

THE LIVING CHURCH

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THE LIVING CHURCH

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Christened in Christ

During the past weeks, we have reflected on names, as they appear in Holy Scripture and in holy baptism. This second Sunday after Epiphany, when our gospel gives St. John's version of the descent of the Holy Spirit on Jesus, we can conveniently bring this discussion to a conclusion.

As was said last week, the long-standing association of holy baptism with the naming of a new born child had many things to commend it. When this custom became so powerful, however, that it outweighed the sacramental meaning of baptism, it was time for re-consideration.

The association of baptism with naming a baby came to be at its worst with the word christen. For many people this simply means naming anything, a ship, a puppy, or whatever. Properly the word means baptize, to make a Christian. It refers more specifically to the traditional anointing at baptism with chrism, the part of our service accompanied by the words, "N., you are sealed by the Holy Spirit in Baptism and washed as Christ's own for ever" (BCP, p. 308).

This expression of the coming of the Holy Spirit in baptism reminds us of the descent of the Spirit on Jesus at the Jordan. And this indeed does have something to do with a name in another sense. As the one anointed by the Holy Spirit, Jesus is the Messiah, or Christ.

[Christ is simply the Greek word for the Anointed One, or the Messiah.] As we share in this mysterious anointing through him, we share his "christhood," and are made Christians. The title *Christian* is the new name everyone receives, young or old, at the baptismal font. This



is indeed a name of meaning and of power. It expresses a new identity, membership in a new family, and a new destiny for us.

The widespread revival in the Episcopal Church of the use of this oil, known as chrism, for this anointing, is a cause for rejoicing. The oil of chrism gives sacramental expression, in a visible, tangible, and olfactory way, to the invisible anointing by the Holy Spirit which it is the privilege of Christians to possess.

Human beings were made to be something nobler, better, and finer than we actually are. In all creation, we were to stand out for our excellence. Anointing, in terms of its biblical background, is the mark of that excellence and preeminence which distinguishes the Lord Jesus. We, even in our lowliness, are given a share in it. "He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit" (St. John 1:33).

H. BOONE PORTER, Editor

Elegy

Jonquil faces, Eden-fresh, deny
Apollo fell, decay sunset a lie —
avow the dazzling noon-arrested
race
now at the zenith won infinite
place.

For the children of Dr. Joseph Parsons, who died in 1974, following a fall from his mount, in a steeplechase in North Carolina.

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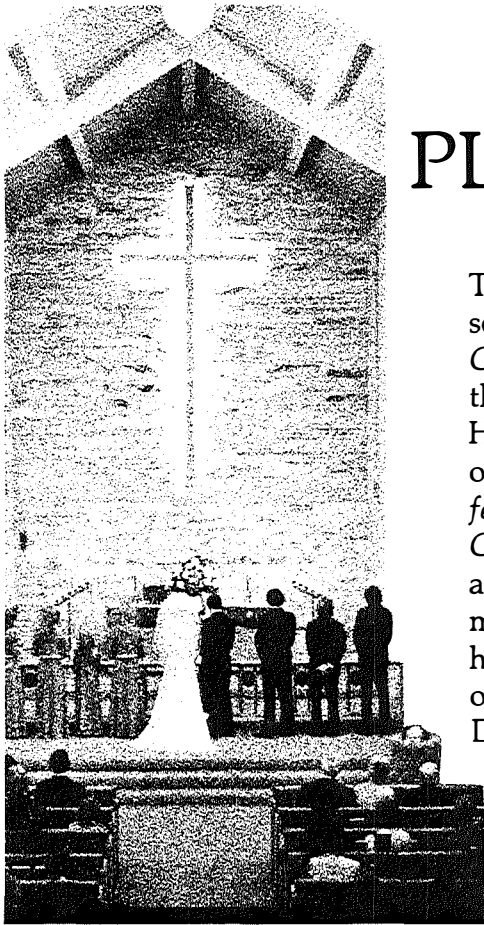
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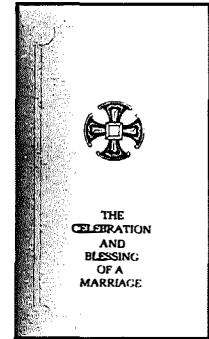
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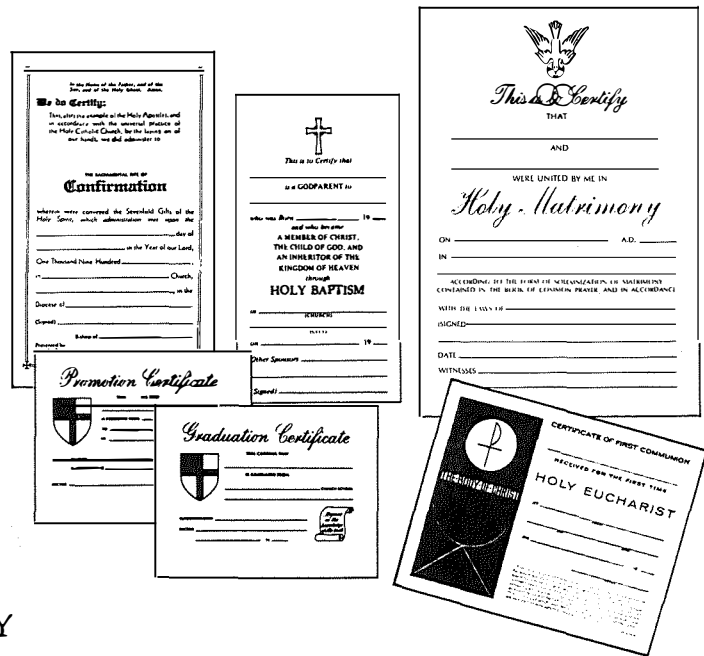
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LETTERS

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.

Prophetic and Pastoral

I respond to Steven Wright's letter [TLC, Dec. 21], concerning AIDS. Very few people I know continue to believe that God punishes sinful persons by causing them to become sick. I certainly do not. God is not that kind of punitive deity. God created us in his own image, giving us the freedom to choose (Genesis 2:16). Some choices we make are reasonable, others somewhat stupid; and some choices are sinful.

Sexual intercourse between two persons of the same sex is sinful and immoral. Read Genesis 19:5-6 and following, Romans 1:26-27 and I Corinthians 6:9, which are among the several defining sexual intercourse between persons of the same sex as sinful. The church must be prophetic, as well as pastoral.

(The Rev.) EVERETT I. CAMPBELL
 Pittsburgh, Pa.

Church of Ireland

Anent the letter in your magazine by the papist reader Gerard Duffy [TLC, Dec. 21], my ancestors came from Ireland in the 1700s and it wasn't until 1983 that I had the privilege of seeing that lovely place.

While in Ireland I found both lay and clerical Roman Catholics most cordial and helpful even though they knew I was an Anglican. When I was in Ireland I

attended services at St. Mary's Cathedral in Limerick, St. Finbarr's Cathedral in Cork and both Christ Church Cathedral and St. Patrick's Cathedral in Dublin. None of these followed many of the rubrics which were so distinctive in the Irish BCP. In fact, most of them used a book of trial services. None of the presiders stood at the north end of the altar to conduct services. All of these cathedrals had stone altars, altar crosses and processional crosses.

The late primate of the Church of Ireland, Henry R. McAdoo, was very well thought of in ecumenical circles, I do believe. I may be wrong, but I believe the Church of Ireland for the most part has been a "church apart" from most of the modern day fighting between Roman Catholics and Protestants and has tried to be a moderate, healing force and influence toward both sides.

JAMES DELL MCGAHEY

St. Louis, Mo.

A Preminent American Theologian

By the author's account in his review of Frank Kirkpatrick's book, *Community: A Trinity of Models* [TLC, Dec. 14], it would seem that with this book Kirkpatrick has now become one of the preeminent American theologians. This does not come as a big surprise to me. Many who have followed his career have realized that he possessed a brilliance that was just awaiting recognition. It is a point of pleasure to see our Episcopal tradition giving nurture to this seminal thinker.

(The Ven.) JAMES W.H. SELL
 Diocese of Newark

Newark, N.J.

Wide-eyed Prayer

Like Fr. Du Priest I usually close my eyes when I pray or meditate [TLC, Dec. 14] and like him I have now started looking or keeping them open, at least some of the time.

Last Friday night I was babysitting and after our reading time as I put my four and a half-year-old granddaughter to bed with "Now I lay me down to sleep," closing my eyes as usual, I felt her gaze and heard, "Fi Fi, don't close your eyes — you told me to look at people when I talk to them."

The Cry

The Sassy Cry
 Of the Mockingbird
 Which Spies me —
 Not too carefully —
 Is
 Unlike the Cry
 Of Beelzebub
 Who Eyes Me
 All too cheerfully!

Mark Lawson Cannaday

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Out of the mouths of babes — I had, of course, been seeing him with my mind's eye, but when I opened my eyes I saw him in the wide-eyed wonderment of a little child.

FRANCES K. SWINFORD

Lexington, Ky.

Giants Voting Together

Your editorial calling attention to the low representation of Evangelicals and Anglo-Catholics on the Executive Council was superb [TLC, Dec. 14]. I well remember the "giants" in the House of Bishops — Tucker of Virginia, Ivins of Milwaukee, Wilson of Eau Claire, Stewart of Chicago, and McDowell of Alabama all of whom voted together on the great issues of the faith (the empty tomb, the virgin birth, etc.) On this centennial of the Chicago Quadrilateral we need to remember their courageous leadership.

(The Rev.) ROBERT MERRY
Duxbury, Mass.

Anglican Communion

The article "What is the Anglican Communion?" [TLC, Dec. 7] is very well written and to the point. Fr. Aldrick is to be commended on his concise and clear statement.

(The Rev.) WILLIAM MCCARTHY
Christ Church
Waukegan, Ill.

BOOKS

Lay Reformers

LAY THEOLOGY IN THE REFORMATION: Popular Pamphleteers in S.W. Germany 1521-1525. By Paul A. Russell. Cambridge University Press. Pp. 287. \$39.95.

This is an arresting piece of original research on "lay ministry" by a young Episcopal scholar. Eight ordinary German laypeople (five men and three women) were sufficiently disturbed about the state of the church to write challenging treatises, letters, dialogues and sermons, and "were willing to discuss often complex theological issues without Latin education or theological training."

Disappointed with both the Roman Catholic clergy and the secular authorities, these pioneer pamphleteers felt called to prophesy, preach and convert the faithful, lest Christ return to find his church unprepared. In effect, Dr. Russell shows, they demanded a new apostolate for laypeople, a movement which church authorities had long feared, and which universities and civic leaders considered a dangerous threat.

These laypeople all represented urban church communities, whose contemporary social life is depicted in detail.

As a social history the work throws fresh light — especially for theologians and historians — on why the laity embraced Protestantism in the turbulent Reformation years. Enriching the book are many instructive woodcuts, in one of which irate housewives with pitchforks are beating clergy who refuse to reform!

The author was educated at the State University of New York, Boston College and Tübingen, and has taught Reformation history at Boston College and at the American University in Cairo.

The book is expensive, but perhaps a later paperback edition will appear at a much reduced price.

(The Rev.) JOHN R. RAMSEY (ret.)
Marblehead, Mass.

Searching for a Priest

FINDING A PASTOR: The Search Committee Handbook. By Theodore A. McConnell. Winston. Pp. vi and 90. \$7.95 paper.

If there is any area of life in the church which provides pain, frustration and feelings of being at the mercy of systems, powers, and forces, it is the process of searching for a new priest and a priest searching for a new parish.

Theodore A. McConnell has written a good general introduction to the search for a rector that is carried out by parish

Continued on page 13

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ARKANSAS Little Rock, April 23-24	MISSOURI St. Louis, April 6-7
ARIZONA Phoenix, May 13-14	NEW JERSEY Princeton, April 23-24
CALIFORNIA Los Angeles, May 5-6 San Francisco, May 26-27	NEW YORK Rochester, June 2-3 NORTH CAROLINA Greensboro, May 18-19
COLORADO Denver, May 21-22	OHIO Dayton, May 11-12
CONNECTICUT Hartford, June 4-5 Stamford, May 21-22	OKLAHOMA Oklahoma City, June 4-5
FLORIDA Ft. Lauderdale, May 4-5 Jacksonville, May 6-7 Orlando, April 25-26	PENNSYLVANIA Harrisburg, May 26-27 Pittsburgh, April 27-28 Scranton, April 23-24
GEORGIA Atlanta, April 2-3	TENNESSEE Knoxville, May 6-7
HAWAII Honolulu, May 21-22	TEXAS Austin, April 23-24 Houston, April 21-22
ILLINOIS Chicago, April 29-30	VIRGINIA Richmond, April 9-10
IOWA Davenport, May 4-5	WASHINGTON Spokane, May 28-29
KANSAS Wichita, June 1-2	WISCONSIN Green Bay, April 27-28 Milwaukee, May 14-15
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THE LIVING CHURCH

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Archbishop Tutu in Houston

"I have great respect for young people of the colleges, whose education will help change the climate of this country . . . you are quite splendid."

The Most Rev. Desmond Tutu, Archbishop of Cape Town, who was in Houston to speak at the presentation of the first Carter-Menil Human Rights Prize and to speak at the University of Houston, thanked the university crowd of 2,000 who came to hear him for "supporting us in our struggle for justice, peace and reconciliation." His particular thanks were directed to the young people in the crowd "who have demonstrated against university investments in South Africa" and to the members of the U.S. Congress "who have shown they can take on moral leadership."

The archbishop was introduced by the Rt. Rev. Maurice Benitez, Bishop of Texas. In his address, the South African leader traced the history of apartheid in his country, saying its ultimate purpose was to divide its people. "Blacks were stripped of citizenship and turned into an alien people."

Skin color, like the size of one's nose, has nothing to do with one's humanity, the archbishop said, "But our parliament is a shrine to racism, where only certain skin colors are recognized."

With telling sincerity and passion he said, "In the land of my birth, I cannot vote.

"Each effort we make to secure our freedom brings only more violence. Much of it is directed at children. Violence not only kills, it keeps children from developing their potential." "Children are often detained — kept in cells with hardened criminals. The West has not been sufficiently outraged to speak out against the outrage against the children."

Archbishop Tutu's appearance was cosponsored by the Diocese of Texas, the University of Houston, Texas Southern University and Rice University.

Earlier the archbishop had been the keynote speaker at the Rothko Chapel in Houston where former President Jimmy Carter and philanthropist Dominique de Menil had presented the first Carter-Menil Human Rights Prize of \$100,000 to the Mutual Support Group of Guatemala, who work with families of disappeared persons; and Yuri Orlov, physicist, and USSR citizen in exile, founder of the Moscow Helsinki Group. In addition, seven Rothko Chapel awards for commitment to truth and freedom were presented. Recipients included two U.S. groups — Sanctuary, and the Highlander Center of Tennessee, a group working for civil rights and justice founded by Myles Horton.

During his public appearance which included a conference with Houston media, Archbishop Tutu leveled particular criticism at the new restrictions imposed by the South African government on the

press, saying now the government will be able to operate with impunity under the cover of state security. He said it was much the same kind of thing that took place in Nazi Germany where the flow of information was controlled and people only were told what the government wanted them to know. He said new censorship measures on news articles and restrictions on peaceful anti-apartheid demonstrations would only usher in a new period of repression in his country.

LUCY GERMANY

Evangelism and Renewal Conference

Prayer, evangelism, witness, study and action. Together, these words form the idea behind PEWSACTION. About two dozen Episcopal Church organizations belong to PEWSACTION and every three years they converge to sponsor a national conference on evangelism, renewal and ministry.

"The Church God is Calling Us to Be" was the theme for the fourth conference held in November at Ridgecrest Conference Center near Asheville, N.C.

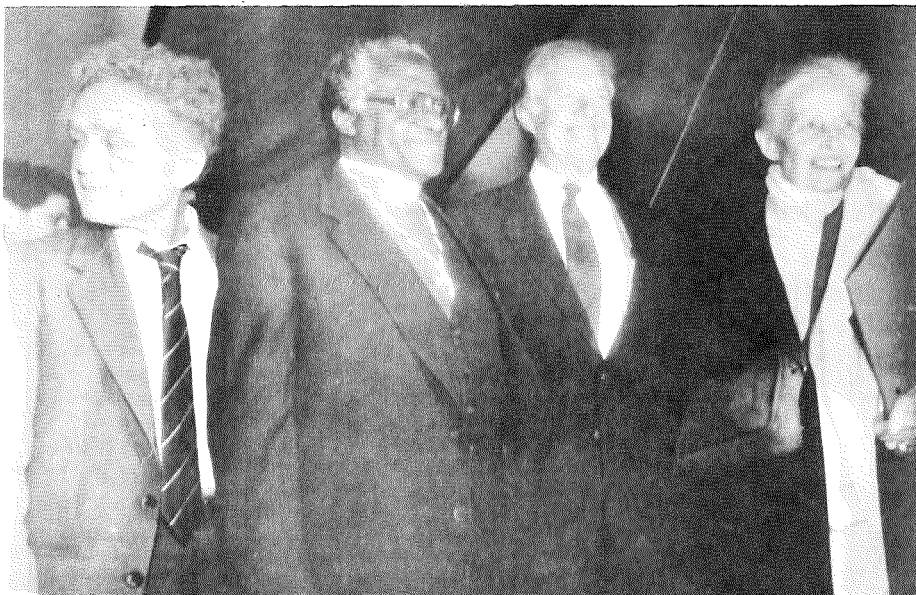
The Most Rev. Edmond Browning, Presiding Bishop, affirmed the theme by telling the 900 participants from 40 dioceses that the church is called to be the "community of the forgiven."

"The vision I have of the church is that we're a group of people who are recuperating from our own wounds. We've recovered from those wounds because of a gracious God," Bishop Browning said at the conference.

"We are called to be the hands, the arms, the legs and the feet of Jesus in whatever place we're called to live out our lives . . ." he added. God calls the church to proclaim "a Gospel of compassion that all persons may be brought to a saving knowledge of the Lord Jesus Christ."

Bishop Browning was one of several speakers, including the Rt. Rev. Patrick B. Harris, Assistant Bishop of Wakefield, England; Verna Dozier; the Rt. Rev. Charles F. Duval, Bishop of the Central Gulf Coast; and others. The Holy Trinity Folk Choir from Gainesville, Fla., provided musical leadership for the conference.

"It's exciting to see the spirit moving when over 900 people really connect at something like this," said Jim Grady, a Cincinnati layman.



RNS

Yuri Orlov (left), Archbishop Tutu, former President Carter and philanthropist Dominique de Menil stand together after the Carter-Menil Human Rights award ceremony.

"I've been to several of these conferences and this is the best one so far," said the Rev. Charles Long, director of Forward Movement Publications.

During his visit, Bishop Browning installed 1986-87 officers for PEWSACTION. The president is Barbara Braun of Eau Claire, Wis., a member of The Living Church Foundation; Ginny Schoneberg is vice president; Paul Walter, secretary and Frank Bradley, treasurer.

PEWSACTION members and conference sponsors include: Anglican Fellowship of Prayer, Brotherhood of St. Andrew, Church Periodical Club, Episcopal Marriage Encounter, Episcopal Radio-TV Foundation and others.

DAVID SUMNER

Errand of Friendship

There are very few places in the Anglican world called Peterborough. In December a representative of the one in England visited two in North America and their churches — All Saints in Ontario and All Saints in New Hampshire.

Mr. Gordon Pursey was on an errand of friendship, but was also hoping to raise funds for the Peterborough Cathedral which is marking its 750th year. Close to \$3 million is needed for restoring the building, developing a Heritage Center and creating an endowment fund for future work.

At All Saints in Peterborough, New Hampshire — famed as the "Our Town" of Thornton Wilder's play — Mr. Pursey was greeted not only by the rector, the Rev. Lewis Stone, but by the Rt. Rev. Douglas Theuner, diocesan bishop, as well. Fr. Stone presented a purse voted by his vestry which was added with gifts from parishioners. In turn, Mr. Pursey presented gifts including specially designed cathedral neckties.

His title is "appeals director" for the cathedral's sizable campaign. He explained that the cathedral is at the edge of a large geographical area which is chiefly rural. This makes it hard for people to get to it from outlying areas, and financial support is similarly sparse. "So we are hoping for help from our overseas friends," Mr. Pursey said, "but we want to make it clear that we extend not only open palms, but open arms as well."

Mr. Pursey and his wife Patricia might have felt themselves at home in England when they visited All Saints in Peterborough, N.H. It is a stone edifice similar to many found in the English countryside. Built of granite from a nearby quarry, it embodies both Norman and Early English styles. It was consecrated in 1923.

In his visits to Canada and this country, Mr. Pursey made a point of meeting local governmental officials. He has done this kind of visiting for many years and has become an honorary fire chief and policeman in several towns.

WILLIAM FERGUSON

Presiding Bishop Responds to Letters

Several months ago, the Most Rev. Edmond Browning, Presiding Bishop, and The Witness magazine exchanged views about the role of homosexuals in the church [TLC, Oct. 5]. Their exchange sparked numerous letters to the magazine which were forwarded to the Presiding Bishop. Diocesan Press Service has issued Bishop Browning's response to those letters. The following are excerpts from that response.

Dear Friends,

... I must candidly remind you that our church is of many minds about the place of homosexual people in Christendom. Since my remarks at the Los Angeles Convention, I would suspect that I have heard every possible position. Some Episcopalians on both sides of this issue hold views that reveal prejudice, myth, misinformation and spiritual shallowness. On the other hand, some of our communicants' — again on both sides — strong views are based on careful thought, extensive study and serious soul-searching. The painful truth is, as painful as it may be, that we are not, as a church, reconciled about whether gay and lesbian people while "children of God, fully deserving of the pastoral care and concern of the church," should be admitted to holy orders or whether their sexual unions should be blessed by the church. The vote at the 1985 General Convention on the resolution concerning the ordination of openly avowed and practicing homosexual people made clear our lack of agreement on these matters. These are the facts. While this state of affairs causes pain and anger all around, to contend that things were otherwise should be to traffic in illusion, and I cannot do that.

As chief pastor I want to say that I am grieved by this brokenness in our church. I am in no way insulated from the anguish of gay and lesbian Episcopalians in a church that is torn over how to treat them. Many have shared with me their heart-rending stories; I have ached with gay clergy and laypeople who have been treated with hostility by parishes and dioceses. They have paid an enormous price at times as they tried, in good conscience, to lead integrated Christian lives. I am appalled by the violence against homosexual persons in our society and, often, the denial of their basic human rights.

At the same time, I have heard the rage and anguish of some Episcopalians who have felt disillusioned and confused about their homosexual sis-

ters and brothers. They too want, with equal passion, to be given clear and unequivocal assurance that their beloved church is not disintegrating into the hedonism that our age seems to have spawned. For a number of people in our churches today many changes are not only upsetting but frightening. They view the basic heterosexual relationship as so much a part of the natural order that it is fully normative. To hold that there can be other forms of God-given relationships raises difficult questions for them about the natural order and, therefore, even about the existence of God and God's purposes as they have understood them. They are also concerned that full acceptance of homosexual relationships would somehow mean a breakdown of all forms of sexual morality. I have sat with these people too, and ached.

As your Presiding Bishop I need to share with you that the pain on both sides is real; that neither side has cornered the market on anguish... I am hopeful that the pain and struggle can be redeemed and redeeming and that they are leading us to both new compassion and vision. Compassion, if it is to be authentic, must be extended to all.

... To be a prophetic pastor is to live in tension — the tension of holding opposites together and the tension which grows out of deep compassion with those who have strong positions and passions... I am called to this ministry and it is out of this that I can honestly say that there will be no outcasts...

... I give you my pledge that I shall use all the resources and persuasion of my office to foster dialogue and study in the church on the matters of sexuality, homosexuality and relationships so that the myths can be dispelled, the prejudices overcome, the truth known, and our brokenness healed. I can do no more; I shall do no less.

Faithfully yours,

EDMOND BROWNING
Presiding Bishop

Time-Gap

“I held the note like a kiss in my hand. Darling boy how could he know — so young and far off — beyond my mind’s reaching and yet still here his love.”

By MARY ROELOFS STOTT

In the New Year’s turning, snow was drifting down the night and I was outside checking on my new birdfeeder, when I slipped by my icy steps and fell suddenly, completely, slamming the back of my head against the pavement. In the startled cleavage of time, I saw the slender white moon flame into blackness and the birdfeeder hanging from a line was an obelisk, and I felt a trembling of change.

When at last I stood up, it seemed another night and I a stranger. I crawled into my bed wishing it felt like mine and was not so vacant with my darling away. As I shut my eyes, the birdfeeder was spinning still in my mind, twirling the room round and round me. Sleep came swimming in the ripples of the night and I awoke with the sun full on my face. Curiously I opened my eyes and I listened to the silence tugging at my mind. Something was different, and then I knew. This was the sound of emptiness, not just my husband gone on a trip, but a mother’s emptiness, her house drained of its life. Ah — yes, the children had left, scattered like seed on a far wind and there was only the snow piling gently against my windowpanes.

Yesterday I had their laughter and busy hands and darting minds, helping me station the birdfeeder. I had been trying to outwit a greedy rascal, the squirrel who, claiming my view as his, had attacked the birdfeeder from every perch I’d contrived. He gorged on the sunflower seeds, spitting out the pods at me, and saucily rippling his tail while he chattered and laughed at my vexation. Thrice I had hung the birdfeeder from branches of the pine overshadowing the deck and each time he had grabbed it with his crafty paws and shook it for spite. His sharp, busy teeth gnawed the bird-holes bigger so his wrinkling little snout could swing in on a sunbeam as he

Mary Roelofs Stott resides in Swarthmore, Pa.

skittered, looping through the pine needles.

The children, home for the holidays, had brought me the birdfeeder as a gift for my loneliness, and seeing my discomfiture had delayed their departure. They circled the dominion of my yard while the squirrel rode the sky on tree limbs, warily watching and so confident.

“A cloud hook,” I said wistfully, “that’s the only way to hang it,” and I turned my back on the squirrel’s smile.

But the children strung a wire from the back porch post to a maple near the hedge and the feeder swung in the middle as though tacked to the wind’s back. “A trapeze artist the little fellow may be,” they said, “but he’s no tight rope walker.”

Covertly we watched from behind the kitchen door window, as the squirrel stalked the ground round and round those walls of air, eyeing the bobbing shine of the feeder’s pane of seeds, and finally he madly sprang at it from a trembling switch of hedge. His paws just caught the wire and our sudden laughter sent him tumbling down and around it as he stuttered back to the hedge. There he shivered and shook, scolding while the children, triumphant, booted and belted themselves and clambered with their bags out the door, waving goodbye as they sallied forth to a world and its goals far beyond the ken of the squirrel and me.

And now as I lay in bed with my aching head, I heard the presence of their absence. It was all around me now like a creeping chill. Of course the children had left before, but this was different. Always up to now there had been the youngest staying — the one who battled me with his problems and his tempests of hopes — but such a comfort. And now inexorably he was grown and gone. The unnatural tidiness of his room had a finality of change — irrevocable and unequivocal. I wanted to cry, but I could

find no tears in my heart. Perhaps I had crossed too far and the warmth and the weeping were part of the old time.

I wondered if this were age and now I had reached it. Already I had passed the milestones which in my youth I had puzzled over, thinking how could anyone that old still breathe or bother to put on clothes. Was there really a gap in time — like jumping a brook in Alice-Through-the-Looking-Glass’s chessboard to be in a square entirely removed and cut off, with no going back? I remembered as a child seeing that distant look in my elderly aunts’ faces as though they could no longer be reached — and I felt a pain growing in me.

Warily I sat up and on my night table was a note in my youngest’s handwriting. With my confusion I had missed it last night: “Mom, I love you — don’t forget.”

I held the note like a kiss in my hand. Darling boy how could he know — so young and far off — beyond my mind’s reaching and yet still here his love?

Downstairs a knock at my kitchen door, and I found roses on the threshold and a card from my husband saying he would be home that night, a whole week sooner than expected. The house shivered round me as the loneliness left like a frost gone out of the walls. Had he somehow in the night air heard my fall, sensing my need?

I looked outside and as the squirrel scampered chattering on the ground, resigned to a happy feast of fallen seed, the feeder perch was dancing with birds — ruby streaked finches and swallows and starlings and snowbirds and wrens — and a cardinal like a flame from sunrise skimmed out of eternity to sing on the tiny peaked roof. The tears came back and I wept like a child before these small miracles of joy and astonishment. All around me memories were tapping, bringing me back from where I had never left, ringed in loving hearts.

Slightly Apostolic

By ELDRED JOHNSTON

One of the most encouraging signs of ecumenical progress in recent years is the pact between Lutherans and Episcopalians welcoming each other to their eucharistic celebrations. Here is the formal announcement: "The two communions agree to recognize each other as churches in which the Gospel is preached and taught, establish mutual programs of study and action, and permit interim sharing of the Eucharist."

An example was when this past August the Archbishop of Canterbury, the Most Rev. Robert Runcie, took part in an ecumenical eucharistic service at the national convention of the Lutheran Church in America, held in Milwaukee, and at which the archbishop was featured guest speaker.

The major impediment to progress toward unity between the two bodies is the Episcopal Church's dogma of Apostolic Succession. That church places high value on its apostolic nature. It claims to be one of the few communions having a clerical order with a character and authority received directly (albeit distantly) from the original apostles of Jesus Christ. It maintains that its bishops are divinely ordained to transmit apostolic authority to succeeding generations of clergy. It is no exaggeration to say take away this apostolic mark and there would be no Episcopal Church. Its very name would be invalidated, (the Greek word for bishop being "episcopus").

However, there are other churches that claim apostolicity as well. Some boldly incorporate the term in their names: the Apostolic Church of Christ, the Christian Apostolic Church, the Armenian Apostolic Church, the Apostolic Assembly, and last, but obviously not least, the Apostolic Overcoming Holy Church of God.

The Rev. Eldred Johnston is a retired priest of the Diocese of Southern Ohio, and is a frequent contributor to THE LIVING CHURCH. He resides in Columbus, Ohio.

The church "is still God's only ordained vehicle for continuing the incarnation of Jesus Christ in the world and for carrying out the apostolic mission."

Nor is the Episcopal Church alone in claiming apostolic authority for its clergy. Making a similar claim are the Roman Catholic Church, the Old Catholic Church, the Eastern Orthodox Churches, and the Church of Sweden.

Many other churches aver their fidelity to the apostolic nature of the church in regular recitation of the creeds — implicitly in the Apostles' Creed, explicitly in the Nicene Creed: "We believe in one holy catholic and apostolic church."

Now the question is this: Are these claims of apostolic fidelity made by various churches equally valid? What test can be used to determine validity? Our Lord set forth this criterion: "By their fruits ye shall know them" (Matt. 7:16.) Let each church be judged by the fruits it bears in the light of priorities set by the apostolic church.

In studying the New Testament and post-apostolic Christianity I find five priorities which gradually but distinctly emerge in the life of the early church (there is no significance to order of listing). They follow:

Provide public services of worship for praising God; for prophetic preaching; for baptizing; for celebrating the Lord's Supper (I Cor. 11:23 ff.).

Provide a fellowship wherein Christians meet, encourage each other, nurture a moral life, and develop a devout spirit (Heb. 10:23 ff.).

Proclaim the Gospel (Incarnation-Atonement-Resurrection) even unto the uttermost parts of the earth (Mk. 16:15).

Show compassion for the sick, the poor, the outcasts (Matt. 25:40).

Preserve and disseminate the teachings of Jesus and his apostles (Acts 5:42).

Applying the test of these priorities can we now estimate the apostolic validity of each church? Because of historical, geographical, and sociological circumstances together with theological antecedents we can expect to find some variations. One church will be strong in evangelism but weak in liturgy. Some will be strong in liturgy but weak in missionary zeal. Another will be strong in education but weak in concern for the sick and poor.

I can reach only two conclusions after evaluating the various churches in the light of the "enthusiasm" and consecration of the early church: all churches (with a few exceptions) are avowedly apostolic but in performance they (including my own: Episcopal) are *only slightly apostolic*. The church is a human institution and therefore is subject to the judgment of St. Paul: "all have sinned and fall short of the glory of God" (Rom. 3:23).

But frail reed though the church may be, it is still God's only ordained vehicle for continuing the incarnation of Jesus Christ in the world and for carrying out the apostolic mission. The church must ever be aware both of its weaknesses and of the charge of its Lord: "Abide in me as I in you. As the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. By this my Father is glorified, that you bear much fruit and so prove to be my disciples" (John 15:4 ff.).

EDITORIALS

Prayer for Christian Unity

The eight days extending from the feast of St. Peter in January (Jan. 18) to the Conversion of St. Paul (Jan. 25) has been widely observed in recent years as the Week of Prayer for Christian Unity, or the Octave of Unity. This year, the exact dates of the beginning and end becomes somewhat ambiguous for Episcopalians since our rubrics require the transfer of these two feasts from the Sundays to convenient weekdays following. The opening of the week of prayer, nonetheless, will be formally observed in many localities on January 18.

THE LIVING CHURCH has generally supported the concept of this week because, whatever may be the shortcomings of the ecumenical movement, surely we can all pray for unity, putting it into God's hands as to how unity will be achieved. Prayer does not require passing judgments on others, approving or condemning the practices of others, or accepting or rejecting the leaders of other churches. In this, as in other matters, prayer means asking that God's will be done. Our Lord himself prayed for his followers "that they may be one" (John 17:11, 21); in making this prayer we join him. None of us are so busy that we cannot take a few minutes for such prayer in the week ahead.

Ecumenism Today

There are many different opinions as to where the movement for Christian unity has gotten to and where it is headed. At its highest level, it may be perceived as a lofty theological movement which has been led by such figures in the hierarchy as Bishop Charles Henry Brent of the Episcopal Church, the Swedish Archbishop Nathan Söderblom, Archbishop Michael Ramsey of Canterbury, and Pope John XXIII. And by such lay notables as Nicholas Zernov, the Russian lay theologian of Oxford; and Peter Day and Paul Anderson, both so closely associated with this magazine, not to mention many famous priests, for all of whom we humbly give thanks.

Classical, theologically oriented ecumenism has been biblically based, strongly aware of tradition, and doctrinally articulate. A good example of this is the widely acclaimed document, *Baptism, Eucharist and Ministry*. Although phrased in contemporary language, much of it strongly supports traditional Anglican conservative theology regarding the sacraments.

At the other end of the scale, some would see ecumenism mainly in terms of the staffs of the World Council of Churches and the National Council of Churches of Christ. These people are perceived by many observers as having devoted much of their time to supporting revolutionary movements in the third world, rather than concentrating on specifically religious and churchly concerns. Looked at from this direction, organized ecumenism seems to wear a left-wing or even radical costume.

Meanwhile the cleavage between conservatives and

liberals is in many respects the most dynamic division among Christians today. It is a division that disregards all churchly and denominational boundaries. Indeed, it ignores its own boundaries, since few people agree entirely in their definitions of conservative and liberal. For many, on both sides, the motivation is partly political, and religious spokesmen are praised or vilified not really for their spiritual utterances, but because they are perceived as supporting or opposing certain political positions. For these reasons, and others, many of us do not wish to be labeled as conservatives or as liberals. Both camps have too many blemishes on their records.

All of this makes today's ecumenical scene a very tangled and confusing picture. As a writer in this issue makes clear, a chuckle or two are not inappropriate. In fairness to their own members and to one another, different churches, including the Episcopal Church, need to think out their positions more clearly. If the ecumenical movement challenges us to learn better how to think, plan, and clarify our beliefs, it will have performed a significant service.

Heaven Opened

1. Into water blessed with power,
There baptized by John his friend,
Goes the Savior for the sinner,
Having nothing to mend.
2. This baptizer with his power
Gives baptism real and true.
Then the curtained heaven opened,
Closed before to sinners' view.
3. Then unclouded there descended
God the Spirit as a dove,
In baptizing re-ascending,
Proving present grace thereof.
4. Then the Father's voice delivers
Commendation for the Son.
Those are really sons who duly
Are reborn by graces won.
5. Bird of whiteness as of meekness
Shows us God as reconciled,
nor does any type so fully
Tell his character as mild.
6. Peace to mortals, peace to angels,
Highest glory where they soar.
To the Father, the Redeemer,
To the Spirit evermore.

Peter Abelard (1079-1142)

Translated by Sr. Jane Patricia

Reprinted from *The Hymns of Abelard in English Verse*, University Press of America, reprinted with permission.

The Holy Chrism

By THE EDITOR

What, why, and wherefore is the holy chrism? What is the somewhat mysterious substance which may be applied when the sign of the cross is made on a person's forehead right after baptism? It is referred to in the First Article in this issue. On this Second Sunday after the Epiphany, when the holy gospel speaks of baptism in the power of the Holy Spirit, it is an especially timely consideration.

First of all, what is it? It is basically olive oil, to which one or more aromatic or fragrant substances have been added, and which has been consecrated by the bishop. Traditionally, it is used for anointing at baptism and/or confirmation, and at the coronation of monarchs. (A specially concocted chrism is so used at British coronations.) In the middle ages it was also used, perhaps inadvisedly, in the consecration of a number of other persons or sacred objects, as of a new chalice, of a bishop, or of an altar. It is to be distinguished from the oil for the sick, which is plain olive oil, normally blessed by a priest (Prayer Book, p. 455). Likewise it differs from the oil of catechumens for a pre-baptismal anointing not commonly used.

Why is chrism used? The Old Testament repeatedly speaks of anointing as a powerful ceremony conveying kingship or high priesthood, and sometimes prophecy (Exodus 30:22-32; I Samuel 10:1, 6, 10; 16:13; I Kings 1:39; 19:15-16; Isaiah 61:1; etc.). Several of the Old Testament passages associate anointing with the action of God's Spirit. The savior the Jews awaited, the great prophet, priest, and king, was called the Messiah, or the Anointed, or in Greek the Christ. The descent of the Holy Spirit on Jesus at the Jordan is interpreted as meaning that he is this one, "Manifest at Jordan's stream, Prophet, Priest, and King supreme."

The baptized followers of Jesus are made sharers in the gift of the Spirit; they are christened, or made Christians. The Old Testament concept of a king-

"The Old Testament repeatedly speaks of anointing as a powerful ceremony conveying kingship . . ."

dom of priests is passed on to the Christian Church (I Peter 2:9, Revelation 1:6; 5:10). In the New Testament, Christians are spoken of as possessing an anointing but this is probably meant in an invisible, spiritual sense (II Corinthians 1:21, where anointed is translated "commissioned" in RSV; and I John 2:20). Soon, however, it was felt appropriate to include a visible ceremony of anointing. For most of Christian history, most of the Christian church has included such a ceremony in the baptismal liturgy. In Eastern Orthodoxy, this application of chrism is understood to be the sacrament of confirmation. Chrism expresses our sharing in the gift of the Spirit and our union with Christ. It is an impressive affirmation of the priesthood of all believers, and of the royal dignity of the citizens of the kingdom of heaven. Its meaning is thus highly evangelical.

Normally, the Prayer Book indicates, chrism is consecrated in the Episcopal Church by the bishop when he visits a parish. We presume most bishops are glad to do so when it is requested.

Preparation for the consecration of chrism is easy to arrange. We suggest that everything be laid out on a small table near the font. A small container (such as a small glass pitcher) of olive oil is needed — half a teacup full is more than enough for most parishes for a year. A small vial of aromatic material should be at hand, to mix into the oil before it is blessed. A spoon can be provided for stirring. These items and a napkin can

conveniently be placed on a silver tray.

In the Latin church tradition, the aromatic material is balsam, a small bottle of which can be ordered from a drug store. Unfortunately, it is not very fragrant and does not mix easily. In the Greek church tradition, a long list of spices and precious substances are mixed in a secret process. We recommend oil of cinnamon obtainable from a drug store. The smallest quantity available will be sufficient.

When the chrism is to be hallowed, a few words of explanation can be given to the congregation, and the deacon or the parish priest can assist the bishop in mixing a little of the aromatic matter into the oil. The bishop then places his hand on the container and recites the prayer (p. 307). This is simple enough and takes only a few moments. We urge, however, that it be done deliberately and conspicuously so that the congregation is fully aware of it.

After the service, the new chrism may be funneled into a container with a tight lid and stored in a safe place until needed for the next baptism. We do not genuflect toward the place where chrism is kept, but we do treat it with reverence, as an outward and visible sign of the presence of the Holy Spirit in the church.

In some dioceses, the bishop consecrates a larger quantity of chrism at the cathedral, and small bottles of it are given to priests to take to their parishes. This is indeed a traditional usage, but it deprives the ordinary parishioner of the opportunity to see the consecration and to learn something of its meaning. We accordingly recommend what the Prayer Book proposes — the consecration of the chrism in each parish when the bishop visits. Let chrism cease to be a puzzlement about which ordinary worshipers know nothing. Instead, let it be a meaningful sign which makes us all more fully aware of the riches of holy baptism and the power of the coming of the Holy Spirit.

Some Recent Books on the Bible

By JAMES DUNKLY

New Testament

THE WRITINGS OF THE NEW TESTAMENT: An Interpretation. By Luke Timothy Johnson. Fortress. Pp. xiv and 593. \$18.95 paper.

In recent years, Luke Johnson's name has come increasingly to the fore among American N.T. scholars. Now teaching at Indiana University, Johnson here offers neither a handbook nor a textbook but a *reading* of the N.T. "for those who want to understand the origin and shape of the New Testament writings but are unable to find a comprehensive introduction that is neither repellingly technical nor appallingly trivial." Johnson calls his work an interpretation rather than an introduction. He uses the latest scholarship, giving particular attention to social setting (both Jewish and Gentile) as he explicates the symbolic world and the faith experience of the earliest Christians. After discussing each N.T. book in turn (though not quite in canonical order), Johnson dwells on the N.T. as the *church's* book, suggesting that the N.T. as Christian canon deserves renewed attention by looking at the way the Talmud functions in Judaism. This is an excellent book for beginning and intermediate students if used as the author intends it to be: not a textbook, not a handbook, but a *reading* — and therefore as an invitation to produce one's own reading to put in conversation with it.

FROM DARKNESS TO LIGHT: Aspects of Conversion in the New Testament. By Beverly Roberts Gaventa. Fortress. Pp. xvi and 160. \$8.95 paper.

Another young American N.T. scholar of note is Beverly Roberts Gaventa, now teaching at Colgate Rochester/Bexley Hall/Crozer, the ecumenical theological center in Rochester, N.Y. *From Darkness to Light* grows out of the author's dissertation (at Duke under W. D. Davies) on conversion in Paul; here she adds Luke-Acts, John, and 1 Peter to her consideration of Paul. Acts emerges as a model for "narrative theology." Conversion is in the N.T. always part of a movement of the individual into the community of believers, and there are at least three types of conversion to be found among the N.T. examples, so that this study offers considerable opportunity for discussing the

phenomenon of conversion in other periods of Christian history, including our own. A thoughtful and thought-provoking book.

JEWISH APOSTLE TO THE GENTILES: Paul as He Saw Himself. By Philip A. Cunningham. Twenty-Third. Pp. xvi and 100. \$5.95 paper.

Paul's conversion is looked at very differently by Philip Cunningham, codirector of the Salem Deanery Christian Life Center in New Hampshire. Cunningham has written a small book for adult education classes; his aim is to emphasize the continuity of Paul's life after conversion with his life before conversion — that is, Paul's unflinching Judaism. Concerned to combat anti-Jewishness among Christians, Cunningham's book should prove a helpful stimulus and corrective, but it is by no means a complete presentation of Pauline theology.

THE MIRACLES OF JESUS: What Really Happened? By H. J. Richards. Twenty-Third. Pp. vii and 120. \$5.95 paper.

Richards, an English Roman Catholic religious educator, here attempts to move the ordinary Christian's approach to the miracle stories in the Gospels away from the question, "What happened?" to the much more significant question, "What does it mean?" Stressing that the Bible is not chronicle or biography but testimony of faith, Richards offers a meditative treatment of the miracles in John's Gospel as a way into the world of God, the world into which the incarnation is an invitation. "What really happened" is beyond our knowing; "what it really means" is the gospel of Christ. A good book for group study.

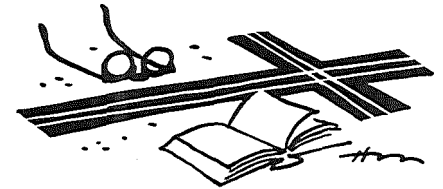
JOHN. By D. Moody Smith. Second edition, revised and enlarged. Fortress. Pp. ix and 133. \$6.95 paper.

The successive volumes of the Proclamation Commentary series have established themselves as primary tools for students at all levels; these little books are, in effect, chapters in a multi-volume introduction to the Bible. Smith's work on John is admirably current, succinct, and readable. Now he has added treatments of more recent (than the first edi-

tion of 1976) work by Raymond Brown on the Epistles, Alan Culpepper on the Fourth Gospel, and Frans Neiryck on the relation of John to the synoptics. This new version of Smith's work should be in the hands of any student, preacher, or teacher.

MARK. By Paul J. Achtemeier. Second edition, revised and enlarged. Fortress. Pp. v and 138. \$6.95 paper.

Much the same could be said of Achtemeier's book on Mark in the same series: it is indispensable for the student, the preacher, and the teacher. These Proclamation Commentaries provide one of the quickest ways into the most recent scholarship on biblical literature. Achtemeier's revisions emphasize recent (since 1975) work on Mark as literature and on Markan Christology. Both these revisions are witnesses to the way in which responsible scholarship cannot stand still, and at the same time to the basic continuity and steadfast vision of that same lively scholarship.



Old Testament

ECCLESIASTES: A Practical Commentary. By J. A. Loader. Eerdmans. Pp. vii and 136. \$6.95 paper.

Part of a new series called "Text and Interpretation," this volume offers a non-technical introduction to Ecclesiastes for the ordinary Christian. Loader teaches O.T. and semitics at the University of Pretoria. His approach is confessional: the O.T. is part of Christian literature. Loader's treatment is frequently homiletic in tone, and it is broadly evangelical in character.

JEREMIAH VOLUME 2 AND LAMENTATIONS. By Robert Davidson. Westminster, Pp. ix and 214. No price given, paper.

One of the latest volumes in the Daily Study Bible O.T. series, this is a good beginning book on Jeremiah and Lamentations, particularly if one wants (or is willing to take) a bit of sermonizing along the way. Davidson is professor of O.T. and dean at the University of Glasgow.

THE BOOK OF ISAIAH: Chapters 1-39. By John N. Oswalt. Eerdmans. Pp. xiii and 746. \$29.95 cloth.

Part of the New International Com-

BOOKS

Continued from page 5

mentary on the O.T., this volume mounts a defense of the unity and single authorship of the entire Book of Isaiah. Taking servanthood as the basic theme of the book, Oswalt provides a full-dress commentary, with serious treatment of Hebrew text and other technical matters. Oswalt teaches O.T. and semitics at Trinity Evangelical Divinity School in Deerfield, Ill.

ISAIAH VOLUME 2. By John F.A. Sawyer. Westminster. Pp. xi and 225. Paper. No price given.

Another volume in the Daily Study Bible O.T. series, this continuation of the treatment of Isaiah is by a well-known scholar who teaches at the University of Newcastle upon Tyne in England. The Revised Standard Version text is used throughout this series, which is a companion to the N.T. series written entirely by the late William Barclay. Both series are good starters for discussion or private study.

The Bible in General

ARCHAEOLOGICAL COMMENTARY ON THE BIBLE. By Gonzalo Báez-Camargo. Doubleday. Pp. xxxviii and 288. \$9.95 paper.

A verse-by-verse sketch of archaeological background to the Bible (though by no means is every verse included). The author, who died in 1983, was a widely known Mexican translator, journalist, teacher, and associate in the United Bible Societies. The book's aim is to give the non-specialist some indication of important evidence from archaeology bearing upon the text, but without insisting upon a particular line of interpretation. A number of black-and-white photographs are included, as well as bibliography.

A GUIDE TO CONTEMPORARY HERMENEUTICS: Major Trends in Biblical Interpretation. Edited by Donald K. McKim. Eerdmans. Pp. xx and 385. \$13.95 paper.

Donald McKim has provided a very useful gathering of articles on biblical interpretation from a number of important points of view, ranging from "liberal" to "conservative" and covering a wide range of contemporary Christianity. The emphasis is on method and presuppositions, not only in the recent past but also among current options: literary criticism, structuralism, liberation theology, feminism, etc. Pieces by (e.g.) von Rad, Thiselton, Kaiser, Froelich, Padilla, Miguez Bonino, and Schüssler Fiorenza are included. Helpful survey articles by Bruce Birch (O.T.) and Daniel Harrington (N.T.) introduce the collection.

search committees. This "handbook," obviously aimed at a broad denominational spectrum, does speak to the practices and people of the Episcopal Church. One concern is that the case studies the author uses to focus in on important issues are so good at raising "red flags," that readers may just throw up their hands in despair due to all the potential pitfalls and problems.

The book's organization and the author's logical approach to the search process provide a good outline for search committees to follow.

The author, however, does not provide strategies for working with issues and situations in the process. In most instances, problems are only noted. Also, while he is very concerned for the well being of clergy, he does not discuss the process as being a mutual searching of priest and parish for a partnership of life and ministry, which this reviewer believes is critical in this enterprise.

With these cautions, *Finding a Pastor* can be useful in assisting laity who are charged with guiding a congregation in search of new ordained leadership.

(The Ven.) RICHARD CLUETT
Bethlehem, Pa.

Cross in Creation

THE TRADEMARK OF GOD. By George L. Murphy. Morehouse-Barlow. Pp. xii and 138. \$6.95 paper.

This is both an interesting and useful book. Dr. Murphy, for many years a research scientist and physics teacher at Johns Hopkins and now a Lutheran pastor is singularly qualified to tackle the themes of creation-evolution-salvation. The combination of Christian faith and empirical knowledge gives his exposition of the creation-redemption mystery intelligent conviction.

Dr. Murphy stresses God creating from nothing. He states that the trademark of God is the sign of the cross which God has placed in the universe from its beginning. Through this he explores our relationship to one another and to all creation. Christ, creator of the universe, comes into the world to renew his creation.

He discusses the evolution versus creationism controversy with informed objectivity, and he faces the problem of evil. He sees no real conflict between science and religion.

Meant for adult education classes as well as the private reader, the last quarter of the book is a leader's guide with study materials, notes, suggested topics and excellent bibliographies. It is a worthwhile book.

MARY MOON HEMINGWAY
Kittery Point, Maine

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Refer to Key on page 16.

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Masses Sun 8, 10:15, Wed 5:30, Tues 5:30 at Student Center.
Canterbury Fellowship (317) 289-7931

PURDUE UNIVERSITY West Lafayette
EPISCOPAL CAMPUS MINISTRY
435 W. State St. 47906 (317) 743-1347
The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

VALPARAISO UNIVERSITY Valparaiso
ST. ANDREW'S 100 Erie St.
The Rev. Robert G. Bramlett, D.Min.,
Sun 8, 10, H Eu Wed 7

SOUTH CAROLINA

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

TEXAS

SMU Dallas
COLLEGIATE CHAPEL OF ST. ALBAN 3308 Daniel
and EPISCOPAL STUDENT CENTER (214) 363-2911
The Rev. Frank B. Bass, chap
Sun Sung H Eu 11, 5 dinner follows. Wkdays 5. Chapel open 24 hours

TEXAS TECH UNIV. Lubbock
CANTERBURY ASSOCIATION 2407 16th (16th & Y)
The Rev. Tim Kazan, chap
Sun Compline, dinner, activities 6:30. Wed Compline, dinner,
Bible study 6:30. H Eu as anno

KANSAS

KANSAS STATE UNIV. Manhattan
ST. FRANCIS AT KSU 1402 LeGore Lane
The Rev. Ron Clingenpeel, chap
5 Danforth Chapel. HD 7:30 House

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
The Rev. Anne Clevenger, the Rev. Mark Clevenger
Sun H Eu 5; Thurs noon H Eu

MINNESOTA

UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
The Rev. David Selzer, chap. Minneapolis 55414
Sun Eu 6. Wed Eu 12:15 612/331-3552

VERMONT

NORWICH UNIVERSITY
The Rev. Richard E. May, chap. 485-7822
MILITARY COLLEGE OF VERMONT, Northfield. St. Mary's
Church: 8 HC, 10 HC. 485-8221. White Chapel: 7:30 HC,
485-2129. VERMONT COLLEGE, Montpelier. Christ Church:
8 HC, 10 HC, 223-3631. White Chapel: 7:30 HC, 485-2129.

VIRGINIA

THE COLLEGE OF WILLIAM & MARY Williamsburg
BRUTON PARISH CHURCH Duke of Gloucester St.
The Rev. Thom W. Blair, interim r; the Rev. R.S. Fitts, chap
Sun HC 8, 9:30, 11, 5:30 (ES) Dinner follows. Thurs 5:30 (Wren
Chapel) Dinner follows

COLORADO

COLORADO STATE UNIV. Ft. Collins
ST. LUKE'S 2000 Stover St.
The Rev. David Douglas, r
Sun Eu 8, 10; 6 Student Fellowship
ST. PAUL'S 1208 W. Elizabeth (Campus West)
The Rev. William Bacon, r
Sun Eu 7:30, 10; 6 Student Fellowship

DELAWARE

UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH CHURCH
The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v
Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship
Sun 6:30. HD as anno. EP daily. ES 1st & 3rd Sun

GEORGIA

ATLANTA UNIV. CENTER Atlanta
CANTERBURY CENTER 791 Fair St., S.W.
The Rev. Vincent P. Harris, chap
Sun HC 11. Wed HC 6

ILLINOIS

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

NORTHERN ILLINOIS UNIV. DeKalb
CANTERBURY EPISCOPAL COMMUNITY 901-G Lucinda Ave.
The Rev. Gary P. Lambert, chap (815) 758-0572

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
The Very Rev. Lewis A. Payne and Peer Ministers
Sun: 8, 10:15. Wkdays as announced

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

NEW YORK

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. Wkdays as announced

OHIO WESLEYAN UNIVERSITY Delaware
ST. PETER'S 45 W. Winter St.
The Rev. Paul Nicely, priest assoc
Sun H Eu 8, 10:30. Wkdays as announced

PENNSYLVANIA

DUQUESNE UNIVERSITY Pittsburgh
TRINITY CATHEDRAL 325 Oliver Ave.
The Very Rev. George Werner, dean; the Rev. Don Hands,
campus min.
Sun Eu 8 & 10:30. Wkdays Eu 12:05

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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, Saratoga Springs, N.Y. 12866. (518) 587-7470.

AN ANGLICAN TRILOGY. The Rev. John H. Morgan, Ph.D., D.Sc., an Episcopal priest, has recently published three data-based studies entitled, *Wives of Priests, Who Becomes Bishop?* and *Women Priests*. Using information gleaned from national surveys covering 700 respondents, these studies ask the tough questions and explore the problematical areas of the church's life and ministry. These are the most comprehensive data-based studies of clergy wives, priests who become bishops, and women priests to be found. The set is \$24.95, paper, postage paid. Order from: Wyndham Hall Press, P.O. Box 877, Bristol, Ind. 46507.

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ORGANIZATIONS

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DIRECTOR OF MUSIC. St. Michael's Episcopal Church, 4701 Erie St., Racine, Wis. 53402. Fr. John Ambelang, rector. Sunday service and adult choir rehearsal, organize and develop children's/youth music program. Bachelor's degree in music and experience required (familiarity with 1982 Hymnal and with renewal music in worship strongly desired). Salary competitive, commensurate with qualifications. Use of church facilities for private teaching is offered. (414) 639-2507.

PEOPLE and places

Appointments

The Rev. James I. Abdy is now priest-in-charge of Holy Apostles', Barnwell and St. Alban's, Blackville, S.C.

The Most Rev. John M. Allin is now priest-in-charge of Christ Chapel, 52 S. Beach Rd., Hobe Sound, Fla. 33455. Bp. Allin's residence remains in Sewanee, Tenn.

The Rev. Robert J. Carabin is rector of Grace Church, Box 172, Port Lavaca, Texas 77979.

The Rev. Richard Duprey is vicar of All Saints, 1500 W. Houghton Lake Dr., Prudenville, Mich. 48651.

The Rev. Carol Cole Flanagan is assistant of Christ Church, 36 S. Main St., Pittsford, N.Y. 14534.

The Rev. Robert D. Friend is now rector of St. Francis, Great Falls, Va. Add: 9220 Georgetown Pike, Great Falls, Va. 22066.

The Rev. Efrain Gonzalez is rector of Ascension Church, 6241 Regular, Detroit, Mich. 48209.

The Rev. Steven Hagerman is now rector of St. James, 212 N. Franklin St., Titusville, Pa. 16354.

The Rev. Peter G. Keese is director of clinical pastoral education and counseling at the Univ. of Tennessee Medical Center, 1924 Alcoa Hwy., Knoxville, Tenn. 37920.

The Rev. William F. Kemper, III is vicar of St. Michael's, 4000 Lee's Summit Rd., Independence, Mo. 64055.

The Rev. John Laycock is rector of St. Columba, 1021 Manistique, Detroit, Mich. 48215.

The Rev. Joseph E. MacGinnis is interim priest of St. Luke's, Sea Cliff, Long Island, N.Y.

The Rev. Raymond L. Sturm is interim rector of St. John's, Mason City, Iowa 50401.

The Rev. R. Joe Sullivan is now deacon assistant at St. Paul's, Lee's Summit, Mo. Add: 517 E. Valley Brook Rd., Blue Springs, Mo. 64015.

The Rev. Jamie Garland Teasley, Jr. is rector of St. Luke's, 670 Weeden St., Pawtucket, R.I. 02860.

The Rev. Stanley A. Watson is now rector of St. Matthew's, Box 151, Sparta, Mich. 49345.

The Rev. Charles Wissink is rector of Memorial Church of St. Luke, Philadelphia, Pa.

Other Changes

The Rev. Charles T.A. Flood, is no longer hospice director at Albert Einstein Medical Center in Philadelphia, Pa.

The Rev. Norman R. Meservey, former assistant at Trinity Church, Philadelphia, Pa., is non-parochial.

Deaths

Alfaretta Stark Wilner, sometime principal of Easter School in Baguio, Philippines and widow of the Rt. Rev. Robert Franklin Wilner, Suffragan Bishop of the Episcopal Church of the Philippines from 1938 to 1955, died on December 11 in Towson, Md., eight months after her 100th birthday.

Born on a homestead in South Dakota in 1886, Mrs. Wilner went to Shanghai, China, where she was married to then lay-missionary, Robert F. Wilner, later suffragan bishop of the Philippines. In 1928 she began her nine-year term as principal of Easter School in Baguio. Until she was 97, Mrs. Wilner was a volunteer grandmother at the Lida Lee Tall School Library where her daughter was librarian. She delighted faculty and students with stories of her early life in the Dakotas, her days in China, and her experiences of internment during World War II in Santo Tomas and Los Baños Camps in the Philippines. Mrs. Wilner is survived by her daughter Isabel, her son Robert, and two grandchildren.

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Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30
Mon to Sat; 8-6 Sun

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau,
Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F.
Manning, Gloria E. Wheeler, deacons
H Eu 7:30, 9, 11:15, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8.
Mon-Fri 12:05. MP 8:30, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Epis-
copal Assistant; the Rev. Welles Bliss, assoc; the Rev. Reid
Farrell, ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Mon & Fri 7; Tues,
Wed, Thurs 12:05. HD 12:05

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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

MINNEAPOLIS, MINN.

ST. PAUL'S PARISH 1917 Logan Ave., So. 55403
The Rev. Dr. Stephen L. Brehe, r; the Rev. Barbara Ramna-
raïne, d
Sun Worship: 8 & 10 377-1273

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W.
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.
Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 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

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

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NEW YORK, N.Y.

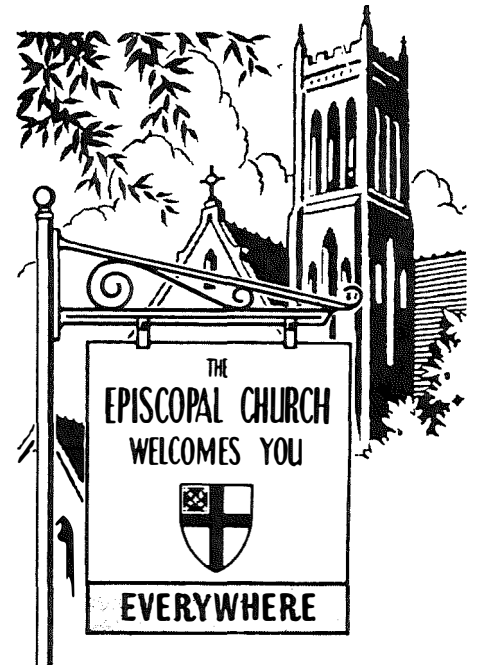
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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15
Mat & HC; 12:15 HC; 4 EP

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Kimmey, associates
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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

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Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the
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Gordon-Hurst Barrow
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& Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Eu Wed
12:10. Eu Sat 10



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

PARISH OF TRINITY CHURCH
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The Rev. Richard L. May, Vicar

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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

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

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

ASHEVILLE, N.C.

ST. MARY'S 337 Charlotte St.
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(Thurs 6:15, Sat 7:30). Ep daily 6. H Eu Wed 10

MADISON, WIS.

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

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

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