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Years After

“Grandfather, tell me of the star
that you followed a long, long time ago,
leading you to a special child —
But when you found him, was he so?”

“Ah yes, we thought to look on him
where courtiers stood around his bed,
Sleeping between soft silk and wool
a downy pillow at his head;

“Where the night air was scented sweet
and jewel-like lights were glittering;
The star, we thought, would surely pause
above the cradle of a king.

“But no! It stood above a cave,
We looked at the impassive skies,
Could a star err? we asked ourselves,
And then a man with gentle eyes

“Beckoned us shyly to come in
where sheep and oxen stood around,
We felt a curious reticence
as though our feet touched holy ground.

“A babe slept at his mother’s breast,
She smiled at us; we *had* to kneel.
Somehow we felt, I know not why,
a mystic aura around us steal.

“We laid before that child our gifts,
Rich gifts we brought to give a king;
Gold, frankincense, and myrrh; you know
each one a very precious thing.

“Puzzled, we turned and left them then,
A humble family of three;
All I can tell you now is this —
The Star led to a mystery.”

Kay Wissinger





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DEPARTMENTS		
Books	14	Letters 4
Editorials	13	News 8
First Article	2	People and Places 23

FEATURES		
Mission Churches and the Church's Mission		L.H. McCagg 10
Pastoral Prayer: The First Step in Pastoral Care		Richard Moses 11
A Necessary Parish Expenditure		Gene Gerome! 12
New Testament Name Game		18
Beyond the Magi		Dorsey McConnell 21

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The Mystery of Names

In the Bible, words are a mysterious aspect of reality. Words can do good or do harm. In the so-called wisdom literature (Proverbs, Ecclesiasticus and similar books) there are many warnings about the use of words. "From the fruit of his mouth a good man eats good . . . He who guards his mouth preserves his life; he who opens wide his lips comes to ruin" (Proverbs 13:2-3).

The word of prophets, often identified as God's word, is possessed of incalculable power. "Then the prophet Elijah arose like a fire, and his word burned like a torch . . . By the word of the Lord he shut up the heavens . . . You who raised a corpse from death and from Hades, by the word of the Most High" (Ecclesiasticus 48:1-5). Things do what God's word commands, things become what he tells them to be. "By the word of the Lord were the heavens made, by the breath of his mouth all the heavenly hosts" (Psalm 33:6).

Names of persons are particularly powerful words. They somehow sum up and embody the personality which they represent. People are linked to their names. A change in name may mark a change in one's destiny or in one's personality. Thus Abram and Sarai become Abraham and Sarah (Genesis 17:5, 15); Jacob is named Israel (Genesis 32:28), and Simon is surnamed Cephas or Peter (John 1:42).

To know a person's name was in a sense to know the person and have some power over him. On the other hand, a powerful person's name would express its owner's power over others. To act in the king's name was to bear his authority. This is of course supremely so in the case of God's name. To know his name is to be admitted to some degree of fellowship with him. For reasons of reverence, the Hebrews were fearful of uttering God's proper name — probably it would have been pronounced Yahweh (cf. the different and undoubtedly incorrect transliteration Jehovah).

The expression "your Name" becomes a pious and frequent circumlocution for

the Deity himself. "O Lord our Governor, how exalted is your Name in all the world!" (Psalm 8:1). We follow such a usage in the Lord's Prayer when we say "Hallowed by thy Name."

In the Christian gospel we rejoice to know that God is revealed and disclosed in Jesus Christ, and we can use his name frequently and gladly. The Epistle for this Second Sunday after Christmas breathes the joy of the knowledge of the Savior's name. "Blessed be the God and Father of our Lord Jesus Christ." We are called to be his children "through Jesus Christ"; we have faith in "the Lord Jesus." Prayer is offered up "that the God of our Lord Jesus Christ, the Father of glory" may make known to us the riches of his glory to be inherited by the saints (Ephesians 1:3-18). Here the author revels in the privilege of being able to refer to the Son of God by his own name, as our Savior, our elder Brother, our Lord, the one whom we trust. Here the Son, who came as a Child in Bethlehem, is acclaimed as Lord of all.

The Bible does many things with names. Many of the primitive ideas about the power of an utterance contain more truth than we may at first suppose. How much does it mean to us to know some very important person on a first name basis? How much does it mean to us to sign our name on a check? How much does it mean to us to see our name printed in a newspaper in a good or a bad context? Names do confer power, a power over the owner and a power from the owner. Christian conduct requires respecting the names of others, as we expect them to respect ours. We should not forge the names of others nor allow our own names to be used irresponsibly. Obviously we should never use our Lord's name irreverently. Even in an age of disbelief and misconduct, his name remains a name of power.

Next week we will think about names and baptism. If you did the name game last week, get the answers this week on page 18 and see what your score is.

H. BOONE PORTER, Editor

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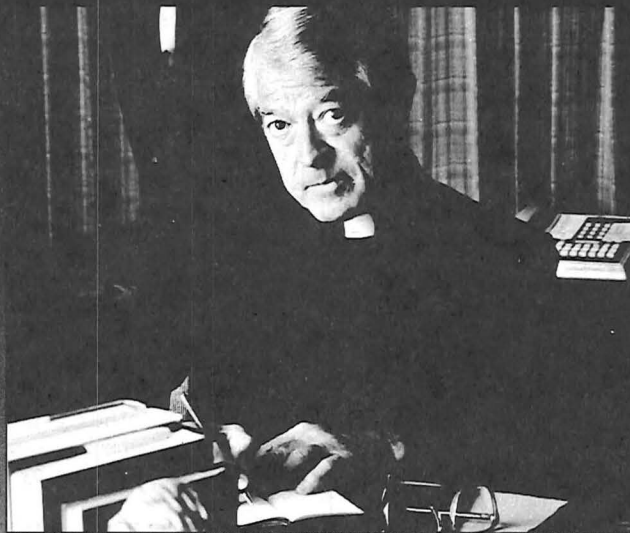


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LETTERS

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.

Atmosphere of Freedom

It seems to me that a few people are trying to force Sewanee to adopt repressive policies in student life and to censor the study of contemporary art forms. The bias in your November 9 report on Sewanee lends strength to this effort.

During recent months I have come to appreciate the work of the deans of students at Sewanee in providing structures in which students can discuss openly the moral and spiritual issues which perplex young adults in our society. It is this kind of openness that can enable maturing young people to make the choices which they must inevitably make in reflective and responsible ways. This is more consistent with Anglican tradition than the rigid rules that govern some sectarian schools or the abdication from moral issues by some secular colleges.

One of the many gifts of Anglican life is an atmosphere of freedom in which to seek and receive the guiding presence of the Lord Jesus Christ. For decades Sewanee has lived in this tradition by practicing academic freedom in the context of a worshipping community.

I hope, trust, and believe that you will not knowingly allow your fine publication to be used in the service of repression.

(The Rt. Rev.) GEORGE REYNOLDS
Bishop of Tennessee
Nashville, Tenn.

"Invidious and Insidious"

I should like warmly to commend TLC for its reportage and epistolary forum for the "flap" at the University of the South over the erotic film festival.

That something so stupid and vulgar (and probably sinful) should have been allowed to go on there (officially) is surprising; that it should have drawn protest is not surprising at all. That university officials should have complained about being misquoted, taken out of context, etc., is amusing. And finally, the level of high camp was reached in the solemn warning about the threat to academic freedom posed by opposition to pornography, though I thought that calling the opposition puritanism of the "most spiritually invidious and insidi-

ous sort" and appealing to the spirit of Anglicanism was excessive even for its grandiloquent manner (Dec. 7).

All in all, it has been a most gratifying literary experience. Keep up the good work!

(The Rev.) JOHN E. SCHRAMM
Plymouth, Ind.

Timely Theological Reminder

Your issue of December 7 contained more than a fair share of letters either pricking my interest, arousing my approval, or both.

I don't know that I have heard the church's moral stance in matters of erotic import put more accurately or more charitably than in Fr. McKeachie's letter regarding the Sewanee "porno fest." Of particular importance, I think, was his point that the goal of all Christian moralizing is to effect freedom from guilt, available through our Lord's life and work. I have never seen guilt accomplish much of anything other than to bring its bearer to the point of accepting such forgiveness and I think that the church needs to proclaim that gospel very loudly — the more so since the world has always found guilt very useful for its own ends.

Like Fr. Fisher, I am more than weary of hearing how we ought to trim our sails to some wind of doctrine emanating from the church's largest diocese (Rome). If we really wanted to submit our ordination standards (e.g.) to papal scrutiny, we missed our big change back in 1896, when *Apostolicae Curae* was promulgated. And, while we're on the subject, what of those clergy who regularly include "John Paul, the Patriarch of the West" in the Prayer of the People, as if he enjoyed some special standing among Episcopalians? I'm not necessarily opposed to conferring that title on him (or, perhaps, recognizing that others have done so), but I'd like to see it done by the whole church via its designated procedures.

So far as Mr. Fay's letter goes, I think that Archbishop Tutu's comment that "the West can go to hell" means precisely what it says: that the West is not somehow preserved from alienating itself from God because it's "the West." It is possible for us to bring damnation upon ourselves. It can happen. I think we ought to thank him for this timely theological reminder!

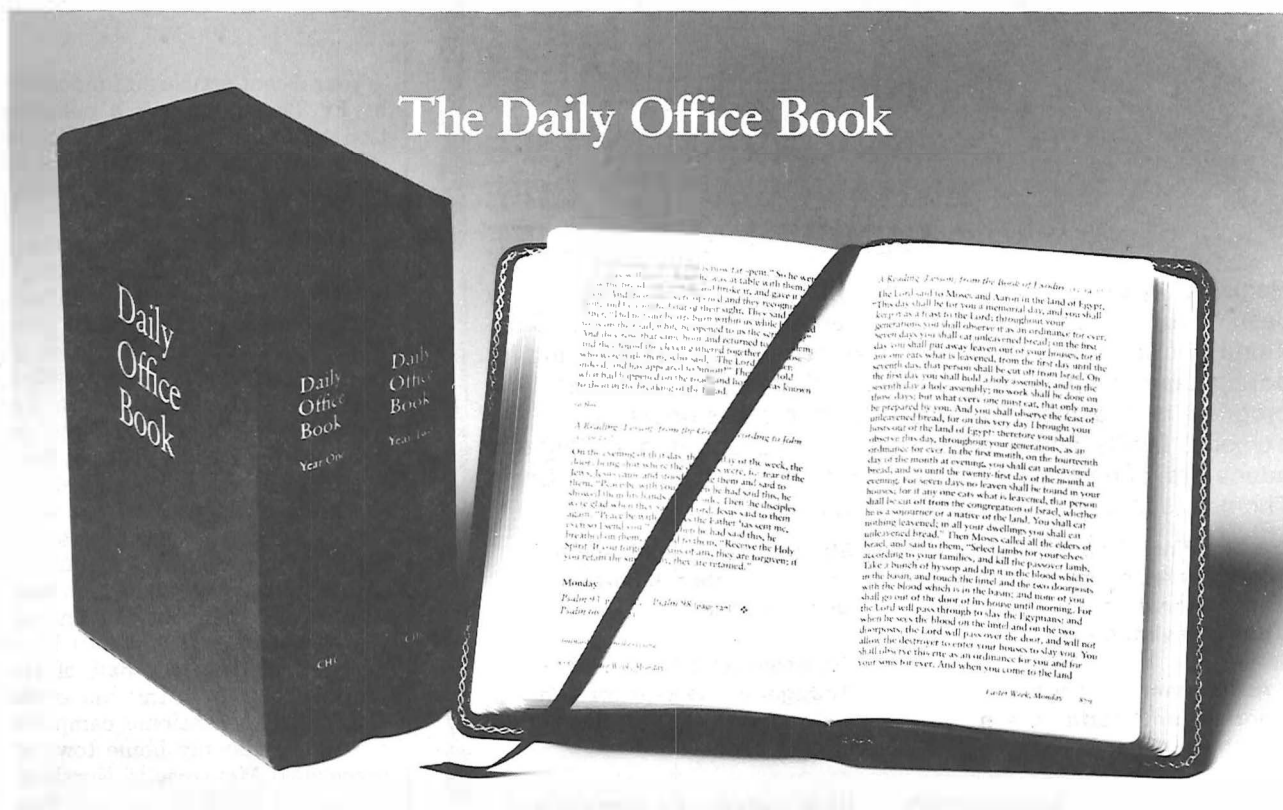
(The Rev.) ROBERT A. WINTER
St. Thomas Church

Berea, Ohio

Fundamentalism

Fr. Thorwaldsen's article on fundamentalism [TLC, Nov. 30] does not make sufficiently clear the complexity of this phenomenon. In particular, he fails to indicate that the most important characteristic of fundamentalists is their per-

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sonal experience of salvation, often expressed as having been born again or having accepted Christ as one's personal savior: it is this experience which separates the fundamentalists (or real Christians, as they believe themselves to be) from the merely nominal Christians . . . It is this personal experience which establishes the authority of the Bible and guarantees its inerrancy.

Thus what is particularly confusing in any discussion of modern American politics and religion is the association of the label fundamentalist with such men as Jerry Falwell, Pat Robertson, and the others cited in the article; for the causes so enthusiastically championed by these

men (such as a strong national defense policy or a rigid stand against abortion) are in no way obvious or necessary outgrowths of the fundamentalist point-of-view and the experience of personal salvation. These are political and social causes about which fundamentalists can (and often do) disagree.

It should also be added that the implication of the author's discussion of Kir-sop Lake, that one must choose to be either like the late Dr. Lake or like the fundamentalist, is certainly inaccurate. Nor is it so clear as Dr. Lake seemingly believed that fundamentalism is such an ancient phenomenon; the recent studies of the subject by Professor James Barr

of the University of Oxford present quite convincingly the claim that fundamentalism is a very modern phenomenon which accepts as valid only empirical evidence and that it could only have arisen as a result of the intellectual developments of the 18th and 19th centuries. Its insistence on biblical inerrancy — and not biblical literalism, which fundamentalists absolutely reject — makes it a position which even a scientist can affirm (as many have done). For example, Genesis 1 is inerrant in its claim that God created the heavens and the earth in six days, but a fundamentalist today will often argue — citing alleged Hebrew or other Semitic usage — that 'day' means a long period of time and not a 24-hour period.

(The Rev.) HERBERT S. WENTZ
Professor of Religion,
The University of the South,
Sewanee, Tenn.

Your recent article on fundamentalism by Fr. Thorwaldsen is a welcome addition to the continuing theological discussion in your pages. I think it is an issue much more complicated than the article implies.

One over-simplification is the dating of fundamentalism as a product of the late 19th century. While it can be considered a reaction to the liberal movement which marked religion, politics and culture in that century, I think that there should be some reference to its older roots. The Plymouth Brethren, founded much earlier in the century, by an ex-Anglican clergyman who decided that the biblical material should be divided into dispensations, was the source of the Scofield version of the Bible, for instance. The meetings which were held regularly in Niagara Falls and in Western New York and northern Pennsylvania through the last half of the 19th century came from this movement. One of those dispensational camp meetings continues near my home town in a village called Montrose in Northern Pennsylvania. I think the roots of fundamentalism probably have more to do with the renaissance, the enlightenment, and even with deism than they do with Darwin!

The other simplification is to deal rather superficially with the issue of conservative versus liberal. There are many of us who are very comfortable with "higher criticism," who find it in fact a better route to biblical authority than inerrancy or literalism, but are not theological liberals in the classic sense of that word. There is also a whole body of Christian humanism, personified in people like the late dean of Drew Theological Seminary (my alma mater), Lynn Harold Hough, which is not secular and which does not deal God out of his own universe. Some of us may be theologi-

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Much more can be said and seen, so if you are interested in further information or our new video tape, write or call (collect) Dr. David Thomas at Regis College, (303) 458-1845. Auditors are welcomed.

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cally orthodox (or perhaps neo-orthodox), politically liberal, and not at all wedded to a literal or inerrant view of the scriptural texts.

The battle between evolution and creationism is a straw man. It may appear to be the issue between fundamentalist and mainline churches. I think it is not. Fundamentalism would like to have the world as it was before science discovered that the earth is not the center of the universe, that truth is not a solid monolith to be either discovered by searching or revealed by God, and that authority functions from the top down. The strange thing about fundamentalism is that it has adopted the scientific approach to the Bible — it deals with the Bible as science deals with the rocks, as a structure to be dissected, analyzed, researched and in which the answers to all our questions are lurking.

The other view of reality is as old as the biblical characters themselves. It holds that only God himself is true; that all doctrines (including this one) are passing and transient and that the risk of idolatry is our constant problem. There are a variety of idolatries — including biblical idolatry, that is, making the Bible an image of God.

(The Rev.) THOMAS DAVIS
Holy Trinity Parish

Clemson, S.C.

Moving and Splendid

Do express my warmest thanks, and I'm sure that of many other readers, to Jennifer Dixon for her poem, "Thanksgiving" [TLC, Nov. 23]. It is deeply moving and in every way splendid. I shall add it to my growing file of verse which the whole world should read but probably won't. Thanks again.

(The Ven.) CARROLL E. SIMCOX
Hendersonville, N.C.

Unfair Competition

When I read Fr. Crumb's letter [TLC, Oct. 26] concerning the singing of the anthem immediately after the sermon, I was indeed shocked. Does the good father not realize that this would be a blatant disregard of the rubrics which specifically state that the creed follows the sermon?

I heartily agree with a follow-up letter by George L. Trigg [TLC, Nov. 23], with the exception of his initial statement, "... that a suitable place for the anthem is immediately after the sermon, is worth considering." How can it be considered?

I am a semi-retired choirmaster and organist, and in the 1928 Prayer Book, the anthem, and the offertory, did follow the sermon. I can remember many occasions when a brilliant, and well sung, anthem completely obliterated a mediocre sermon, or even a spellbinding bit

of oratory from the pulpit. Unfair competition.

Along with many of my colleagues, I have never been really happy about the anthems being sung during the receiving of the offering. Where else to locate the anthem? That would be too lengthy a discussion for this letter. But let us not break the rubrics.

HARRISON WALKER

Wilmington, Del.

Totally Ministering Church

I refer to the letters from Fr. Threewit and Fr. Fowler [TLC, Dec. 7]. Re: Threewit, I for one am happy that he and other "late bloomers" whom God has called are in the church and I agree that the parable of the laborers in the vine-

yard (St. Matthew 20:1-16) provides reflection on the subject of late vocations. Fr. Fowler's letter, however, saddens me. Men (as he states) and women (I would add) who "have given their most vigorous years to another profession" have been practicing ministry whether ordained or not, and if the Lord calls them to share with the church the experience of that ministry and the insights gained through their struggles "in the marketplace" so be it.

Some of us tend to forget that the priest is there to support those who go out to labor in the fields, to lift up to God the concerns of those ministering in the world. A totally ministering church is what we are meant to be — our baptism is our calling. Isn't it possible that

Continued on page 19

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Colorado Parish Reaches Agreement

In November, representatives of the Diocese of Colorado and St. Mary's Anglican Catholic Church reached agreement of distribution and use of the former Episcopal parish's property, an agreement which makes clear the diocesan rights over the property.

The Colorado Supreme Court ruled in January, 1986 that the diocese, rather than the congregation, is owner. Members of St. Mary's, who voted to secede from the Episcopal Church in November, 1976, subsequently asked the U.S. Supreme Court to review the case, but the court declined to do so [TLC, Feb. 16].

Working with the Christian Conciliation Service of Denver, a diocesan team led by the Rt. Rev. William Wolfrum, Suffragan Bishop of Colorado, met a number of times this fall with representatives of St. Mary's in an effort to reach a fair and equitable settlement. Bishop Wolfrum had not been a resident in Colorado at the time of St. Mary's break with the diocese.

"We are very pleased that we could



The Rt. Rev. James Ottley, Bishop of Panama, lays hands on one of four Salvadoreans he ordained to the diaconate this fall in a ceremony that tripled the number of resident, active clergy in the troubled diocese. As president of Province IX, Bishop Ottley gives pastoral oversight to the diocese.

come to a solution that is comfortable for both sides," said Bishop Wolfrum. He explained that, while the diocese will sell three residences adjacent to the church, arrangements have been worked out for the Anglican Catholic Church to continue to use the church building and clergy house, leasing the property for one dollar a year with option to buy.

The diocesan executive council unanimously agreed to terms of the settlement at its November meeting, held in conjunction with the annual diocesan council conference.

ECM Supports Bishops

The national council of the Evangelical Catholic Mission (ECM) has sent letters of support to the Rt. Rev. Graham Leonard, Bishop of London; and the Most Rev. Donald W. B. Robinson, Archbishop of Sydney, Australia.

Founded in 1976, ECM describes itself as a fellowship of clergy and laity within the church which affirms the faith founded in the authority of Holy Scripture, adheres to the faith and practice of the undivided apostolic church, and teaches that faith to all people.

The Rt. Rev. William Stevens, Bishop of Fond du Lac and president of ECM, said he wrote letters on behalf of the organization to encourage the Anglican leaders' traditionalist stands.

"While the council cannot involve itself in your particular situation regarding the parish in Tulsa," reads the letter to Bishop Leonard, "by unanimous vote of its members the council does wish to assure you of its prayerful and thankful support for the courageous stand which you continue to make in England in the cause of the historic faith and practice of the Church of Christ."

Bishop Leonard was recently involved in controversy when he visited St. Michael's Church in Tulsa, Okla. to confirm candidates in the parish [TLC, Nov. 23].

The letter to Archbishop Robinson, a widely known evangelical Anglican leader, stated similar support.

ARCIC I and II Overview

The Rev. Korthright Davis, a member of the Second Anglican-Roman Catholic International Commission (ARCIC II), is optimistic about progress towards reunion. In a conversation with this reporter, Fr. Davis, who is currently professor of theology at Howard University's School of Religion in Wash-

ington, D.C., expressed encouragement over the accomplishments of ARCIC II's recent meeting in Llandaff, Wales [TLC, Oct. 12]. "All indications are that the climate for acceptance by both sides is growing," he said.

ARCIC is composed of 12 members from each body. Anglican members are not representative of any province, but are appointed by the Archbishop of Canterbury for an indefinite term. The Rt. Rev. Theodore Eastman, Bishop of Maryland, and the Rev. Robert Wright of General Theological Seminary, are appointees from the Episcopal Church.

The deliberations of the first commission (ARCIC I) resulted in a final report that is to come before the governing body of each of the 28 provinces of the Anglican Communion prior to the Lambeth Conference of 1988. This means that the ARCIC I report will be on the agenda, for vote, at the next General Convention in 1988.

The Roman Catholic Secretariat for Christian Unity, headed by Cardinal Jan Willebrands, will receive the responses from the Roman episcopate.

Three Issues

The ARCIC I report deals with three issues: Eucharist, ministry and authority. Fr. Davis notes that "there has been full agreement on the first two, and as regards authority, acceptance of the principle of a universal primacy, which involves some form of modified papacy, though the form itself has not been spelled out as yet."

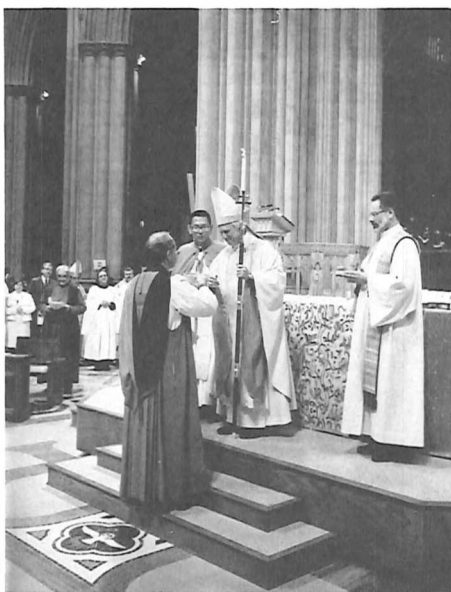
When asked whether the prospect of a woman in the Anglican episcopate could harm ARCIC conversations, Fr. Davis said he did not think so, "but it would create a very serious factor in the kind of methodology we are trying to establish, that recognizes the diversity of approaches to the ordination of women within the Anglican Communion, and the profound doubts that exist in the Roman mind."

The Most Rev. Robert Runcie, Archbishop of Canterbury, was asked in a recent interview what the mutual acceptance of ARCIC I involved in regard to a universal primacy.

"Actually what has been proposed is a mixture of a presidency of love, the kind of preferment given the Archbishop of Canterbury, with a certain authority beyond that, for articulating the mind of

Continued on page 16

1986 in Review



The installation of the Most Rev. Edmond Lee Browning as Presiding Bishop was the main event for the beginning of 1986 [TLC, Feb. 9]. Hundreds assembled at the national Cathedral Church of St. Peter and St. Paul in Washington January 11 to observe the beginning of a new era.



St. George's Cathedral hosted the installation of the Most Rev. Desmond Tutu September 7 [TLC, Oct. 5]. The formal ceremony of the Archbishop of Cape Town's installment was followed by a Eucharist attended by 8,000 people.



One of seven nominees for Suffragan Bishop of the Diocese of Washington, the Rev. Mary Chotard Doll would have been the first female bishop in the worldwide Anglican communion had she been chosen [TLC, June 1].

Other Highlights of 1986

Bishop Browning called on all Episcopalians to make November 9 a day of prayer and intercession for people with AIDS and for those who minister to them [TLC, June 15].

The church of England's General Synod voted down a proposal to allow women priests ordained abroad to celebrate the sacraments in English churches [TLC, Aug. 3]. In addition, the synod voted July 8 to delay a decision to consider in the future whether to admit women to the priesthood because of a split in vote.

After 11 bishops met in May [TLC, June 8], they and five additional bishops signed a "Statement of Witness" [TLC, Sept. 7] by which they were "affirming their loyalty to the catholic faith and their responsibility as guardians of the unity of the church."

Anglican and Roman Catholic representatives met in Llandaff, Wales and reached an agreement on the divisive issues of justification by faith [TLC, Oct. 12]. The agreement was the result of a long process of discussion over two years.



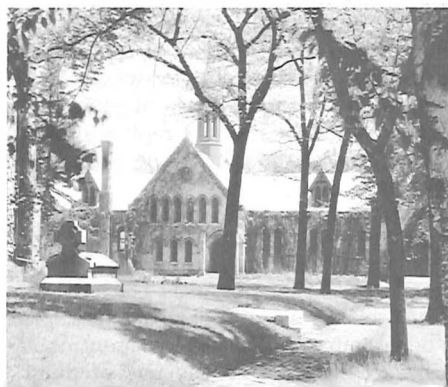
Terry Waite, the Archbishop of Canterbury's special envoy, was instrumental in the release of Fr. Lawrence Jenco, a Roman Catholic priest who had been held hostage by the Islamic Jihad for 19 months [TLC, Aug. 31].



In a controversial move, the Rt. Rev. Graham Leonard traveled to St. Michael's Church in Broken Arrow, Okla., to confirm 21 people October 30 [TLC, Nov. 23]. Assisting Bishop Leonard was the Rev. John Pasco (left) of St. Michael's.



The Most Rev. Robert Runcie, Archbishop of Canterbury, was a guest speaker at the 13th biennial convention of the Lutheran Church in America, held August 25-30 in Milwaukee, Wis. [TLC, Sept. 21]. The three merging Lutheran church bodies eventually voted for Chicago as their new headquarters.



The executive board of the Diocese of Milwaukee agreed to acquire the DeKoven property in Racine, Wis., which for the past 50 years has been owned and operated by the Community of St. Mary, Western Province, as a conference and retreat center known as the DeKoven Foundation [TLC, March 23].

Mission Churches and the Church's Mission

*Getting our house in order,
then moving out into
the world.*

By L. H. McCAGG

During the course of a study begun three years ago, the Diocese of Oregon's subcommittee on mission policy found that diocesan structures for mission churches across the country are hurting. In answer to questions about their policies for establishing new mission churches, 46 dioceses replied with long and thoughtful letters expressing an almost universal frustration with the way the Episcopal Church opens and operates such congregations.

Oregon's study grew out of the diocesan department of missions' request for an evaluation of possible policy changes in two major areas: the survey process by which areas for new missions are explored; and the staffing of mission churches in view of the rapidly growing expense for a priest.

A third and underlying concern was the seeming inability of Oregon's mission churches as a group to reduce the dependence on ever-increasing grants from the diocesan budget.

A letter had been sent to 95 dioceses asking them how they surveyed areas being considered for founding new churches, and the number of replies was surprising. Apparently the whole issue of mission and missions is of great concern to many. Most of the replies showed a great deal of thought; some were pleas for help.

The first obvious conclusion from these responses was that amateur surveys, as they have been conducted in Oregon, were either not used or had been found to be misleading by *all* dioceses. Where "survey" was even mentioned, the word referred to the use of demographics developed by non-church departments of such as a city planning bureau, a local university, commercial/

business interests, the Census Bureau, or all of the above, if available. One diocese (Pennsylvania) reported occasional massive, ecumenical "religious census" surveys by which they call on thousands of houses in one "walk area" all in one afternoon, but this was an exception, not the rule.

The first question, "What usually prompts the thought (to start a new mission church) in the first place?" drew many responses. Replies ranged from "guilt" to "in response to a demand." But, either explicitly stated or reading between the lines, it seems the primary reason for starting a new church was "growing population in a new area" with a strong undercurrent of attention to the economic level of the target population.

The second most frequently stated priority was "location in relation to traffic flow and community patterns." Where "location" was mentioned, the letters point out the necessity for a new church to be visible and at a place where the target population naturally travels.

Another problem raised in the letters was the question of staffing. At the top of the priority list, not surprisingly, is the bishop. Where the bishop is committed to opening new churches, and is active in appointing *and removing* clergy, the chances for successful expansion are reported to be far better than in dioceses where the bishop is isolated by an assistant or a committee. This is not to say that committees or assistants for missions are obstructive *per se*, but that the various dioceses which mentioned the subject also stressed that the bishop must be actively in charge.

In its conclusion to the first part of the study, the Oregon subcommittee recommended that surveys as they had been conducted in the past be dropped and that new mission churches be established only in areas of high population

growth, as identified in studies done by professionals.

As the study continued beyond initial "how to start new churches" recommendations, the direction began to change. Emphasis shifted from the missions to the *mission* of the church, from the mechanics of opening new missions to the church's stewardship of all the church's resources of their use for mission.

An early realization was that to open a new church is to spread the gospel, and that this activity is truly the mission of the church. But to subsidize a static congregation, year after year, is merely to maintain the gospel, and *maintenance is not mission*. In fact, if the mission churches consume a significant portion of a diocesan budget, the church is effectively prevented from engaging in mission.

Location of established mission churches not being changed easily, the studies moved on to the problem of dependence. Noting a few obvious exceptions, the subcommittee concluded that the continuing dependence of mission churches on diocesan grants has a deeper cause than just their location or their staffing. It is to be found in the psychology of dependence itself.

Beginning with stewardship: We know that our people are taught from childhood to use wisely their resources. We are taught that careful spending and saving is good stewardship, and we are trained in this way. This principle applies from a child's first allowance through all management decisions in life. But at no time during the life of a typical Episcopalian is he or she ever taught to forego an allowance, or to turn down a scholarship or educational grant, to refuse a raise, a tax refund, a discount, a gift, an inheritance, a Social Security check, or any of the myriad of other ways in which we receive addi-

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tional money. In our personal, family and business lives it would be unthinkable. Yet we expect these same people to hold as a priority for their churches the turning down of available funds offered under the name of mission grants. We expect them to do something which they have been trained all their lives to think of as bad stewardship.

If grants to mission churches are intended to be used for the establishment of new congregations and their aid toward self-support, and if the use of these grants for maintenance purposes produces negative results, then a clear statement of diocesan grant policy, enforced by the bishop, is a necessity.

Is it not time to practice stewardship of our strengths instead of funding our weaknesses? Is it not time to practice stewardship of our limited resources, to use our personnel, their talents and energy for mission instead of maintenance?

An experiment carried out in the 1983 fall canvass of St. Edward's Mission in Oregon indicated that there might be a better way. The vicar simply told the

congregation that their grant from the diocese was cut by 10 percent (which had been diocesan policy for years) and that the normal process of making a budget and asking the diocese to fund the unpledged balance was gone. As a result, the people organized and conducted the best canvass in years and the 10 percent cut was absorbed with a minimum of grumbling and a large growth in pride. "We did it!"

The following year, 1984, all diocesan vicars were informed that the 10 percent cut would be enforced. Suddenly those congregations which annually had sent delegations to plead with the department of missions for larger grants didn't show up. Faced with a mandatory limit, they raised the money to cover their budgets. And for the first time in years, the diocesan budget for 1986 shows a decrease in "mission grants" and the small (\$15,000) beginning of a "Reserve Fund for New Work."

It is a beginning; it is a small beginning not made without raising a certain amount of anger and distrust. "The department of missions wants to close

churches" was an early and continuing accusation, a statement which only confirms the knowledge that we have slipped into a "we/they" relationship. The fact is that the department's aims are three-fold:

First, that new mission churches be established with the best possible chance for growth into viable parishes; second, that existing mission churches be brought to a level of giving and ministry at which they can support themselves with a minimum diocesan grant; and third, that funds made available from decreased maintenance be used for mission.

As for the future? We can only know where we are trying to go and we can only know the underlying principles of stewardship which we believe must be followed if the church is to be in mission. The fields of urban and minority unchurched are vast, yet we cannot touch them if our resources are committed to maintenance of churches for the few. In short, we must get our own house in order before we can take that "house" out into the world.

Pastoral Prayer: The First Step In Pastoral Care

By RICHARD H. MOSES

We hear a great deal about pastoral care today. In many institutions, such as hospitals, there is no longer a "Chaplain's Office," but rather an office or department of pastoral care. Such groups have been expanded to include laypeople serving as volunteers or para-professionals. Those involved, whether they be laypersons, ordained or members of religious communities, have received training, often part of the national Clinical Pastoral Education (CPE) organization or other intensive and professional oriented programs.

This phenomenon has spread to a

number of congregations, where pastoral care can be found extending beyond the individual efforts of the resident clergy. Sometimes, these parish groups or teams are involved in a number of activities. In other cases, there may be just one or two endeavors providing pastoral care to a congregation and/or community.

Many of us in the ordained ministry rejoice at this new awareness and expression of the priesthood of all believers. We see this, not as a threat to our role, but rather as a completion or fulfilling of the limited care that we provide.

Yet, because we live in an action-oriented society and belong to a church, where activity alone often passes for

success, we tend to overlook a very necessary truth and foundation for any effort at the pastoral care of souls. We tend in our efforts here, as we do elsewhere, to assume a spiritual dimension in our activities, which may or may not be present.

It has come to me recently through involvement in the formation and encouragement of active programs of lay ministry and also involvement in prayer groups composed mainly of laypersons, that the first necessary ingredient of pastoral care is *pastoral prayer*.

I am most impressed that the lay members of the church involved in active prayer lives with a discernible structure are deeply concerned and sensitive to

The Rev. Richard H. Moses is rector of Christ Church, Collinsville, Ill.

the pastoral considerations of their intercessions.

It seems that sometimes our formal corporate prayer tends to stunt the growth of a personal prayer life, as we feel that our corporate prayers take care of our need for prayer. We feel that there is no way we can begin to pray up to the standard of the Prayer Book. Yet both corporate and personal prayer are a must for the Christian. They are not exclusive, but rather they are mutually fulfilling.

In our smaller gatherings for prayer, we find that our intercessions now are not simply spiritual laundry lists, but become personal concerns to present before the throne of grace, even though we do not personally know the persons or situations that we offer to God's mercy. This comes about by sharing our concerns confidentially, in love and trust. This sharing, I believe, prepares us to better lift our prayer concerns to God.

Clergy working with the laity in prayer have been amazed and humbled by their faith and insights into the pastoral needs of others.

All of this may seem to be belaboring the obvious, but it seems to this writer that prayer must be the first assigned task of lay ministry, or indeed the ordained ministry. For many laypeople, prayer may be the only task for which they are called or that their daily occupation permits. As we help people identify their ministry or ministries, let us help them see that pastoral prayer is a vital ministry in and of itself. Further, it is apparent that those involved in active programs of lay ministry must themselves be regularly and actively involved in the corporate prayers of the church and must have an authentic personal life of prayer. If ministers, lay or ordained, are not involved in and supported by a fellowship of prayer, their ministry will not last for very long, nor will it be productive in any great way.

Clergy working with the laity in pastoral prayer need to be aware of the need for confidentiality, but personal experience has shown that those laypersons practicing pastoral prayer care only to know what is necessary about the prayer concerns. The seemingly overly curious questions asked about the names and conditions of those on the parish prayer list offered at the Eucharist, which often disturb clergy, do not arise in a fellowship committed to pastoral prayer.

One is reminded that the busy-ness of Martha's scurrying about to serve is almost without meaning unless it is founded upon Mary's practice of devotion to the Lord. Indeed, the example of Mary's listening communication with Jesus is in his own words the better portion. Today is no different. Our first task in developing lay ministry must be to nurture the practice of pastoral prayer, as the seed of all pastoral care.

A Necessary Parish Expenditure

By GENE GEROMEL

I don't know how I survived without one. I know I wouldn't like to go to a parish that didn't have one. It means that I can do some of my work in half the time. I now have some extra time for study, sermon preparation and just plain thinking. No, I'm not talking about my personal computer. I'm referring to that wonderful labor-saving person — the parish secretary. The first 11 years of my ministry I never had one. There was no line item on any of those churches' budgets for a secretary. If I wanted something typed I did it myself (in three times the time it would take a secretary), I got a volunteer or in one parish I paid for such things out of my own pocket. In small churches, mission or self-supporting, there is a belief that a parish can't afford to have a secretary. Frankly, no parish can afford not to have one.

Yes, I know the arguments. "Can't we get a volunteer to type the bulletin?" Of course, if that is all you see a secretary doing. But such a view is myopic. Today, for instance, I wrote a letter to the bishop requesting a marital judgment. There is a great deal of personal information in that sort of request. Is it the type of material another parishioner should see? I think not. Of course, there are exceptions, but they are emphatically exceptions. I made it quite clear to my secretary when she was hired that a breach of confidence was clear and certain grounds for immediate dismissal. How do you fire a volunteer, especially a parishioner? But enough of the negative. Let me tell you why a parish needs a secretary.

I can type, but should I? It's not just a matter of economics. (I cost my parish about ten dollars an hour benefits and all [a steelworker costs about \$22 an hour] and my part-time secretary cost about five dollars an hour.) When she is typing I can be on the

phone or counseling a couple who want to be married. When she is on the phone calling all the vestry members about an unscheduled meeting, I can be making hospital calls. While I'm making those calls I know that the parish office is still open for its scheduled hours. She can take incoming calls — salesmen, questions about the time of service, etc! — while I am left undisturbed preparing a sermon or getting ready for an adult confirmation class (for eight dollars you can buy an on/off switch for the telephone and not have to listen to the blasted thing ring). Because I have a secretary I can now do things that I never before had the time to do.

In an hour I can dictate letters (no she can't take shorthand but I can speak slowly!) and know that, while she is typing them, I can do other things. But those letters are very important. I now can drop a parishioner a note for working so hard on a parish project. Yes, I can thank her in person and I do. But as someone once said "a verbal thank-you isn't worth the paper it's written on." Mrs. Stalward doesn't need the letter, but is there anyone who doesn't appreciate a "real" thank you?

I now can regularly send a note to the young men and women in my parish who serve in the armed forces. They know that they are still remembered and cared for in their home parish. They aren't forgotten. I can send a little note to someone who is having a difficult time. No it's not a substitute for pastoral counseling, but then all situations don't call for counseling. Yet all of us like to know someone is thinking of us. Or I can write a long letter to a former parishioner who is having a problem.

I can do all this in an hour or two because I don't have to edit, correct spelling or find the keys on a keyboard. I can do all these little extras, and more of what I was ordained to do because my vestry had the foresight to budget \$3,000. Is there really a church that can't afford a secretary?

The Rev. Gene Geromel is vicar of St. Bartholomew's Church, Swartz Creek, Mich.

EDITORIALS

Parishes at the Center

We begin the year with a Parish Administration Number in accordance with our long-standing custom. It reflects our conviction that the center of the life of the church is not focused in individual devotion, essential as that is, nor in the offices of diocesan or national church headquarters, important as their contribution is. Rather the heart of it is found in the places where the faithful gather week by week before the pulpit and the holy table, to hear the gospel and to offer the eucharistic sacrifice. At the center, and moving out from this center, members of the church instruct the young, reconcile sinners, uphold the poor, aid the sick, visit prisoners, strengthen the aging, comfort the dying, remember the dead, and bless the joyous. We all have our subjects of special interest or concern, but in the parish church these many things come together in the ongoing and organic life of the Christian community. May this year be a good one for all of our parishes.

How Far Is too Far?

Of the events in the religious field during the past year, the case of the Rev. Charles Curran, S.J., of the Catholic University of America, is notable for the wide ecumenical discussion it has stimulated. In short, Fr. Curran has had his license to teach "Catholic theology" revoked by Vatican authorities. His offense was the holding of condemned views including the permissibility of artificial birth control, abortion in some cases, and remarriage after divorce.

Fr. Curran is not an abrasive dissident. In terms of present-day trends, his views on the controversial topics were not extreme and they were not different than those held by many thousands of others within his church. Unlike Hans Küng, who suffered a similar action several years ago, Curran is not an author of international popularity whose books are widely read in other churches. The very fact that the specific details of his situation are not well known has if anything encouraged discussion of the abstract issues involved.

The attention given within the Episcopal Church includes a discussion in the House of Bishops [TLC, Oct. 19] and resolutions by the Executive Council [TLC, Dec. 14] and by some of our seminaries [TLC, Oct. 26]. In those instances opinion was very sympathetic to Fr. Curran. On the other hand, other Episcopalians point out that it is not up to us to tell others how to run their own churches. Still others have been grateful that one large Christian body has known what its teachings are and has had the courage to enforce them.

There are reasons for holding any or all of these views, irrespective of the extent to which one agrees or disagrees with Fr. Curran's opinions. The relationship between authority and intellectual exploration is indeed complicated. The difficult issues of the present day do not make it any simpler.

The principle of academic freedom is dear to many

Americans, but this principle is an elusive thing. One tends to defend it when one's own ideas are involved. Liberals naturally defend Fr. Curran. They are less likely to defend southern fundamentalists who wish to have creation science taught in school. And of course vice versa.

We all have our deep convictions which we cannot, in good conscience, surrender. The Roman Catholic hierarchy feels this way about the questions pursued by Fr. Curran. We would not expect a professor in a Lutheran institution to go uncensured if he questioned something in the confessional documents of his church. And what about us? Could a professor in an accredited Episcopal seminary survive unscathed if, let us say, he was converted and switched to a fundamentalist view of holy scripture? It is hard to choose more likely examples without treading on someone's toes, but suppose he repeatedly denounced abortion as a mortal sin in all cases? Or argued that apostolic succession would not possibly be transmitted to or through a woman bishop? How much academic freedom would such a professor be allowed?

We have no power to help or harm Fr. Curran, or to affect the minds of his superiors. Perhaps the best thing we can learn from his case is the complexity of the issues involved. It is neither easy nor pleasant to define how far a thinker may go before he has gone too far. In the Roman Catholic Church, there is at least a long process leading to a judgment. Within our own church, the danger lies in hasty and intemperate judgments made by individuals or elected bodies that may have very little professional experience in dealing with technical intellectual problems.

New Associate Editors

We are pleased at this time to announce the appointment of two distinguished clergymen as Associate Editors. They are the Rev. Frederick W. Phinney of Yarmouth Port, Mass., and the Rev. Emmet Gribbin of Northport, Ala. Both have recently retired from full-time work after outstanding ministries in a variety of positions. They will serve THE LIVING CHURCH as regional representatives, Fr. Phinney being in the Province of New England (Province I) and Fr. Gribbin in the Province of Sewanee (Province IV). We anticipate that they will provide closer liaison with our diocesan correspondents in the province, attend various events and meetings, and assist in other ways to promote THE LIVING CHURCH and encourage interest within their regions. Both have written for this magazine in the past, and we look forward to editorials and other items they may write in the future.

In addition to other contributions which these associate editors may make, we regard the establishment of regional representatives in certain selected areas as a first step toward a closer relationship with correspondents. We hope that a more rapid transmission and printing of news can be developed in the months ahead and that we will be able to serve our readers with increasing effectiveness.

BOOKS

New Canadian Liturgy

THE BOOK OF ALTERNATIVE SERVICES of The Anglican Church of Canada. The Anglican Book Centre (600 Jarvis St., Toronto, Ontario, Canada M4Y 2J6). Pp. 928. \$10.95.

After many years of preparation and trial use, the Canadian revision of the liturgy has appeared. Technically speaking it is not a new Book of Common Prayer since the Canadian revision of the latter, which appeared as recently as 1959, continues also in use. This technicality aside, the services in this Canadian book are much like those of our American BCP 1979.

The similarity is not coincidental. The American and Canadian commissions held many joint meetings in the past, and of course both were influenced by liturgical developments in England and elsewhere.

In spite of the general similarity, there are many interesting points of difference. King Charles (Jan. 30) and Thomas Becket (Dec. 29) are in that calendar, as are several Canadian figures. In the basic order for the Eucharist, the Nicene

Creed appears without the *filioque* clause.

There are six modern Eucharistic Prayers: no. 3 is our B, no. 4 is based on our C, and no. 6 is our D. Later on, Prayer no. 3 is reprinted in the rites for weddings and funerals (although other prayers are allowed). It may be noted by this reviewer that Canadians took a constructive and decisive part in the meeting at which the American Standing Liturgical Commission adopted the final draft of this prayer.

For the Eucharist, there is also a rite in older language. The Canadians have a three-year eucharistic lectionary, with offertory and post-communion prayer as part of the proper. There is again a two-year cycle of the Daily Office. The American Psalter is reprinted, but a collect is provided after each psalm, in accordance with an ancient tradition.

The music for some important versicles and responses is given in the final pages. Substantial explanatory material precedes the main sections of the book.

There is much here to study, but one cannot fail to recognize a new North American Anglican liturgical consensus in many formerly controverted matters. This carefully prepared volume will take its place among the major Anglican liturgical books of this century.

H.B.P.

Fine Starting Place

JAMES MADISON ON RELIGIOUS LIBERTY. Edited by Robert S. Alley. Prometheus. Pp. 338. \$20.95.

Most people, when hearing of James Madison, associate his name with the Constitutional Convention, the *Federalist Papers* (of which he was one of three authors), and the presidency during the War of 1812. Few realize that it was Madison, not Thomas Jefferson, who was the single most influential figure in advancing the American doctrine of the separation of church and state.

The year 1985 marked the 200th anniversary of the Madison's *Memorial and Remonstrance*, a manifesto presented to the Virginia legislature when it was debating religious assessments. The assessment bill, introduced by Patrick Henry, would have required all Virginia taxpayers to pay a moderate sum to support some form of Christian worship. In a document that furnished roots of the First Amendment's ban on the establishment of religion, Madison opposed any state recognition of Christianity, or of any particular brand. Later Madison went so far as to oppose chaplains for the military and for the Congress.

Robert S. Alley, professor of history at the University of Richmond, has edited

THE CHURCH OFFICE HANDBOOK

A Basic Guide to Keeping Order
Carol R. Shearn

This comprehensive book shows HOW to handle the enormous amounts of information flowing through a church office. Shearn describes the concept of time and idea management, and a simple to follow bookkeeping system that is far superior to many in use today. Included are step-by-step instructions, illustrations, and answers on recordkeeping.

Paper \$12.95



THE RETREAT HANDBOOK

Sandy Reimer, Larry Reimer

An in-depth and comprehensive guideline for all church, small group and youth group retreats. Suggestions are offered from beginning the process and gathering interest, to what to do on the retreat. The Reimers have been conducting retreats for the past 16 years and state: "We believe that the retreat is essential to the rhythm of the life of the church."

Paper \$9.95

PRACTICAL GUIDES FOR PARISH LIFE

FOR THE LIFE OF THE FAMILY

Family Life Action Groups or Starting and Using FLAG in Your Church
John W. Yates, II

This practical and direct manual will help every participant learn a way to greater fulfillment and joy in their relationships. Says the author: "...a guideline for others seeking to deepen their Christian friendships and at the same time learn more about Christian parenting."

Paper \$9.95

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STOLE PATTERNS

Jeff Wedge

Included in this book are twenty-five original and striking patterns with instructions on the "counted-cross" stitch method, an Index of Colors, and an Index of Suggested Seasonal Uses. **Stole Patterns** is both for beginners as well as the more advanced hobbyists and is an excellent project for Altar Guilds.

Paper \$8.95

a fine anthology, one that stresses what Jefferson called the wall between church and state. Not only do we have all of Madison's major writings on the topic, but we have excellent background articles as well. Readers learn that Madison attended Episcopal services, but never formally joined any Christian communion. His views were most heavily influenced by John Witherspoon, the famous Presbyterian clergyman who taught Madison as president of the College of New Jersey (Princeton). Witherspoon stressed the philosophy of "Common Sense," which included the premise that human reason could see clear evidence of the presence of God in heaven and of a moral order on earth.

But Alley includes many other selections as well. There is a whole series of articles — some by distinguished scholars — dealing with church-state relations in the 19th and 20th centuries. Hence this volume is a fine starting place for anyone interested in this complicated and thorny topic.

JUSTUS D. DOENECKE

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

God's Instrument

CENTERED LIVING: The Way of Centering Prayer. By M. Basil Pennington. Doubleday. Pp. x and 204. \$15.95.

The phrases "centered life," "centering prayer," and "centered living" are beginning to sound comfortable to Episcopalians, especially those who attempt a life of contemplative prayer. Those who are well read in the field are blessed; those who live the life are doubly blessed.

In large part, thanks goes to Basil Pennington, the Trappist monk of the Abbey of Our Lady of St. Joseph in Massachusetts. Br. Pennington has explicated and enlivened for our contemporary world the ancient tradition of centering prayer, the type of prayer recommended by the anonymous medieval author of *The Cloud of Unknowing*. Pennington's name is synonymous with the term centering prayer, as thousands have by now read or at least heard of his books *Daily We Touch Him* (a good place to start) and *Centering Prayer*.

In his newest book, the author reminds us that centering prayer is not the only or necessarily the best way to pray. It is, for him, a gift; and he speaks more comfortably of "renewal of prayer" than of the conventional "saying prayers." Prayer is experience rather than language; prayer connects us with the larger mysteries of life and the universe.

Particularly strong is chapter four, "Refining the Rules," in which he reviews the history of this type of prayer and the method of practicing centering prayer. Newcomers will find clear, un-

veiled language; old-timers in need of a refresher course will indeed be refreshed. Once again, all of us who will listen hear that prayer is essentially opening space for God — for God to speak and act, yes, but also to be present with us. In prayer, we "seek the God of consolation rather than the consolation of God" (p. 135).

There are so many prayer and meditation traditions to draw from in our time that the important lesson to learn and relearn, as Pennington says, is to dig deep in one place. As one who has tried to practice this form of prayer for several years, I know too well that the lesson is hard, yet also that this way of prayer can be God's instrument of fruitfulness.

T.D.

Books Received

THE HIDDEN YEARS. By Neil Boyd. Twenty-Third Publications. Pp. 251. \$3.95 paper.

WELLNESS, SPIRITUALITY AND SPORTS. By Thomas Ryan. Paulist. Pp. 215. \$8.95 paper.

AMERICAN CHARACTER AND FOREIGN POLICY. Ed. by Michael P. Hamilton. Eerdmans. Pp. xi and 159. \$11.95 paper.

WIDENING THE HORIZONS: Pastoral Responses to a Fragmented Society. By Charles V. Gerkin. Westminster. Pp. 156. \$11.95 paper.

BEING RELIGIOUS IN AMERICA: The Deepening Crisis Over Public Faith. By Erling Jorstad. Augsburg. Pp. 143. \$6.95 paper.

AND ARE WE YET ALIVE. By Richard B. Wilke. Abingdon. Pp. 124. No price given.



Short & Sharp

By TRAVIS DU PRIEST

WINDOWS: Reflections on a Life of Ministry. By James Thomas Bagby. Tabor. Pp. 76. \$6.95 paper.

The initial volume in the Tabor "Models of Ministry" series features Vice President George Bush's friend and pastor, Episcopal priest Tom Bagby. Filled with memories, photographs, and homespun advice from hearth and altar.

IN THE BEGINNING THERE WAS NO SKY. By Walter Wangerin, Jr. Illustrated by Joe Boddy. Thomas Nelson. Unpaginated. \$10.95.

A Lutheran pastor, author of the well known *Book of the Dun Cow* and *Ragman and Other Cries of Faith*, lovingly tells the story of creation in children's language. Boddy's naturalistic, colored illustrations capture the excitement of the text.

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NEWS

Continued from page 8

the church," he said. "The question is, how far that universal primate's jurisdiction would extend . . ."

But suppose some provinces accept the idea of a universal primacy and others do not? The archbishop said, "The American Church has always been more congregational than the Church of England, and much less episcopal, though you do have a very large number of bishops, don't you? There is always the danger that as the number of Indians decreases, the number of chiefs increases, and we have to watch that!"

Canon Christopher Hill, Archbishop Runcie's Secretary for Ecumenical Affairs, summarized the situation: "The issue of authority is a balance between conciliarity and primacy . . . Anglicans stress the conciliar aspect, Roman Catholics the primacy. The idea of a modified universal primacy in some form is implicit in the agenda of all dialogues . . . a model that isn't exclusively relative to Anglican-Roman Catholic unity, but to a reunited Christendom."

DOROTHY MILLS PARKER

Fund Receives Gift

The Most Rev. Edmond L. Browning, Presiding Bishop, has received the first gift towards a House of Bishops fund that will offer rest and study to weary Anglican priests.

The house established the fund this year during its annual interim meeting in a resolution that called on each diocese "in the spirit of Partners in Mission to set aside a sum of money annually to initiate a fund that would support sabbatical leaves for clergy, church workers and their families from provinces in troubled areas of the world who are in urgent need of temporary respite and relief and a chance for study and refreshment" [TLC, Oct. 19];

Within two weeks of the house adjourning, Bishop Browning received a letter and a \$1,000 check from the Rt. Rev. George Hunt, Bishop of Rhode Island, to launch the fund. Bishop Hunt explained that the gift came from the diocesan overseas mission committee, his discretionary fund and the discretionary fund of the Rev. Gordon Stenning, rector of St. Mary's Episcopal Church in Portsmouth, R.I.

Fr. Stenning, who chairs the overseas mission group, had become involved directly through a request from the Most Rev. Desmond Tutu, Archbishop of Cape Town who was seeking such aid for a South African priest.

The fund was aimed originally at South African clergy, but was broadened by the bishops to include other troubled areas and to offer similar relief to lay workers.

CONVENTIONS

"Mission and Ministry" was the theme of the 121st convention of the Diocese of Pittsburgh November 7-8 held in St. Stephen's Church, McKeesport, Pa.

One of the highlights of the convention was the keynote address by the Rt. Rev. Colin Bazley, Bishop of Chile, which is Pittsburgh's companion diocese. Bishop Bazley summed up his address by saying, "Your church here in Pittsburgh and our church in Chile need to look at each other, help each other to determine what are our priorities . . ."

During the two-day convention, the 270 clergy and lay deputies acted on the 1987 diocesan fiscal budget of \$1,180,252.

The Rt. Rev. Alden Hathaway, diocesan bishop, addressed the convention and installed district officers and new members to the board of trustees and diocesan council.

In an effort to organize the limited resources of the diocese to encourage and assist the individual congregations at the local level, Bishop Hathaway presented new priorities. These included congregational development, family life, educational training and communications.

GLORIA UHLER

. . .

The 196th convention of the Diocese of Rhode Island met at St. Paul's Church in Pawtucket, November 7-8. The Rt. Rev. Clovis Rodrigues, Bishop of Northern Brazil, spoke at the opening Eucharist as a representative of Rhode Island's new companion diocese.

In his address to participants, the Rt. Rev. George Hunt, diocesan bishop, stressed the importance of relations between Christians and Jews. He further suggested an "Abrahamic Accord," whereby Christians would recognize the "essential integrity of Judaism."

One resolution in particular caused some debate. An amended resolution was adopted which, while affirming the ideal of total divestment, recognized that investment in companies which adhered to the categories of the Sullivan Principles would be morally acceptable.

A tentative 1987 diocesan budget of \$2,011,858 was passed.

(The Rev.) NELSON MACKIE

. . .

On October 23, the clergy, deputies and alternatives of the Diocese of Lexington gathered at Trinity Church in Covington, Ky. for the 91st convention, with the Rt. Rev. Judson Child, Jr., Bishop of Atlanta, as preacher and keynote speaker.

The Rt. Rev. Don A. Wimberly, diocesan

san bishop, urged the establishment of a spiritual life commission for the diocese. "All of our plans must be undergirded by our sense of prayer and spiritual growth," the bishop said. "... We, as a diocese, must provide the necessary training and resources to facilitate this development."

The clergy and lay deputies affirmed the need for the commission and passed resolutions implementing the work of the commission.

The construction of a retreat and conference center in Lee County, Ky., was discussed. This construction should be completed by 1987 and will greatly enhance ministry possibilities for the diocese.

A 1987 budget of almost \$800,000 was approved.

(The Rev. Canon) CHRISTOPHER PLATT

• • •

More than 400 delegates gathered in Reading, Pa. December 6-7 for the 115th convention of the Diocese of Northeast Pennsylvania.

The Rt. Rev. Mark Dyer, diocesan bishop, called in participants to "put God first in our lives and go daily to that place of prayer to be served by God with the secrets of Jesus Christ's purpose for us; to commit ourselves to on-going, planned, Bible study in every parish; and to sacrifice time, talent and legitimate pleasure to serve God through being the gift of love to those in need."

Delegates debated and approved resolutions on a variety of issues, including the divestiture of stock in companies doing business in South Africa, the diocesan response to the AIDS crisis and AIDS sufferers, humanitarian assistance to the hungry here and abroad, refuge for Central American refugees, and retirement benefits for lay employees.

A budget of \$875,601 was passed for 1987.

BILL LEWELLIS

Nature's Epiphany

Light
on the snow
does odd and
quite amazing things,
dazzles into temporary
blindness, leads to sudden
weeping, sends a shimmering
across the icy fields of earth
can set them flaming as
reflected heaven
at sunset,
sunrise.
Rise.

J. Barrie Shepherd

BRIEFLY...

Based on research funded by the Exxon Foundation, Dr. Prezell R. Robinson, president of St. Augustine's College in Raleigh, N.C. has been named one of the most effective college presidents in the nation. St. Augustine's is a historically black, private, liberal arts institution. Dr. Robinson is one of 100 college presidents representing about three percent of top officers of U.S. colleges and universities as identified by a study entitled "The Effective College President," funded by Exxon. He has long been a member of the Living Church Foundation.

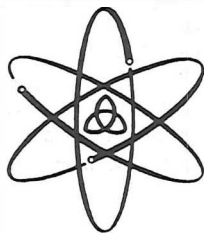
A group of liberal Protestant, conservative evangelical, Eastern Orthodox and Jewish leaders met in Washington, D.C. recently and pledged to exert pressure on law-enforcement authorities to prosecute those responsible for "child, violent and illegal" pornography. The Cincinnati-based Religious Alliance Against Pornography sponsored the meeting, and 20 representatives met with President Reagan to urge his support. The religious leaders also vowed to

press the anti-pornography cause in sermons and pastoral letters and join with other faiths in developing strategies.

"Shadowlands," a made-for-TV movie about the relationship between C.S. Lewis and his wife, Joy Davidman, received an International Emmy award in November. The 90-minute drama was a co-production of the Episcopal Radio-TV Foundation and the BBC in London, and was awarded "Best Drama of the Year." It starred Claire Bloom as Joy Davidman and Joss Ackland as C.S. Lewis, and was first broadcast on PBS October 29.

Madalyn Murray O'Hair, head of American Atheists, recently opened her first atheist bookstore in Denver, Colo. She says she hopes to open a bookstore in all cities where there are chapters of her organization, but Denver was chosen first because "it's in the heartlands." "Judeo-Christian thought is the most regressive thought process ever developed and has caused more misery than any other idea in history," Ms. O'Hair said at a press conference. She was accompanied by two of her three children. The third, William, has become a fundamentalist Christian and did not attend.

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New Testament Name Game

(Answers)

Many people in the New Testament have the same names. This puzzle appeared in the issue of December 28. Where individuals are spoken of in the gospels, we have generally given the first citation in Matthew, but often this individual occurs in other passages in the four gospels which could be cited correctly. In some cases it is not entirely clear whether a different individual is being referred to or not, but sufficient options still remain in order to fill in the blanks. Most problematical is our Lord's blessed Mother. Is she not also "the mother of James and Joseph [or Joses]" at the tomb? See Matthew 13:55 and Mark 6:3. She may be so referred to because, as older step-brothers of Jesus, they were the oldest men in the family after Joseph died. The New Testament nowhere identifies Mary Magdalene with Mary of Bethany. We have listed more than enough options in a few cases. As one sees, biblical interpretation is not always easy!

A perfect score is 28 correct answers. We think anything above 24 is very good, anything above 20 is good, and anything above 15 not bad. How did you do?

1. Acts 13:6
2. Matt. 27:56, Luke 10:39,
John 19:25, Acts 12:12,
Romans 16:6
3. Matt. 13:55, Matt. 27:57,
Acts 1:23, Acts 4:6
4. Matt. 4:21, Matt. 10:3,
Matt. 13:55
5. Matt. 10:4, Matt. 13:55,
Matt. 26:6, Matt. 27:32,
Luke 7:40, Acts 8:9, Acts 9:43
6. Matt. 10:3, Matt. 14:3, Acts 6:5
7. Matt. 3:1, Matt. 4:21, Acts 4:6,
Acts 12:12
8. Matt. 13:55, John 14:22,
Acts 5:37, Acts 9:11, Acts 15:22
9. Acts 13:7

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The Rev. Randolph Jon Geminder
Rector — St. Mary's Church
Amityville, L.I., N.Y. 11701

LETTERS

Continued from page 7

those who have been doing ministry in the world are able, having been there, to lift up to God the concerns of those who still labor in those fields and to support them with empathy?

I by no means overlook the clergy who early on respond to God's call to them to the priesthood and endeavor to "feed his sheep" all their lives. Such have been my strength and support. But there is room in the church for all whom God calls, and the elitism that says I have been called and will judge whom and at what age others may be called, I do not believe is in tune with the teachings of our Lord.

JEANNE VETTER

New York, N.Y.

Collegiality Questioned

A substantial part of the "Statement on Episcopal Jurisdiction" issued by the House of Bishops [TLC, Nov. 2] can and must be dismissed as sanctimonious demagoguery. For example: "As bishops of the Anglican Communion we are convinced that the episcopal office is not a personal possession."

Since when has this ancient concept been revived in the American Church? Certainly we heard no one speak this way during the Pike era. Where were these champions of collegiality in 1974 when their brother bishops crossed boundaries to violate their own vows and take the canons into their own hands as though they were a personal possession? Why did we not hear a similar cry when an east coast brother bishop approved the seventh marriage of a movie star to a politician? Furthermore, how can we be expected to listen to this group of bishops speak of collegiality when there is no collegial consensus on an issue as central to the faith as abortion?

The time for organizational game playing and politics has gone on too long. Many of us need a pastoral relation with a bishop who still understands his role as a chosen and called member of the college of apostolic successors — not merely an elected official of an American denomination — if we are to continue our efforts to be a part of his Son's church and contribute to the building of the Father's kingdom.

(The Rev.) HAL HANCOCK
St. James Church

Texarkana, Texas

To Be One Body

With all due respect to the Rev. John C. Fisher in his reaction to "Anglican-Roman Relations" [TLC, Dec. 7], I must disagree. It is vital to the life of the church to seek reconciliation, and build up the Body of Christ. This is nothing

short of being obedient to the gospel of our Lord. If we distance ourselves from our brothers and sisters in Christ, and we do not seek reconciliation where we can, we do the same to Christ!

If we place ourselves under his subjection, how can we seek to drive the wedges deeper? We are one church by virtue of our baptism. It is not a question of "attractive alternatives," but whether or not we seek to be one body in Christ.

(The Rev.) WALCOTT W. HUNTER
St. Thomas Church

Medina, Wash.

Unseemliness in the Club

Reading all the fuss about the Bishop of London in your November 30th and earlier issues, I am reminded that much of the non-Anglican world views us Anglicans as members of an exclusive club. So much more exclusive, then, is the club of Anglican bishops.

As a member of several private clubs, I know that a first rule of clubmanship is never to rock the boat. One would not suggest that one is in serious disagreement about politics or religion with one's chums in the club.

The Bishop of London has dared to respond to non-clubmen in the form of Catholic Christians who were not being served by their juridical clubman bishop. "Ecclesiastical confusion" now abounds, and "regrets" are expressed by the Archbishop of Canterbury. How reminiscent of the scene in a London (New York, or Washington) club after a member has challenged another member to a duel, or come into the clubroom intoxicated, or in any way created a scene.

Bishop Krumm's letter expresses the

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viewpoint of our old club's rules committee. Be a good sport, you lost by majority vote and should play by the club rules. It's so easy. You are 5,000 miles away and you can ignore the pleas of those distant members of the outer sanctum; jurisdiction is on your side. Club rules impose a "moral obligation" on you to do so. Please don't fuss about catholic principle or the universal church; it's so terribly unseemly.

STEPHEN BARRETT KANNER
Los Angeles, Calif.

Objective Presence

The Rev. George W. Wickersham, II [TLC, Dec. 7] asks, "Gentlemen, gentlemen, who says that Christ is present in the bread . . .?" I hope he realizes that, first of all, *Christ himself* says it! Beyond that, the teaching of the real presence of Christ in the Blessed Sacrament has long been held and taught, not only in the church catholic as a whole, but particularly in our branch of it.

John Cosin writes: "These words which Our Blessed Saviour used in the institution of the Blessed Sacrament of the Eucharist, *This is My Body, which is given for you, This is My Blood which is shed for you, for the remission of sins,* are held and acknowledged by the Universal Church to be the most true and infallible . . . we do not search into the manner of it with perplexing

inquiries . . . we leave it to the power and wisdom of Our Lord, yielding a full and unfeigned assent to His words" (*Historia Transubstantiationis Papalis*, 1656). John Bramhall writes to M. de la Millitière: "I find not one of your arguments that comes home to Transubstantiation, but only to a true Real Presence; which no genuine son of the Church of England did ever deny . . . Christ said, *This is My Body*; what he said, we do steadfastly believe" (*An Answer to M. de la Millitière*, 1654). What they are saying is that we do not define *how* Christ is present in the Blessed Sacrament; they are not questioning *that* he is present.

I do not deny that the Prayer Book speaks, and rightly so, of "feeding on him in our hearts by faith" — but if we speak of Jesus' presence *only* in terms of faith, then we are descending into receptionism, which is patently false doctrine. Who is to say how much faith is sufficient to guarantee his presence; and if my faith is a bit slack on a certain day, does that bar him from being present? What matters is what Jesus said, and what the Holy Spirit does during the action of the liturgy. The wondrous thing about sacraments is that they guarantee an objective reality, and *not* that God's action is dependent on those very fluky and undependable things called feelings and attitudes.

Perhaps, with Thomas Ken, we can only say, "O God Incarnate, how Thou canst give us Thy flesh to eat and Thy blood to drink . . . how Thou who art in heaven are present on the altar, I can by no means explain; but I firmly believe it all, because Thou hast said it, and I firmly rely on Thy Love and on Thy Omnipotence to make good Thy Word, though the manner of doing it I cannot comprehend (*The Practice of Divine Love*, 1685).

(The Rev.) JOHN B. PAHLS, JR.
St. Paul's Church
Suamico, Wis.

In response to the Rev. George Wickersham's letter concerning "real bread" for the Holy Eucharist, I was distressed to see the doctrines of receptionism espoused. He stated, "... who says that Christ is present in the bread, leavened or unleavened? The Prayer Book holds that we feed on him in our hearts by faith."

May I remind him and others who may pose the same question of "who says . . .?" that the church says he is present! To cite one example of this, Article XXVIII of the Articles of Religion states — "The Body of Christ is *given, taken* (my emphasis), and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the Body of Christ is *received and eaten in the Supper, is Faith*" (my emphasis, BCP, p. 873). In a simpler way, the Prayer Book Catechism states — "The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith" (p. 859).

It is a two-way street of our Lord Jesus Christ's extension from heaven to earth through time and space to be present for us in the consecrated elements; and we respond, open ourselves to, and receive the benefits of his presence through faith. I well remember my beloved professor of philosophical theology, the late Dr. J.V.L. Casserley, saying in response to any tendencies towards receptionism, "If we say that Jesus is everywhere, then certainly he can be somewhere."

(The Very Rev.) DAVID L. MOYER
St. John's Church
Ogdensburg, N.Y.

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Beyond the Magi

By DORSEY McCONNELL

Well, it's over. Creches are being mothballed; kings and shepherds are being wrapped together. The children of America have lifted siege. The schools have had their pageants, though many of the actors still prize the crowns they wore and covet in memory the gilded boxes they carried in procession, filled with imitation gold, frankincense and myrrh. The moment of their offering is over. As though the Child had finally fallen asleep, the world has stopped telling the story of his birth, resuming winter with relief.

Or have we stopped? In spite of ourselves, we can't. After all, we celebrate Epiphany, the Day of the Magi, well after all the parties have died down. And, as if this weren't out of pace enough, we carry the name on through a season of five long weeks, clothed in ordinary green. Should we be embarrassed? Or is there something common about the story of the three travelers and their mysterious gifts that we risk losing in the public drama of the Christmas season, something best revealed in the unremarkable grey of January?

The gifts the Magi brought to the child Jesus were gold, frankincense and myrrh. The gold, it is said, was to honor the royalty of the son of David. The incense celebrated his divinity, while the myrrh foreshadowed his passion. Moreover, like all gifts, these were sacraments of a bond, silently speaking both of the giver and of the one who received.

In giving gold, the giver said not simply, "You are a king," but "You are my King." The incense was, for the one who brought it, a prayer uniting him to God. The myrrh was the visible sign of a sad wisdom, the giving of it an act of compassion, the giver sharing in the Child's coming agony and in foresight taking on the mother's sorrow.

And so the myrrh, the frankincense and gold, became less gifts in themselves than signs or means of an offering, telling of the way three pilgrims gave their homage, worship and sorrow to the majesty, the Spirit and the suffering of Christ.

We, who are without gold, may not care for incense, and have never tasted myrrh, yet have it within our means to make the precious and ordinary offering signified by these things. Now that the

pageants are over and the whole world has settled again into the practice of life without holidays, the plain green of the next few weeks may, if we let it, draw our attention to the routine magnificence of faith, to the daily task and occasional triumph of doing what the Magi did.

We can, without benefit of gold, still give ourselves to the sovereignty of God, recognizing that Christ presides over every moment of our study, our friendships and our work, asking (in the words of an Orthodox prayer) God's protection and help to accomplish the task begun by us for Christ's own sake.

We can turn into praise all the common time between our obligations, with a word or thought offered in a moment, remembering that in praising God, we fill ourselves with the life of the One to whom we owe life, preferring glory to worry, and thus making incense out of nothing.

We can, finally, offer the self of our sorrows, our sins and our grief, refusing to believe the great lie — that even failure must be made to look like success or we will surely die. Better than we, the Lord knows that myrrh is bitter beyond sweetening, that no amount of camouflage will make our broken parts less broken, that the cross needs no excuse. In this he outdoes the Magi, by coming to us and asking without another word that we offer our wounds to his, our wrongs to his forgiveness, our fears to his risen hope. In all this God will make of one more winter a ceremony of peculiar joy.

The Rev. Dorsey McConnell is chaplain at Yale University.



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Refer to Key on page 24.

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. PAULS 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. (815) 758-0572
 The Rev. Gary P. Lambert, chap

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

INDIANA
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

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

MISSISSIPPI
MISSISSIPPI STATE UNIV. Starkville
 RESURRECTION 105 N. Montgomery
 The Rev. Douglas Carter, chap
 Sun Eu 7:30, 10:30, 6:30 Eu, dinner, discussion. Wed Eu 12:05
 MSU Chapel

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. Wkdys 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. Wkdys 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. Wkdys Eu 12:05

PENNSYLVANIA (Cont'd.)
LOCK HAVEN UNIV. Lock Haven
 ST. PAUL'S 112 E. Main St.
 The Rev. Richard A. Cohoon, r
 Sun H Eu 8, 10:45, Christian Ed 9:30

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. Wkdys 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

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

FRANCE
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 23, Ave. George V, 75008
 The Very Rev. James R. Leo, dean
 Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU)

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. Gerard Beritela is associate of the Majestic Mountains area ministry in southwestern Montana, Box 246, Sheridan, Mont. 59749.

The Rev. R. Bruce Birdsey is rector of the Church of the Mediator, 1620 Turner St., Allentown, Pa. 18102.

The Rev. Larry Britt is minister-in-charge of St. Andrew's, Mount Holly, N.C.

The Rev. Ellis E. Brust has been appointed vicar of All Saints' Church and headmaster of Crockett School, 1303 E. Houston, Crockett, Texas 75835.

The Rev. Dayle A. Casey is now rector of Our Saviour, 4th and Polo Dr., Colorado Springs, Colo. 80906.

The Rev. Sumith De Silva is associate of the upper Missouri area ministry, Box 3046, Great Falls, Mont. 59403.

The Rev. Donald Dinwiddie is rector of Christ the King, 3290 Lackland Rd., Ft. Worth, Texas 76116.

The Rev. William P. Dodd is now rector of St. Michael and All Angels, Sanibel Island, Fla. Add: 9476 Balsa Court, Sanibel Island, Fla. 33957.

The Rev. Donald D. Dunn is rector of St. Paul's, Box 548, Elko, Nev. 89801.

The Rev. Duff Green has been called to serve as rector of St. Dunstan's, Madison, Wis., effective Jan., 1987.

The Rev. Eletha Grieg is the Protestant chaplain of Southeastern Massachusetts University in North Dartmouth, Mass.

The Rev. Don Griswold is co-vicar of the community of Christ, 3761 W. 90th Way, Westminster, Colo. 80030.

The Rev. Kathryn Gronostalsi is associate of Christ Church, 20 Carroll St., Poughkeepsie, N.Y. 12601.

The Rev. Gerald B. Hanna is vicar of St. Mark's Mission, Box 711, Craig, Colo. 81826.

The Rev. Donald Hickman is rector of the Church of the Ascension, Box 983, Salida, Colo. 81201.

The Rev. Joseph Johns is rector of Christ Church, Box 28, Canon City, Colo. 81212.

The Rev. James Johnson is rector of St. James, Box 641, Meeker, Colo. 81641.

The Rev. Jeanne Wise Kirby is curate of the Church of St. Christopher, 118 Marydel Rd., Linthicum, Md. 21090. Home add: Box 3663, Hagerstown, Md. 21742.

The Rev. George Klee is vicar of Christ Church, Brownsville and Immanuel Church, Ripley, Tenn. Add: 216 Jefferson, No. 8, Ripley, Tenn. 38063.

The Rev. J. H. Knowles is now priest-in-charge of the Church of St. John the Baptist, Sanbornville, N.H. Add: Box 106, Barrington, N.H. 03825.

The Rev. Ward Letteney is priest-in-charge of St. Thomas', Tupper Lake, N.Y. 12086.

The Rev. Elaine Prince is assistant at Christ Church, 6800 Oakland Mills Rd., Columbia, Md. 21045. Home add: 4536 Pen Lucy Rd., Baltimore, Md. 21229.

The Rev. Graham T. Rowley is rector of Church of the Redemption, 1401 Towson St., Baltimore, Md. 21230.

The Rev. Federico Serra-Lima is priest-in-charge of St. Luke's, Chatham, N.Y. 12037.

The Rev. John W. Setzer is associate of St. Nicholas', Box 5121, Midland, Texas 79704.

The Rev. Paul E. Sticklin is rector of St. George's, Summerville, S.C.

The Rev. D. Scott Stoner is now on the staff of the Pastoral Counseling Services of Greater Milwaukee, Box 11462, Milwaukee, Wis. 53211.

The Rev. J. Walter R. Thomas is rector of Trinity Church, Box 55, Gatlinburg, Tenn. 37738.

The Rev. Robert Palmer Trask is rector of St. Alban's, McCook and vicar of St. Michael's, Imperial, Neb. Add: 509 W. 1st, McCook, Neb. 69001.

The Rev. Kenneth M. Tucker is rector of the Church of the Messiah, Murphy, N.C.

The Rev. Gunnar Urang is vicar of St. Mark's, Springfield and Gethsemane, Proctorsville, Vt. Add: 33 Fairground Rd., Springfield, Vt. 05156.

The Rev. John-Michael Van Dyke is assistant of St. Luke's, 50 Pope Ave., Hilton Head Island, S.C. 29928.

The Rev. Marshall Vang will become rector of St. George's, 30 N. Ferry St., Schenectady, N.Y. 12305, as of Jan. 2, 1987.

The Rev. Charlotte E. Waldrop is minister-in-charge of Good Shepherd, Hayesville, N.C.

The Rev. James Walker is rector of St. Cyprian's, 6114 28th St., Detroit, Mich. 48210.

The Rev. Barbara Wilson-Youngchild is chaplain of Samaritan Health Center, Detroit, Mich. Add: 6198 Ravenswood Dr., Smith's Creek, Mich. 48074.

The Rev. Laren Winter is vicar of St. John the Baptist Mission, Lincoln and French Sts., Breckenridge, Colo. Add: Box 2617, Breckenridge, Colo. 80424.

The Rev. Robert L. Young is rector of St. Clement's, Box 17342, Tampa, Fla. 33683.

Continuing Education

At the fall conference of the Anglican-Lutheran Doctor of Ministry Program of the Graduate Theological Foundation at Notre Dame, Ind., the Rt. Rev. E. John Tinsley, former Bishop of Bristol, England and official representative of the Archbishop of Canterbury to the Anglican-Lutheran Program, was elected a senior fellow emeritus. Some 80 priests, pastors, and religious are involved in the foundation's programs in ecumenics, sharing an international community life from England, Germany, Canada and Switzerland. Add: Box 661, Notre Dame, Ind. 46556.

Changes of Address

Grace Church, Winfield, Kan. has dropped its box number and is now properly addressed at 715 Milington, Winfield, Kan. 67156.

Other Changes

The Rev. John M. Miller, Jr. is now non-parochial.

Resignations

The Rev. Charles G. Ackerson, as rector of St. Paul's, Patchogue, N.Y., in order to pursue graduate studies. Add: Box 113, Mastic Beach, N.Y. 11951.

The Rev. Ronald H. Haines, as bishop's deputy of the Diocese of Western North Carolina.

Deaths

Miriam F. Chester, widow of the Rev. Mortimer Chester and longtime Christian education director, died of natural causes at the age of 91 on November 15 at the home of her daughter in Boise, Idaho.

Mrs. Chester was born in Colorado Springs, Colo. and was graduated from Colorado College; she taught for several years in Idaho and California before marrying Fr. Chester. Together they served parishes in California and Utah. When Fr. Chester died in 1956 she became a Christian education director in Boulder, Colo.; later she held a similar position at All Saints', Boise. At the time of her death she was an active member of All Saints' and in P.E.O. She is survived by two daughters, eight grandchildren, and 20 great-grandchildren. Her husband, a daughter, and two sisters preceded her in death.

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ST. PAUL'S 2430 K St., N.W.
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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

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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 Rev. Welles Bliss, assoc; the Rev. Reid Farrell, ass't; the Rev. John Lisle, 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

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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.

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The Rev. Dr. Stephen L. Brehe, r; the Rev. Barbara Ramnaraine, d
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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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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 Armstrong 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

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EPIPHANY 1393 York Ave. at 74th St.
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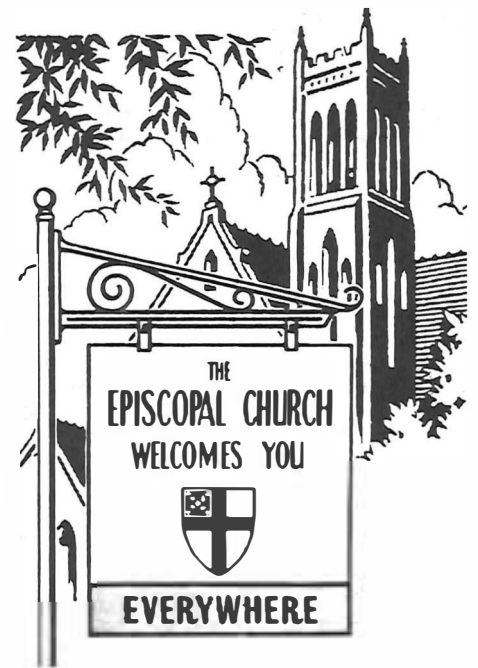
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Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the Rev. Howard Springfellow, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow
Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP & Eu 5:30. Tues HS 12:10, Choral Ev 5:30. Choral Ev Wed 12:10. Eu Sat 10

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
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 10:05



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.
The Rev. Edward Gettys Meeks, S.S.C., r
Sun Mass 8, 11. Tues-Sat Mass 5:30. Sat C 4

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 7, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

DALLAS, TEXAS

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

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45 (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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchpeople, whether they are at home or away from home. Write to our advertising department for full particulars and rates.