress has been the increasingly successful work of the Episcopal diocesan ecumenical officers, whose booth at Anaheim was a busy one. They, and their diocesan coworkers, have taken the lead in bringing the work of the various international and national commissions into the regular life of each Episcopal diocese. It is evident that we have broadened the base of participation, and that more people are involved in things ecumenical than ever before. This is cause for rejoic-

ing, but also the recognition that more work can and needs to be done.

Second, we have reached a point in our COCUC talks where we must now honestly decide where we want to go next. The work of the coming three years will be critical as we study and respond to the immense work already done, and yet, there does not seem to be the same popular enthusiasm here that there is in the Roman and Lutheran relations.

Third, much was made following the election of Bishop Browning (as Presiding Bishop) of his extensive missionary experience and of his considerable pastoral sensitivity. Little was said, however, of the fact that he will bring to the service of the church a rich ecumenical experience and support. In his time in Europe and in the Pacific, he has already met many of the important ecumenical figures, and is known to them. He will

thus not need to be introduced into his previous work. In addition, the notion of mission, which is so much of his background, is emerging as an ecumenical topic, which may mean that it will be of even greater importance in his office than had been perceived earlier.

Fourth, and finally, the convention encouraged the SCER in its plans for a three-year ecumenical emphasis which will involve the whole Episcopal Church in a national consultation celebrating the 100th anniversary of the Chicago-Lambeth Quadrilateral celebration of the seed planted in the 19th century that has grown well and is flowing greater than could have been imagined. One expects that in the coming year there will be a consultation, and in the vigor of that consultation, and in the vigor of the dialogues on so many levels, Frs. Theophilus and Huntington would be pleased.

Summit of Forgiveness

By MOTHER ELISE, C.H.S.

There were some 60 of us who had come to the Ecumenical Institute in Celigny, Switzerland. We were teachers and administrators in Christian day schools of non-Communist countries. It was in the 1950s. The theme of the week-long conference was "The Implications of the Gospel for Christian Day School Education."

We sat with earphones while the addresses given by the speakers were translated simultaneously into German, French, and English. The questions and the spirited discussion which followed the addresses were also translated for us. We continued these discussions at mealtime where we sat at cheerful tables for four. Understandably, we chose to sit with others whose language we understood.

The delegates were asked to do the dishwashing, and we were assigned to stations where this task was to be done. The assignments were arranged so that three people from different countries would work together. My group consisted of an Anglican layman from England who was responsible for the reli-

gious knowledge curriculum in the schools of the London county council (equivalent to our public school system); a German Lutheran minister who spoke fairly good English; and me, an Episcopal Sister of the Community of the Holy Spirit. The Englishman washed the dishes, the German wiped, and I put away.

We soon discovered that all three of us had been in the military service in World War II. The Englishman had served in the Royal Air Force as a bombardier. I had been a WAVE, serving at the U.S. Naval Air Station in Glenview, Ill. The German had been drafted into Hitler's army as a private. In answer to my question about his not having been a chaplain, the German explained that there were no chaplains in Hitler's army.

We discussed our time of training, the assignments given to us after training, the most-liked and the least-liked aspects of our military experience. The German spoke of his sorrow for not having been able to hold services of worship for his fellow soldiers who were Christians. Even so, he could use opportunities for ministering to them privately from time to time.

Two or three days had gone by and we three had become a closely-knit team. We seemed to be able to achieve our own international "mini-summits" of under-

standing while we reached the chasms of politics and nationalist ease.

During one of the dishwashing sessions later in the week, the Englishman was gazing out of the window, a view of trees and grass before him confided to us as he spoke: "You know, the worst thing I ever heard of in the war was to drop the bombs on Dresden. In spite of that whitewash clearly painted on the roof, I had to drop bombs on the general hospital."

At these words the German put down his dish towel. He stood motionless for a moment and then said, "That was the night," he said, "that my wife was in that hospital giving birth to our first son; both died instantly."

A look of terror and unbearable pain was on the face of the Englishman; he put down his dish cloth and at once he begged the German, "Forgive me! Forgive me! Oh . . . ! Forgive me!" The Englishman received the embrace of the German with warmth.

As they shared each other's sorrow, he had to turn my back on this private and public scene. I busied myself stacking dishes. "I already heard the German say behind my back that you had a long ago."

The Rev. Mother Elise, C.H.S. is in charge of Melrose School and Convent of the Community of the Holy Spirit, Brewster, N.Y.

Authority and Primacy of the Church

Following are excerpts from the *Joint Statement of the 1985 Old Catholic Theological Conference held at Chichester, England, August 10, 1985* (see *Journal*, page 12).

The created universe is the product of God's love and the purpose of its existence is to glorify God by enjoying and responding to that love. Because of the rejection of God's love, God the Father sent his Son Jesus Christ into the world to reconcile us to himself and to bring together in one flock the community of the redeemed which is the Body of Christ. At Pentecost the Holy Spirit was sent upon the church to inaugurate and to sanctify. In the power of the Holy Spirit the church was sent out to bring the Good News of Christ to the nations. . . .

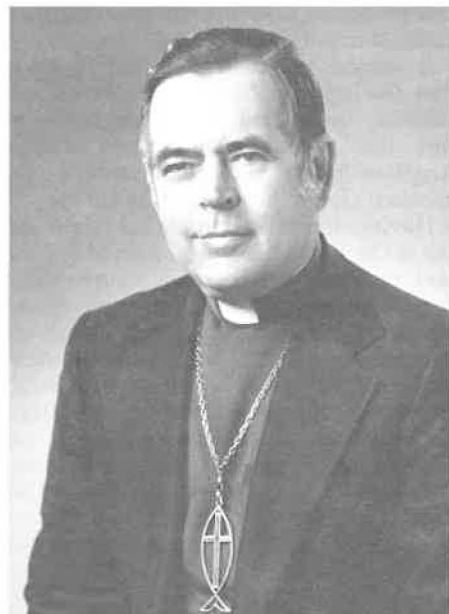
Authority

Authority in the church, like other gifts, is given "to equip the saints for the Christian service, to build up the Body of Christ" (Ephesians 4:12). This includes the maintenance of the tradition and guiding the church in growing and changing, and also the kind of authoritative and disciplinary authority which is necessary to enable any community to live and work together. It must always be remembered that the Bible teaches us that authority is to be exercised in the spirit of service and not in domination.

In agreement with the statement that as the exercise of authority within the church "theology justifies and history demonstrates that the ultimate authority and right of collective action lie in the whole body, the church, and in the cooperation of clergy and laity through government and discipline beyond the true ideal of the church." The divisions of Christendom put grave obstacles in the way of the church taking



The Rev. J. Robert Wright, professor of ecclesiastical history at the General Theological Seminary in New York since 1971, is a theological consultant to the ecumenical office of the Episcopal Church. This past summer he, as well as Bishop Robinson, was among the Anglican representatives who met with Old Catholics at Chichester. Dr. Wright was also a member of the body which drafted the widely acclaimed ecumenical statement of 1982, *Baptism, Eucharist, and Ministry*.



The Rt. Rev. Harold B. Robinson, Bishop of Western New York, and a member of the Standing Commission on Ecumenical Relations for the past six years, is cochairman of the working group of the Polish National Catholic Church and the Episcopal Church.

Toward a Common Goal

A remarkable degree of agreement between the Anglicans and Old Catholics emerged at the Chichester Conference: We were searching for the truth together, rather than arguing from different points of view. Our mutual acceptance of the Bonn Agreement of 1931 provided the foundation for us to walk together toward a common goal.

Such a spirit has marked the ongoing meetings of the North American Old Catholics/Anglican Dialogue for the past three years. While primarily occupied with preparing papers for the Chichester Conference, we have also talked about avenues of reconciliation between the Polish National Catholic Church and the Episcopal Church. We are clarifying the basic issues and reexamining historic documents. We are hopeful, and to a certain degree, optimistic that ways will be found to restore our relationship and to evidence a commonality that in fact exists through our mutual acceptance of the Bonn Agreement.

(The Rt. Rev.) HAROLD BARRETT ROBINSON
Bishop of Western New York

ing decisions on important questions of doctrine and practice.

These divisions hinder the proper exchange of experience and views between the various local churches and impair the sacramental relationship which should exist between them. Yet the authority of Christ still exists in the divided churches, and each day decisions have to be taken in his name. In the more important matters, however, a local church should not act on its own without serious consultation with other churches.

Bishops

The ordained ministry has a special responsibility in the exercise of oversight in the church and is entrusted with the authority which this responsibility requires. The bishops, in particular, as heads of the local churches and having the fullness of the ministry, are recognized in both our traditions as guardians of the faith of the church, as teachers, shepherds and leaders, and as serving the unity of the church.

In the early church, councils were

mainly councils of bishops, but this must be understood chiefly in terms of bishops as heads of local churches. Greater ease of communication and a fuller understanding of the nature of the royal priesthood have led to the creation of synods in which other clergy and the laity are represented along with the bishops.

In almost all the provinces of the Anglican Communion special responsibilities are reserved to the bishops in relation to synodical resolutions concerning doctrine. For the Old Catholics it is the International Bishops' Conference which speaks with authority on matters of faith and morals, provided that its decisions are reached in consultation with and are approved by the respective national churches.

Primacy

In both churches diocesan bishops are regarded as in principle the equals of one another with respect to their episcopal authority. Nevertheless, in both communions there are some bishops who are acknowledged to have a responsibility which goes beyond their own dioceses. Titles such as archbishop, metropolitan, prime bishop, presiding bishop, primate are variously used to denote them.

In some cases the responsibility derives from the long distant past, in others it is recognized or granted and defined in a written constitution. Both churches are, therefore, familiar with the idea of a bishop who has a special relationship with other bishops and responsibilities extended beyond the bounds of his own diocese.

In the growth of both of our churches, need seems to have been felt for a bishop who is a focus of unity and has some care for the whole. In the case of the Union of

Utrecht this position is occupied by the Archbishop of Utrecht who although regarded as *primus inter pares* has yet responsibilities, as chairman of the International Bishops' Conference, for the unity and well-being of the whole union.

In the Anglican Communion the Archbishop of Canterbury occupies a somewhat similar position, but it is one which has grown greatly in influence during this century and also is invested with special authority in relation to certain churches in the communion.

Papacy

This experience suggests that something similar may be the right focus of worldwide unity as the various separated parts of the church come together. It is also clear that as we move towards unity with the Orthodox Churches and the Roman Catholic Church account will have to be taken of the special position of the ancient patriarchal sees of which the see of Rome is by long tradition and by definition of two ecumenical councils the first. The way by which the Roman see came to have this position is well described in the Declaration of the International Old Catholic Bishops' Conference of 1970:

"Early in history, the Church of Rome, with her bishops, was prominent in the community life of the whole church, and pre-eminent by the veneration of the martyr-apostles Peter and Paul, and because of the influential position as the capital of the world empire. Gradually, in combination with the above there emerges a special place for Peter based on the Peter passages in the New Testament, and his primacy of honour as the Bishop of Rome."

We are well aware that over the centuries the Roman primacy has developed

from that simple conception into centralized authority claiming to be vine institution (*de jure divino*), the power to intervene directly in diocese and to appoint and to limit authority of bishops (jurisdiction to define questions of faith to be by all Christian people (infallibility

Neither of our churches could the papal primacy as it is at interpreted and exercised by the see, although we are aware that Roman Catholics, bishops, priests, laypeople, would like to see changes to reduce the papal power question is, therefore, whether it is possible to have a universal primacy in the Roman see without many of the which it has acquired over the centuries.

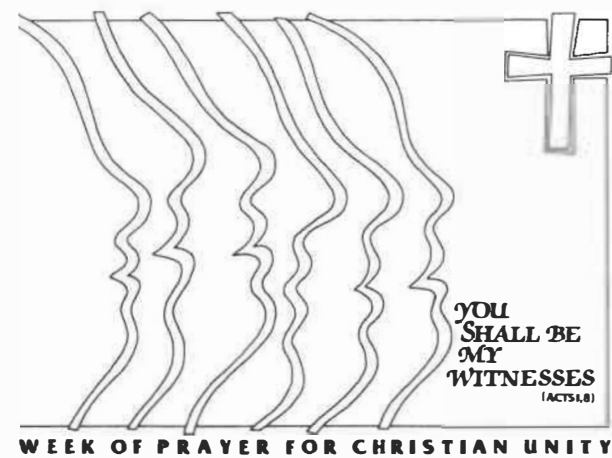
It would seem that this could come about by a carefully limited delegation of the authority to be exercised by such a primate and by a constitutional arrangement that he must work in a conciliar setting and in collegiality with other bishops, bearing in mind that the highest authority lies with an ecumenical council. One sign of the will of the Roman Church to move in this direction would be the making of the present Synod of Bishops into something much more effective and vital in the life of the church.

The universal primate has been spoken of as existing in order to be a focus of the unity, truth and love of the church. It is important that he should not be thought of as the sole agent promoting these values. They are the responsibility of every member and every part of the church. The primacy is seen not only in the context of ordained ministry but also in the context of Scripture, the creeds, the sacraments and other means of grace, all of which maintain and build up the church.



Looking Back 20 Years . . .

Times have changed! The above photo was taken in Rome in March of 1966 when the Archbishop of Canterbury, the Most Rev. Michael Ramsey, paid a historic visit to Pope Paul VI. During the past 20 years, discussion between leaders of the Anglican and Roman Catholic Churches have become frequent.



Roots Unity

Eight days extending from the Confession of St. Peter (Jan. 18) through the Conversion of St. Paul (Feb. 5) are widely observed as the Week of Prayer for Christian Unity, or the Octave of Unity. Each year we mark this observance by giving attention to ecumenical matters at this time.

It cannot fail to note that the significance of the word ecumenical slowly shifts over the years. Twenty years ago and more, it was widely used in reference to the activities of councils of churches and to the level of diplomacy of bishops and national church leaders. In short, ecumenism seemed to be a field for official specialists, bureaucrats, and powerful political leaders. It was often felt that they were seeking to create institutional unities without sufficient regard for the beliefs and preferences of the ordinary laity or clergy of their respective churches.

Many things are different. Most ecumenical activity is now at a local grass-roots level. A group of several people in a community may support a food pantry. Episcopalians and Methodists go to a cursillo together. Or a prayer group for women includes Presbyterians, Quakers, Episcopalians, and Roman Catholics. It goes on and so forth. Indeed such cooperation is now so widespread that it is taken for granted, and no longer actually thought of consciously as ecumenical. There are people who are strongly opposed to councils of churches and who dislike the word ecumenical, who are ignorant today if the bishop would not allow a non-episcopalian to be buried in a parish cemetery, or if the bride and groom in a mixed marriage were not allowed to receive Holy Communion at the wedding. At the local level, people in local churches are usually the ecumenical pioneers, whereas bishops and synod secretaries may be perceived as dragging their heels by enforcing church rules.

This local activity is widely scattered and it is not so easy to generalize about it. A cooperative youth program, let us say, between an Episcopal and a Presbyterian parish, will not make headlines as did the

Blake-Pike proposal of a quarter of a century ago. The national news of ecumenical events is less than it used to be, yet ordinary people in ordinary parishes are growing together, perhaps sharing their weak points as well as their strong points, but nonetheless sharing. One cannot properly understand church life in America today without recognizing this development.

The Old Catholics

The Old Catholic Churches have a special place in Anglican ecumenical relations. Yet who are the Old Catholics? Most Episcopalians have never attended one of their services. Members of our church or of the Church of England who have traveled widely in Europe may have regularly attended our so-called English or American churches in several larger cities, without ever being aware of Old Catholic parishes in many parts of Germany, the Netherlands, and elsewhere.

The Old Catholics embody several different historic movements. The Dutch Old Catholics date their separate identity from a division within Roman Catholicism in the 18th century, and the Archbishop of Utrecht is their Primate. He is the ranking prelate of the Old Catholic family of churches, known as the Union of Utrecht.

In the late 19th century, the doctrine of papal infallibility and other changes promulgated by the First Vatican Council led scattered groups of European Catholics to say they wished to retain their older beliefs, and a number of them turned to Utrecht to consecrate bishops for them. Another movement of Polish immigrants in the U.S. broke away from the largely Irish and German American hierarchy at the beginning of this century and also eventually looked to Utrecht. This body is the Polish National Catholic Church (PNCC). It also has members in Poland.

During the present century, this entire family of numerically small churches, each using its own distinctive language, entered into communion with the Anglican Communion on the basis of the Bonn Agreement (1931). It is the only group of churches with a totally different background and its own historic episcopate to enter into such a close relationship. It was a cause for sorrow that ordination of women disrupted Episcopal relationships with PNCC.

A second cause for sorrow is that some decades ago some individuals without accountability obtained, or claimed to have obtained, the Old Catholic episcopate and passed it on to still others. It should be understood that the PNCC is, from the point of view of both Utrecht and Canterbury, the only recognized canonical Old Catholic body in the U.S.

Meanwhile, constructive theological contact and sharing continues between the Union of Utrecht and the Anglican Communion. We are pleased in this issue to present extracts of a joint document on authority put forward by representatives of the two families of churches this past summer [see also TLC, Dec. 1].

BOOKS

Map for the Spirit

THE SHAPE OF GROWTH. By Gale D. Webb. Morehouse-Barlow. Pp. 95. \$9.95.

This clear, practical and excellent book is on the journey with Christ. It is a "map leading from where we are to where we want to be." It is usable by any mature Christian who knows and believes the basic teachings of the church about grace and faith. Fr. Webbe, like God, is more concerned with our character than our comfort. His earlier book, *The Night and Nothing*, was a major contribution to ascetical theology.

(The Rev.) JOHN I. KILBY
Berkeley, Calif.

Significant Reference Work

ENCYCLOPEDIA OF RELIGION IN THE SOUTH. Edited by Samuel S. Hill. Mercer University Press. Pp. vii and 878. \$60.

Religion in the American south has often been marked by certain distinctive features — deep and intense pietism, strong individualism, emphasis on personal conversion. At its best, it generates a warm, personal response to God's initiative. At its worst, it fosters smugness, anti-intellectualism, and apathy towards the needs of others.

While manifestations of southern faith have long been analyzed, relatively little has been done with roots. Now, thanks to Samuel J. Hill, professor of religion at the University of Florida, we have some 500 entries in a most invaluable guide. Articles deal with denominational movements (including some relatively obscure ones), prominent leaders, such ethnic groups as Hispanics and Indians, architecture, music, church offices and titles, prominent cities and regions, religious life in each state, and topics of slavery and race.

Sometimes a prominent novelist is covered, such as William Faulkner, Walker Percy, or Flannery O'Connor. One learns the meaning of certain terms indigenous to southern life, and here one should note protracted meeting, arbor bench, and homecoming. Hill has taken special care to spread his material over the various centuries, and thereby avoids some of the present-mindedness that mars so many reference works. Certain articles of a general nature are particularly perceptive, especially those on biblical authority and interpretation, ecclesiology, and the Protestant Reformation.

Episcopalians have little reason to feel neglected. Leading historians of the Episcopal Church — among them Donald S. Armentrout, Frederick V.

Limms, and David L. Holmes — contribute pieces. Separate entries exist for "Anglicanism," "Anglican Church in the South," "Episcopal Church in the South," "Established Religion," and "High Church/Low Church."

A host of church leaders are covered, ranging from James Blair, first president of William and Mary, to now retired Presiding Bishop John Maury Allin. So too are such Episcopal parishes as St. Paul's in Richmond and St. Philip's in Charleston. Articles appear on such professors as Walter Russell Bowie, William Porcher DuBose, and Albert Mollegen. The University of the South is the only southern institution of higher learning that has a separate entry. Particularly interesting is material dealing with church life and leaders in the Confederacy.

Problems do exist, though they be minor. Bibliographical entries are occasionally weak, and sometimes the most significant works are omitted. Articles on individual states are often redundant, containing detailed material found elsewhere in the encyclopedia. Border states can be treated in a curious manner. For example, there is no entry on the Lutheran Church — Missouri Synod or its founder Bishop C.F. Walther, but Missouri-born Reinhold Niebuhr (a theologian with only a tangential relationship to the south) has a separate entry.

The article on charismatic plays their presence in the the one on bishops fails to acknowledge the presence of this office among odists, Mormons, and some Luth To claim that "Tertullian raise question as to whether the c should be involved in education" nal at best. The article on Kent born Abraham Lincoln (who never tified himself with the south) ne his early religious skepticism. N hymn-writer John Newton nor W Cowper were Methodists; both we glican Evangelicals.

But in sum, the encyclopedia is one, showing the complexity of so that we take for granted.

JUSTUS D. DOE
Professor of H

New College of the Univ
of South F
Sarasot

Books Received

CHRISTIAN CHARACTER. By Andrea St Peter Scazzero. Inter-Varsity. Pp. 64. \$2.95

MARK Follow ME. By James Hoover. Inter-Pp. 96. \$2.95 paper.

STEPS TO THE KINGDOM. By Hannah H Harper & Row. Pp. viii and 291. \$6.95 paper

CHRISTIANITY: A Way of Salvation. By S. Frankiel. Harper & Row. Pp. viii and 131 paper.

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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16.

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

KANSAS

KANSAS STATE UNIV. **Manhattan**
ST. FRANCIS AT KSU
1402 LeGore Lane
The Rev. Ron Clingenpeel, chap
Sun H Eu 9:30 at Danforth Chapel; 5 St. Francis House. HD
7:30 House

UNIV. OF KANSAS **Lawrence**
CANTERBURY HOUSE/St. Anselm's Chapel 1116 Louisiana
The Rev. Peter Casparian, chap
Thurs noon; Sun H Eu 5

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

MASSACHUSETTS

HARVARD UNIVERSITY **Cambridge**
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Two Garden St.
The Rev. Stewart Barns, chap
HC Sun 5. Active program

MISSISSIPPI

UNIV. OF MISSISSIPPI **Oxford**
ST. PETER'S
9th and Jackson
The Rev. Paul E. Stricklin, chap
Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdys as anno

NEW YORK

CITY UNIV. OF NEW YORK **Brooklyn**
CHURCH OF THE NATIVITY
1099 Ocean Ave.
The Rev. Edward Batchelor, Jr., chap
Sun 8, 11; Adult Forum, 10; HD 10

SKIDMORE COLLEGE **Saratoga Springs**
BETHESDA CHURCH Broadway at Washington St.
The Rev. Thomas T. Parke, r & chap
Sun 6:30, 8 & 10. Thurs 6 Wilson Chapel

OHIO

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

OHIO (Cont'd.)

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

OHIO WESLEYAN UNIVERSITY **Delaware**
ST. PETER'S
45 W. Winter St.
The Rev. Clark Hyde, r; the Rev. Donna Ross, c
Sun H Eu 8, 10:30; Wed 7:15

PENNSYLVANIA

UNIV. OF PENNSYLVANIA **Philadelphia**
ST. MARY'S, Hamilton Village
3916 Locust Walk
The Rev. John M. Scott r & chap
Sun Eu 8 & 10:30

SOUTH CAROLINA

THE COLLEGE OF CHARLESTON
GRACE CHURCH
98 Wentworth St.
The Rev. Constance D.S. Belmore, chap
Sun 8 & 11; Wed 5:30

TEXAS

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

VIRGINIA

VIRGINIA TECH **Blacksburg**
CHRIST CHURCH/Canterbury Fellowship
P.O. Box 164
The Rev. G. Donald Black, r; the Rev. Thomas E. Wilson,
chap
Sun 8, 9, 11; Tues 5:30; Wed 10, 6

WASHINGTON AND LEE UNIV. **Lexington**
VIRGINIA MILITARY INSTITUTE
R.E. LEE MEMORIAL CHURCH
123 W. Washington St.
The Rev. Arthur L. Dasher, r; the Rev. Nancy R. Taylor, chap
Sun 8:30, 10:30, 5. Ev. Wed 12:15

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The Very Rev. James R. Leo, dean; the Rev. Canon Frank C.
Strasburger, canon pastor; the Rev. Jacques Bossière,
canon theologian; the Rev. Joseph Nsenga, dir. of cathedral
mission to refugees; Brian Suntken, seminarian
Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C
by appt; open wkdys 9-12:20, 2-5

CALIFORNIA

STATE UNIV. **San Jose**
St. John Street at Second on St. James Sq.
David A. Cooling, r (408) 293-7953
8, 10:30; Wkdy H Eu 12:10 Mon-Wed-Fri

DELAWARE

CITY OF DELAWARE **Newark**
St. Peter's Parish Church
Robert Wm. Duncan, Jr., r; the Rev. Jack W.
TSF, Univ. v
5:30. Mon 7, Wed 12:10. Anglican Student Fellow-
10. HD as anno. EP daily. ES 1st & 3rd Sun

GEORGIA

UNIVERSITY **Atlanta**
HOLOMEW'S
1790 Lavista Rd., N.E.
J. Chester Grey, r; the Rev. Nancy Baxter, chap
6. Wed 10:30, 7. Fri 7

ILLINOIS

UNIVERSITY OF ILLINOIS **Charleston**
AL CAMPUS MINISTRY
Donald J. Schroeder, chap
Week & holidays as announced. 345-8191

UNIVERSITY OF ILLINOIS UNIV. **DeKalb**
ST. MARY'S EPISCOPAL COMMUNITY
1000 S. 1st Ave.
Charles E. Hoffacker, chap
Week as anno. Full-time active program

CITY OF ILLINOIS **Champaign**
ST. JOHN THE DIVINE
1011 S. Wright St.
Timothy J. Hallett, chap
8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP

INDIANA

UNIVERSITY **Greencastle**
ST. JOHN'S
Seminary at Bloomington
Kenneth E. Schomaker, r
10. Wed Eu 12:20

IOWA

UNIVERSITY OF IOWA **Iowa City**
ST. MARY'S UNIVERSITY CHAPLAINCY
1000 S. 22nd St.
Ronald Osborne, chap
Watson, coordinator
and activities as announced

The Directory is published in all

January and September issues.

If your Church serves in a College Community, and your listing is not

included, write to the Advertising

Manager for the nominal rates.

PEOPLE and places

Appointments

The Rev. Mary Adebonojo is now part-time chaplain at Taylor Hospital, Ridley Park, Pa., while continuing as interim priest at Epiphany, Germantown, Philadelphia, Pa.

The Rev. Jesse Fosset Anderson, Jr. is rector of St. Monica's, Box 12225, Hartford, Conn. 06112.

The Rev. Norma L. Blackwell is assistant to the vicar of St. Andrew's, Burke, Va.

The Rev. Allen W. Brown, Jr. is now assistant at St. Hilary's, Fort Myers, Fla.

The Rev. Samuel G. Candler is assistant at St. Paul's, Summerville, S.C.

The Rev. Robert Girard Carroon is now archivist and historiographer of the Diocese of Connecticut; add: 1335 Asylum Ave., Hartford, Conn. 06105.

The Rev. Geoffrey Schmitt is now vicar of the Chapel of the Resurrection, Box 22804, Tucson, Ariz. 85734.

The Rev. Thomas Fothergill Stoll is now rector of St. Paul's, Indianapolis, Ind.

The Rev. Charles S. Tyler is interim rector of St. Mark's, East Longmeadow, Mass. Add: 23 Beechwood Ave., Easthampton, Mass. 01027.

The Rev. F. T. VanderPoel is interim priest of St. Paul's, 228 S. Pitt St., Alexandria, Va. 22314.

The Rev. Priscilla P. Wood is rector of St. James', 200 W. High St., Piqua, Ohio.

Ordinations

Deacons

California—Katherine Mary Cooper, St. Mark's, 2300 Bancroft Way, Berkeley, Calif. 94704. Zoila C.

California—St. Elizabeth's, 200 County Club Dr., South San Francisco, Calif. 94080

Connecticut—Henry Carlyle Burdick, III, assistant, Trinity Church, 1109 Main St., Branford, Conn. 06405. Jeffrey Fletcher Champlin, assistant, Middlesex area cluster ministries, Box 337 Durham, Conn. 06422. James Elliot Curry, curate, Trinity Church, 220 Prospect St., Torrington, Conn. 06790. Roger Albert Ferlo, assistant, Good Shepherd, 2230 Walton Way, Augusta, Georgia 30909.

Hawaii—Edith S. Bergmanis, art history instructor, Kapiolani Community College and St. Elizabeth's, Honolulu. John B. Connell, St. Christopher's, Kailua.

South Dakota—Ruth Potter, Christ Church, 1107 S. Main, Chamberlain, S.D. 57325.

Permanent Deacons

Kansas—James E. Upton, St. Christopher's, Wichita and director of ministry with the mentally ill, Episcopal Social Services, Wichita; add: 1448 Fairview, Wichita, Kan. 67203.

Nebraska—Helen Prince Amsden, All Saints, Omaha; Neil Richard Asche, Grace, Columbus; Nancy Williams Huston, Holy Spirit, Bellevue; Norman L. Johanson, St. David's, Lincoln; Robert Gerald Snow, St. Matthew's, Lincoln; David Jay Stoddard, St. Stephen's, Grand Island; Mary Sue Coover Sturgeon, All Saints, Omaha; John Liscomb Titus, St. Elizabeth's, Holdrege; James Robert Visger, St. David's, Lincoln; Roger Lee Wait, St. Mark's, Lincoln; Donald Emil Warner, St. Stephen's, Grand Island; Warren Rohde Whitted, Trinity Cathedral, Omaha; Nancy Currey Wood, All Saints, Omaha.

Resignations

The Rev. William H. Baar, after 20 years as rector of Emmanuel, La Grange, Ill. Fr. Baar plans to continue his active ministry.

The Rev. Maurice Bull Bear, retired of the Diocese of North Dakota, died expectedly on November 11.

Fr. Bull Bear retired in 1984 after having churches in both North and South Dakota. neral was held in Kyle, S.D.

The Rev. Henry Rae Solem, rector of any Church, South Haven, Mich. from 1984, died at the age of 57 on October his apartment in Brooklyn, N.Y.

Since 1984, Fr. Solem served as assistant John's, Brooklyn and as priest-in-charge at Holy Spirit Church, also in Brooklyn. Bridgewater, S.D., he was graduated from University of South Dakota and from Berkeley School. He served churches in the Diocese of case of Western Michigan, which diocese served as a rural dean and as a member of the tive council. He is survived by his wife, Nor children, and a brother.

May Ketcham Van Dyck, widow of Rev. Vedder Van Dyck, fifth Bishop mont, died at the age of 91 in Burlington on October 14.

A native of New York City, Mrs. Van Dyck Fr. Van Dyck when he was rector of St. Amityville, Long Island, N.Y. The coup moved to Burlington when Fr. Van Dyck rector of St. Paul's in 1930. A scholarship General Theological Seminary to honor t Dycks has been named the Vedder and M Dyck Scholarship Fund. Mrs. Van Dyck is s by her daughter and a grandson.

CLASSIFIED

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BOOKS

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

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EGO, CALIF. Beach)

W'S-BY-THE-SEA 1050 Thomas Ave., 92109
Robert D. Keirse, r
0 & 10; Wed Eu 10 & 6:45

OSE, CALIF.

St. John Street at Second on St. James Sq.
861 — Erected 1863 (408) 293-7953
David A. Coolling, r
3, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

NGTON, D.C.

ALL OF ST. PETER AND ST. PAUL
Setts & Wisconsin Aves., N.W.
, 9, 10 (Folk Eu), 11; Ev 4. Mon-Sat H Eu 7:30, Int 12
J. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

2430 K St., N.W.
Canon James R. Daughtry, r
is 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
:45, EP 6; C Sat 5-6

OUT GROVE, MIAMI, FLA.

MIAMI'S 2750 McFarlane Road
HC 8, HC 10 & 5; Daily 7:15

IDO, FLA.

ALL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
Rev. Harry B. Sherman, dean; Robert J. Vanderau,
& Ronald F. Manning, Gloria E. Wheeler, Ashmun
deacons
7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05,
EP 5:15

ITA, GA.

OF OUR SAVIOUR (ECM) 1068 N. Highland Ave.
Jdd, r; Fr. R. Pettway, r-em; Fr. J. Griffith, c; Fr. B.
Fr. W. Garrison III
es 8:30, 10:30, 6:30. Daily call 872-4169

VAPOLIS, IND.

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

ON, MASS.

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

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

BOSTON, MASS. (Cont'd.)

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Utreya Wed 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W.
Stodghill, c, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu
(2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,
Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15.
Matins 6:45, EP 5:30; C Sat 5

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.

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

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The Rev. Samuel O. Cross, r
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus,
Noon Off noon. 1st Sat Requiem Mass noon

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-
Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP
Tues-Thurs (Chorists: in school year). Sat MP 7:15, HC
12:15; EP 4

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; J. Fisher, C. Coles, assoc r; J.
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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NEW YORK, N.Y. (Cont'd.)
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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. Daily:
MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the
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Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS
12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP &
Eu 8, 12:10, EP & Eu 5:30

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Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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Sun 9-1:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

ASHEVILLE, N.C.

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Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

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Dolan, d
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r-em; the Rev. Nutt Parsley, the Rev. Kent Belmore, c
Sun Eu 7:30 & 10; Mon-Wed-Fri Eu 12:10; Tues Eu 5:30; Thurs
HU & Eu 9:40; Sat Eu 9

DALLAS, TEXAS

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45
(Thurs 6:15), EP daily 6. Wed Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Log-
gan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M.
Scott Davis, the Rev. John F. Daniels, parish visitor
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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The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor,
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MADISON, WIS.

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Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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