

# THE LIVING CHURCH

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## **Christian Unity**

**What ecumenical issues are being faced in 1988?**

## **IN THE NEWS:**

**Presiding Bishop observes commitment in Philippines**



## Crushing Heads of Serpents, III

During the past two weeks this column has been devoted to reflections suggested by the ancient Greek prayer for hallowing the font in the Great Blessing of Waters at Epiphany, a liturgical rite celebrating our Lord's baptism. This prayer asserts that in the Jordan, God did "crush the heads of the serpents which lurked there" (*Service Book of the Holy Orthodox-Catholic Apostolic Church*, Isabel Florence Hapgood trans., third edition, Brooklyn, 1956, p. 194). Tracing this reference back into the Old Testament, we find that these serpents may be embodiments of human opposition to God, but also may represent some malign force within nature itself that revolted against its Creator. Associations with the flood, and the flight through the Red Sea all keep our minds on the watery world of holy baptism.

The Greek prayer for blessing water then goes on to pray that God would sanctify this water, "And impart unto it the grace of redemption, the blessing of Jordan. Make it a fountain of immortality, a gift of sanctification, a remission of sins, a healing of infirmities, a destruction of demons; unapproachable by hostile powers, filled with angelic might."

If water has formerly been a hiding place for the serpentine enemies of God, now by the power of the Holy Spirit it has become an agent of purification, expelling demonic attacks, and shielding the soul. The character of water has been reversed.

It is not difficult for modern people to think of holy water as a reminder of baptism and a benign symbol of God's cleansing grace. But this prayer is asking for the water to be more than that. It is to be a dynamic weapon against the evils of body and soul, bringing the power of the angels to aid us against the powers of Satan. Such water is not to be used lightly! Does holy water deserve more attention than it commonly receives?

God is invoked in the strongest terms to bring about the fulfillment of this blessing. "For thou art our God, who through water and the Spirit dost renew our nature . . . For thou art our God, who with water didst drown sin in the days of Noah. For thou art our God, who by the sea, through Moses, didst set free from slavery to Pharaoh the Hebrew race. For thou art our God, who didst cleave the rock . . . For thou art our God, who by fire and water, through Elijah, didst set Israel free from the errors of Baal."

This is not the unmoving eternally quiet God of the philosophers, but the living and sometimes violent God of the Bible, the God who does respond to prayers, the God who does act in and through his creation, the God who can crush serpents' heads. To such a God the baptism of Jesus Christ, and our own baptism, point us.

H. BOONE PORTER, Editor

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A village elder (right) in Mountain Province, Philippines, makes the traditional welcoming statement, as the Presiding Bishop and Mrs. Browning (center right), Bishop Longid (center left) and others listen [see news].



# LETTERS

## Debt to Choirmaster

What a flood of happy memories were evoked by Bill Garniss's story "A Choirboy Reminisces" [TLC, Dec. 27].

"My" choirmaster was Fred Cronhimer, who came to St. Paul's, Chicago from Christ Church, Fitchburg in 1936. Several of us boys from the choir at the Church of the Messiah moved at that time to St. Paul's to sing in the boys/men choir under Fred Cronhimer. And 51 years later I'm still singing — having moved from the soprano section to the alto section to page turner for Mr. Cronhimer (during that period of no voice at all) and finally to the tenor section.

What a great debt those of us who have experienced these fine choirs owe to the Mr. Cronhimers of the world! We learned discipline, we learned that others depend upon us, we acquired a musical education and we learned the beauty and order of our church.

Mr. Cronhimer moved to Grace Church, Providence in 1948 and died in retirement just a few years ago but his memory shall live on with those of us who were fortunate enough to be his "boys."

ROBERT E. McMILLAN

Peoria, Ill.

## Language Not to Blame

I am honestly and deeply disturbed by the letter from the Rev. Marcella L. Klimas [TLC, Dec. 20] in which she avers that the cause of battered wives and children is the English language. I suspect that even Mr. Skinner would feel that his environmental determination theories had been pushed beyond the ridiculous by Ms. Klimas' statement.

I am more and more offended by the arguments that, somehow, I and the rest of our culture and society are to blame for the actions of some persons which are detrimental to someone. Why do not Ms. Klimas and her ilk ever give our culture and society the benefit when someone does something good, like the recent rescue of a little girl who had fallen into a well in Midland, Texas? Those folk who batter wives and children, steal, rape, murder, etc., made the decision to do so in their own mind, and I refuse to be held accountable for their actions simply because I speak and use the En-

glish language as it has been developed over the centuries.

(The Rev.) CHARLES R. THREEWIT  
Hereford, Texas

## Rare Bishop

It is a rare bishop or primate in the Anglican Communion who did not issue a "Christmas Letter" or "Christmas Message" during the recent Advent season. May I make a modest suggestion: That bishops issue letters appropriate to the season of the liturgical year during which the people read them.

These letters could be a marvelous opportunity for bishops to proclaim the gospel in a social context. Thus, the "Advent Letter," drawing upon Isaiah, might call for justice and mercy in a world that waits for Christ to come again. The "Christmas Letter," appearing during the 12 days of that feast, might apply the Incarnation to human behavior. Similar letters would be appropriate during Lent and at the Paschal Feast.

(Deacon) ORMONDE PLATER  
New Orleans, La.

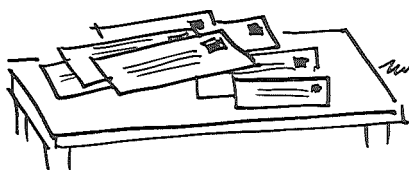
## Never too Late

I found the article, "Beyond Christmas," by the Rev. Dr. Federico Serra-Lima to be moving and instructive [TLC, Dec. 27]. I felt that I had learned more about the Christian faith and how to live it out in the world.

The last sentence of the article disturbed me, however: "They are an invitation to think deeply about our spiritual destiny — one *that, once established, cannot ever be reversed*" (italics mine).

Doesn't the parable of the prodigal son teach us that we can always return to God? Don't the parables of the lost coin and the lost sheep teach us that God actively searches for us to lift us up out of the dark dusty corners or tangled thickets of our lives? And most of all, don't we find in Jesus' words on the cross, to the thief, "Today you will be with me in paradise" the sure knowledge that it is never too late to turn to God?

ANTONIA MATTHEW  
Bloomington, Ind.



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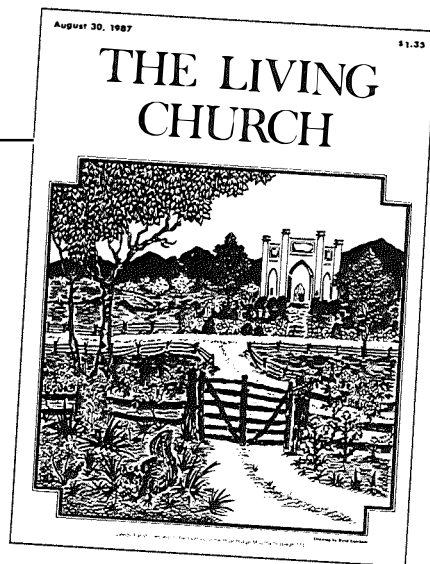
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EDITORIAL AND BUSINESS OFFICES  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. Canon H. Boone Porter, editor and general manager  
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# BOOKS

## The Sacraments

**CHURCHES RESPOND TO BEM, Volume III. Official responses to the "Baptism, Eucharist, and Ministry" text.** Edited by Max Thurian. Faith and Order Paper 135. World Council of Churches. Pp. 302. \$16.90.

Volume III of *Churches Respond to BEM* continues the documentation of the official responses of the churches to the convergence document on "Baptism, Eucharist and Ministry."

BEM has so far elicited 170 responses from churches of the World Council of Churches.

Included in Volume III are 35 responses from churches. They include, for example, the Greek Orthodox Patriarchate of Alexandria, Apostolic Catholic Assyrian Church of the East, Church of England, Nippon Seikokai, Lutheran Church of Denmark, Missouri Synod, Reformed Church of France, Presbyterian Church of Rwanda, Church of Jesus Christ in Madagascar, United Protestant Church of Belgium, Cumberland Presbyterian Church, All-Union Council of Evangelical Christians — Baptists in the USSR, American Baptist Churches in USA, Christian Church (Disciples of Christ) in Canada, General Mennonite Society (Netherlands), and Canadian Yearly Meeting of the Religious Society of Friends. One can see the broad spectrum of the churches responding.

Volume III is dedicated to the memory of Professor Nikos Nissiotis, bridge-builder between the Eastern and Western traditions, who was killed in a car accident near Athens on August 17, 1986. The introduction is a text written by Prof. Nissiotis on "The Credible Reception of the Lima Document as the Ecumenical Conversion of the Churches."

Prof. Nissiotis notes "To my mind

the Lima document on baptism, eucharist and ministry is important only as a significant signpost at the ecumenical crossroads. It brings one long period of study to a close and — especially important! — inaugurates a new one which will require the churches to take decisive steps, including the practical implementation of their ecumenism which up to now has been largely theoretical."

There seems to be a triumphalism expressed in the Orthodox responses. For example, the Greek Orthodox Church Patriarchate of Alexandria — "believes that the Orthodox Churches will accept but not 'receive' the document, because BEM does not express the full theological view of the Orthodox Church. It contains elements in accordance with Orthodox teaching."

The Lima document has had tremendous input by the Orthodox yet in its critical remarks the Romanian Orthodox Church does not feel that the term "sign" expresses the reality it signifies in baptism and Eucharist.

The Faith and Order Commission has asked the churches "the extent to which your church can recognize in BEM the faith of the Church through the ages. It does not ask whether we can recognize in the text the faith of Orthodox, Roman Catholicism, Anglicanism, etc. The question directs us to consider how far the Lima text reflects the apostolic faith of the Universal Church which is uniquely revealed in the holy Scripture and set forth in the Catholic Creeds."

The Church of England's response indeed does not ask whether we can recognize in the text the faith of Anglicanism. "It would not be appropriate," says the report, "to compare what the text says with the historic formularies of the Church of England." Noting the confusion in both belief and practice in the Church of England concerning baptism, confirmation, and first communion, it is felt that the Lima text gives little guidance. It looks forward to the help of the Faith and Order Commission in furthering ecumenical discussion in this area.

The American Baptist response, while recognizing that some Baptists adhere only to "Believer's Baptism" and others would view infant baptism and a later profession of faith as a

(Continued on page 13)

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## P.B. Visits Philippines

The Most Rev. Edmond L. Browning, Presiding Bishop, ended a recent ten-day visit to the Philippine Episcopal Church convinced that it may be without equal among Anglican churches in its commitment to ministry in the face of violence, death and oppression.

The overt political dangers facing the Philippine church were dramatically brought home during the visitation when two car-bomb explosions went off in Manila locations where the Presiding Bishop or members of his party had been standing only days before.

Bishop Browning heard of a church that finds it "very hard to preach salvation in the midst of guns and death," as one priest described it. The church is active in social action and reconciliation ministries among minority groups and tribal mountain people who until a generation ago were head-hunters.

"At the same time," said Bishop Browning at a meeting in Bulanao, Diocese of Northern Luzon, "no potential provinces looking to autonomy have done as much as the Philippine Episcopal Church to prepare themselves." The four dioceses of the Philippine church, now linked to Province VIII, are scheduled to attain autonomy as a province of the Anglican Communion sometime after January 1989.

### 400 Congregations

Currently there are some 400 congregations, the vast majority rural mission stations with minority or local tribal membership. Membership stands at 92,000, with 160 clergy and over 500 lay workers in 95 schools, hospitals and other institutions.

The Presiding Bishop began his trip by visiting Manila in the Diocese of the Central Philippines. There he saw St. Andrew's Theological Seminary, which trains the Philippine clergy and many from other Southeast Asian countries as well; St. Luke's Medical Center, one of the Philippines' leading hospitals; and Trinity College, all near Quezon City. An opening service was held at the Cathedral of St. Mary and St. John, Quezon City.

An important part of Bishop Browning's visit to Manila was a meeting with the Most Rev. Soliman F.

Ganno, Prime Bishop of the Philippine Independent Church, with which the Episcopal Church is in full communion. Clergy for the Philippine Independent Church are also trained at St. Andrew's Seminary. The church has an estimated five million members in 33 dioceses and one missionary diocese in North America, making it the largest non-Roman Catholic body in the country.

The meeting between the two primates was to help reestablish the 1983 Honolulu agreement signed by the two churches which would encourage further cooperation, especially when ministering among Philippine Independent Church members who have emigrated to North America.

After two days in Manila, the Presiding Bishop and his party flew to the Diocese of Southern Philippines on the equatorial island of Mindanao. The diocese has about 20 parishes and missions, each supporting as many as 20 mission stations.

Some of the island's 85 percent majority of Muslims are attempting to take over political power with help from Libya and other countries. This makes the diocese a "danger zone" in the Philippines, and conflict is frequent.

Observers say "flash points" vary from year to year, but currently Davao City, with an average of three political murders per night, is the worst spot in which the church ministers.

Low intensity conflict is of particular concern to the church in Mindanao because the diocese has long had friendly relations with the Muslim majority in that region. One priest explained to the bishop, "We are marked people now. We are being watched. The moment we minister to people regardless of their affiliation, we are confronted."

The third leg of the Presiding Bishop's trip led him and his party to the mountain province region of the Diocese of Northern Philippines. It has 35,000 baptized members, about 40 parishes and missions, and 45 clergy. The Rt. Rev. Robert L.O. Longid has been bishop since 1983.

Throughout the diocese, the Presiding Bishop and his party were welcomed by huge gatherings of church people, usually dressed in native costumes, and elaborate celebrations were staged to honor the guests.

The men of St. Anne's parish in Besao led the welcoming procession dressed only in the traditional loincloths, each hitting a gong gently with a wooden mallet. The 15-inch gongs are the most important traditional instruments of the people, each family passing down its own valuable instrument from generation to generation.

A meeting with diocesan clergy and lay leaders later in his trip gave the Presiding Bishop some insight into the problems faced by the church. Twenty villages in the area have started wars with each other in recent years, and the diocese, through its priests, is taking an active role in mediating.

Nearly all diocesan offices are staffed with laypeople, because the extreme shortage of priests requires that they be involved almost exclusively in parochial work.

In some deaneries insurgency movements are a major concern. Incidents flare up regularly, usually involving the new people's army, the primary communist-backed guerilla movement, Philippine regulars, or the indigenous Cordillera People's Liberation Army.

The machete that was used to kill a priest only last year has been recovered, and is now in Bishop Longid's care at the diocesan office.

The Presiding Bishop also met the Rev. Gabino Mamilig, vicar of St. Mary's Mission in Addang, Mountain Province, who earlier this year had narrowly avoided being shot by pushing a soldier's rifle away with his outstretched arm as it went off in front of him.

But there are also positive developments in the diocese, such as an important water program which is designed to be self-supporting, as the people have no confidence that local or national government agencies will provide meaningful services at any time soon.

## Latin American Congress

The first Latin American Congress was held in Santa Clara, Panama recently and challenged Anglicans around the world and especially in Latin America to "renew their efforts in mission and ministry, to be the voice of the voiceless, to struggle for peace and justice, and to serve everyone in

the name of Christ.”

In a statement entitled “We Have Gathered Together,” 166 delegates from the 29 dioceses in Latin America asked for prayer, mutual support and sharing of resources. The congress also challenged Anglicans everywhere to “work for the extension of God’s kingdom” and to make the church to grow in “quantity and quality.”

Although the idea of a congress had been in the minds of many church leaders for a long time, it was not until three years ago that an international committee appointed by the primates of the two autonomous churches in Latin America — the Episcopal Church of Brazil and the Anglican Church in the Southern Cone — and the president of Province IX of the Episcopal Church drew up a plan for the congress.

This was the first Anglican congress ever to be held in this part of the world where the Anglican Communion has been at work for more than 150 years. The work was started by missionaries from England in the Southern Cone, although this was preceded by the now almost defunct consular chaplaincies set up to serve expatriates. In other places like Central America, however, the work is relatively new. It was not until the late 1950s that U.S. Episcopal missionaries arrived there.

At the opening service, the Rt. Rev. Clovis Rodrigues, Bishop of Northern Brazil, said in his sermon that this was an historic occasion for the Anglican Communion in Latin America, bringing together people of many different backgrounds but “united in a single body.” He added that it was time for the church in Latin America to “think by itself and to make a contribution to the whole Anglican Communion.”

The congress offered 20 workshops where small groups of 15 people discussed subjects of interest previously chosen by the participants. The subjects ranged from Anglican identity and the role of the missionaries to the theology of liberation, ecumenical relations, and models of evangelization. Other workshops held were on spiritual life, music, liturgy, renewal, the family, youth and the episcopate.

Each workshop made recommendations to the plenary, though there was not much time for discussion. Among the recommendations:

- that interprovincial committees

be formed to work on concerns such as evangelization, theological education, literature, and social action;

- that a history of Anglicanism in Latin America be published so that the members of the church may better understand their roots, identity, and the sacrifices of their pioneers and martyrs;
- that November 12 be a day of prayer for the Anglican Communion in Latin America to memorialize the congress;
- that “Anglicanos,” an international, quarterly mission bulletin published by the Episcopal Church Center, New York City, be continued as a way of fostering unity through information and education.

On the other hand, the congress listed a series of “worries” that may jeopardize the development of the Anglican Communion in Latin America. Among them:

- the lack of biblical knowledge and the lack of the use of the Book

of Common Prayer among many members of the church;

- the lack of understanding of the needs of young people;
- the situation of millions of Indians who remain exploited, forgotten and marginalized in Latin America;
- the use of a language in the service which does not speak to the reality of everyday living.

Each of the dioceses in Latin America were represented by five persons — a bishop, a presbyter and three others, with the exception of Nicaragua, whose members had visa problems, and Cuba, which was able to send only one delegate. Haiti was invited but could not send delegates due to the political situation in the country.

The Most Rev. Edmond Browning, Presiding Bishop, was represented by the Rt. Rev. Maurice Benitez, Bishop of Texas. The Rev. Ricardo Potter, the national church center’s secretary for Latin America and the Caribbean was also present.

## CONVENTIONS

The convention of the Diocese of Ohio met November 6-7 at the Bond Court Hotel in Cleveland.

In his opening address, the Rt. Rev. James R. Moodey, diocesan, discussed the issues of human sexuality and women in the episcopacy. Speaking of the interim report of the Church Standing Commission on Human Affairs and Health, the bishop said, “I state unequivocally my support of its clearly articulated commitment to life-long monogamous marriage of persons of the opposite sex as the norm for sexual relationships among Christians and the recognition that adultery is inevitably sinful in undermining the trust on which marriage must be based.”

In business sessions, strong debate arose concerning abortion resolutions. Earlier in the convention, delegates had listened to a final report of the diocesan task force on abortion, a group appointed three years ago by Bishop Moodey to guide the diocese through a study of the issue and to gather information and opinions to forward to the 1988 General Convention. When the issue finally came to the convention floor in a resolution

calling for the reaffirmation of the church’s 20-year position on abortion, another resolution was immediately substituted. It was defeated, then the original resolution was passed.

Other resolutions which were adopted included:

- urging the diocesan parishes to engage in discussion of human sexuality through a national church produced study packet entitled “Sexuality: A Divine Gift”;
- developing a study of welfare reform issues by the diocesan department of Christian social relations and the public witness network;
- appointing a commission to facilitate a study of questions raised by the development of nuclear power in Ohio;
- unifying hunger programs and actions with the dioceses of Province V;
- communicating to the federal government the need for immediate steps toward raising the minimum wage and urging the support of the Minimum Wage Restoration Act of 1987;
- a 1988 budget of \$2.3 million.

DANA SPEER



# The Historic Episcopate in 1988

How will wider unity  
be achieved in the church?

By R. WILLIAM FRANKLIN

One of the significant gains for Christianity during this century has been the ecumenical movement, the recognition that the church is a family of persons from many nations, diverse backgrounds and all races. The drive toward Christian unity among Roman Catholics, the Orthodox, Protestants, and Anglicans has underscored the biblical insight that God's creative and redemptive work in the world is intended to bring the children of God together in one community of faith.

How to achieve this wider unity of God's family, however, has proved to be one of the church's most difficult tasks.

No subject has excited more controversy in the ecumenical encounters of

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*Ralph William Franklin is associate professor of history at St. John's College, Collegeville, Minn., historiographer and registrar of the Diocese of Minnesota, secretary of the standing commission on ecumenical relations of the Episcopal Church and Anglican secretary of the Anglican-Roman Catholic Consultation in the United States.*

the past century than the Fourth Point of the 1886/88 Chicago-Lambeth Quadrilateral on the episcopate as one of the four essentials of a reunited church from an Anglican point of view: "The Historic Episcopate, locally adapted in the methods of its administration . . ." [p. 9]. The historic episcopate is again the object of attention as we approach the 1988 Lambeth Conference, with its anticipated debate on the consecration of women.

Authority vested in the episcopate has not been preserved without a considerable struggle within Anglicanism. Under the particular historical circumstances of the 19th century, and in the face of the disdainful frowns of his New England Puritan neighbors who doubted the existence of any permanent leadership roles at all in the earliest Christian communities, William Reed Huntington (1838-1909), the progenitor of the original American version of the Quadrilateral, advanced the image of the bishop as the historic focus, though by no means the exhaustive repository, of oversight, authority, and unity within the Christian community.

Today, in a major victory for the

progress of episcopacy since the Reformation, the descendants of the Puritans and of William Reed Huntington, in conversation for two decades in the Consultation on Church Union, have come to the conclusion that a "church uniting" in the United States must have bishops.

In *The COCU Consensus* (1984) bishops have emerged "to be representative pastoral ministers of oversight, unity, and continuity in the church." However, U.S. Episcopalians in 1988 must ask if episcopacy, as conceived in COCU, can in fact continue and further the historic, worldwide, and universal dimensions of the church, as opposed to the national and local characteristics of Christianity which are at the heart of the COCU reunion scheme.

In a parallel manner, a major document on "Implications of the Gospel" is in process at the hands of American Lutherans and Episcopalians as a way into the ecclesiological issues surrounding the historic episcopate. The purpose of "Implications" is provision of a theological context in which "full communion" of Lutherans and Episcopalians can take place "for the mission of the church," a goal of this dialogue since 1969.

This document looks at ordained ministries within the total context of apostolicity; it asks what Anglicans and Lutherans can now do together in episcopé and how they can initiate and enable the joint exercise of episcopé to emerge as a gradual process in the future. Both Lutherans and Episcopalians are open to the new ways in which ordained ministry may find appropriate expression, and they realize that the time has come to move from considerations of history to begin to forecast the forms which episcopacy might take in the years ahead. Some Episcopalians, however, will have to ask if such ecumenical projections move beyond the bounds of Huntington's "Historic Episcopate."

No discussion of the shape of things to come can occur without a consideration of the Roman Church. The Anglican Communion can be neither indifferent to the historic associations which form about the Apostolic See of Rome, nor forgetful of the nine centuries during which the relations of English bishops with the Roman See were close.

As a result of the Second Vatican Council (1962-1965), the Vatican has been open to an Anglican principle underlying all elucidations of Hunting-



ton's Quadrilateral: that the transmission of apostolic power and responsibility is the activity of the community of bishops and never the result of the isolated action of an individual bishops, even the pope. The Anglican-Roman Catholic International Commission, at work since 1970, has produced statements on ministry and ordination in *The Final Report* that must be understood as the most recent development of the dialogue on the historic episcopate initiated by Huntington in 1870.

### "Historical Continuity"

In contrast to the papal condemnation of Anglican Orders by the papacy in *Apostolicae Curae* of 1896, *The Final Report* affirms that both Anglicans and Roman Catholics have preserved the historic episcopate. *The Final Report* argues that this "historical continuity" exists in both churches because ordinations are performed by bishops themselves ordained in a succession going back to apostolic times and because the church for which a bishop is ordained is connected historically with the churches founded by the apostles.

ARCIC believes that the time has come for a reconsideration of the condemnation of the Anglican episcopate by Leo XIII. As far as the Roman Catholic Church is concerned this recognition might take the form of a declaration that a new context has been created in which the recognition of Anglican orders can take place.

Cardinal J.M.G. Willebrands, head of the Vatican's Unity Secretariat, has suggested that this could take place if the bishops of the Anglican Communion are able to state at this year's Lambeth Conference that they profess the same faith concerning the Eucharist and ordained ministry as the Roman Church, outlined in *The Final Report*.

What if the same Lambeth Conference should make a declaration that ministry at every level is open to all the baptized, and a woman in some province of the Anglican Communion should be ordained bishop?

Roman Catholic representatives have repeated again firmly the position of the Vatican Congregation of the Doctrine of the Faith that the church does not consider itself authorized to admit women to episcopal ordination. They have expressed grave concern about the prospect of the ordination of women as bishops in the

Episcopal Church. This Roman position was underlined in a letter to the Presiding Bishop of December 10, 1986: a woman bishop "would put a fresh and more public obstacle in the way of reunion than the ordination of women as priests and deacons. The fullness of Holy Orders resides in the episcopate, which is traceable to the Apostles in such a way that . . . only males can be ordained."

The strains which the ordination of women as bishops in the Episcopal Church may place on our relationships with some churches are serious. Such a development would improve our relationships with other churches. Yet official representatives even of the Roman Catholic Church have written to the Presiding Bishop that the ecumenical movement has gone so far and "the things which we have in common are already so many and the progress in understanding we have made during the last two decades is so significant that we wish to express our intention to stay in conversation, should the ordination of women to the episcopate . . . occur."

A policy of caution on "the historic episcopate" must be developed in 1988 which balances the views of Rome, Geneva, Wittenberg, and Constantinople, with those of Canterbury. Such a policy of *via media* on such an issue may present an appearance of inconsistency or even of duplicity to some, but it would be perfectly consistent with the path laid out for us by Huntington in 1870 when he said that we should do nothing to forbid the assimilation in a truly catholic church of "a Latin rite, along with a Puritan rite, an Anglican rite, and a German (Lutheran) rite."

This middle way to unity, which is at once conservative in that it looks to the past as a source of authority, and progressive in that it seeks to stimulate new forms of life and ministry appropriate for modern conditions, was given voice once again by the Presiding Bishop in his sermon before the 1987 National Ecumenical Consultation that commemorated the centenary of Huntington's Quadrilateral: "Whether it be the Lutheran, Roman Catholic, or Orthodox dialogue or . . . the dialogue in the Consultation on Church Union, each of these needs to be coordinated and coherent with the others so they become mutually fruitful and supportive in order to 'press toward the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ'."

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# What COCU Is Now Asking

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Struggling for  
a consensus

By ALICE COWAN

**A**t this summer's General Convention, the Episcopal Church will be asked to adopt a theological statement from the Consultation on Church Union (COCU), as an expression of the apostolic faith, sufficient for further work toward the unity of the church.

Not many are well acquainted with COCU, an ecumenical consultation dating from 1960. COCU is comprised of representatives from nine communions: the Episcopal, African Methodist Episcopal, African Methodist Episcopal Zion, Christian (Disciples), Christian Methodist Episcopal, United Methodist, United Presbyterian Churches, the United Church of Christ, and the International Council

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*Alice Cowan teaches church history at St. Paul's School of Theology, Kansas City, Mo., which is a United Methodist seminary. She is one of two Episcopal members of the COCU executive committee.*

of Community Churches. Observers from the Roman Catholic, American Baptist, and other traditions attend key meetings.

The Episcopal Church has been a vital part of the consultation since its beginning. Two representatives nominated by the Standing Committee on Ecumenical Relations and appointed by the Presiding Bishop, and numerous representatives to commissions on theology, church order, liturgy, racial justice, and a women's task force meet regularly. They work to find and expand the common ground among them and to find ways in which the mission of the church may be pursued faithfully and together.

The work of the commissions is periodically examined by plenary gatherings. When wide agreement is reached in a particular area the results are sent to the member churches for either reaction and response or adoption.

The most recent plenary session gathered at Baltimore in 1984. Ten representatives of the Episcopal Church and a similar number of delegates from the other communions adopted a statement dealing with basic theology. A remarkable degree of unanimity emerged on Christian initiation, the Eucharist, episcopacy, the nature and mission of the Church of Christ in the world, and the ministry of lay and ordained Christians. The resulting document is also marked with a wide concern for justice in the church's mission.

The consensus embodies positions consonant with the Chicago-Lambeth Quadrilateral (1886, 1888), the standard by which the Episcopal Church measures ecumenical efforts. The bishops at Chicago and Lambeth affirmed their "earnest desire that the Savior's prayer, 'That we all may be one,' may, in its deepest and truest sense, be speedily fulfilled." Things "essential to the restoration of unity among the divided branches of Christendom," are:

- 1) the holy scriptures, which contain "all things necessary to salvation," as the revealed Word of God;
- 2) the Apostles' and Nicene Creeds as the "sufficient statement of the Christian Faith";
- 3) Baptism and the Eucharist, the two dominical sacraments "ministered with unfailing use of Christ's words of institution and of the elements ordained by Him";
- 4) the "historic episcopate, locally adapted in the methods of its administration to the varying needs of the na-

tions and peoples called of God into the unity of His church."

The COCU theological consensus is consonant with these principles. Perhaps the most striking thing about the consensus is, on the one hand, its fidelity to tradition, and on the other, its creative use of tradition, scripture, and reason in uncovering the essential theological agreement. Which is not to say that differences do not remain, for they do. However, the communions share (and always have) more than many of us imagined before we began.

A second striking feature is the willingness of communions in the free church traditions (such as the Disciples and various parts of the United Methodist traditions) and those with presbyterian polity (the United Presbyterian, United Church of Christ, Disciples) to adapt long-held positions on the creeds, sacraments, and the historic episcopate. High-level representatives have said quite candidly that the Episcopal Church's participation is vital to the consultation because of our position in the traditional linkage of the church in the apostolic teaching and ministry.

A third notable feature is COCU's careful attention to the church's social responsibility. Far more extensively than the very similar statement from the World Council of Churches, *Baptism, Eucharist and Ministry (BEM)*, (which the Episcopal Church has approved) COCU's consensus lays a solid foundation for the church's mission in the world.

The statement is not perfect. And it does not deal with every theological issue but focuses on those which have historically divided the church.

The consensus statement does not address matters of church order or liturgy. The consultation, in this statement, hopes to provide a basis for continuing work toward unity, a growing together in unity based on common beliefs.

COCU does concern itself with church order and liturgy elsewhere, but the consensus document which is

proposed for adoption this summer deals only with theology. A more introductory document on church order is before us for study and response. The consultation representatives will take the responses and revise the document thoroughly before any kind of adoption is asked.

Adoption of the consensus statement expressing the apostolic faith *does not* imply approval of the subsequent church order proposal. There are features of the church order proposal that all of us will find difficult, though there is much of merit there. Representatives know that the church order proposal needs work based on our responses. They are vitally interested in hearing what the member communions think about church order.

We all value our tradition and love its particularities. One worry about ecumenical ventures is that we may be asked to give up some ideas or practices meaningful to us. Earlier plans, especially one proposed by COCU in 1970, seemed, to some, to have done this. The present consensus statement is more modest than the one offered in 1970. It is also more mature, being the result of many more years of serious and solid theological study and conversation. One of the outstanding features of this theological statement is that it is the result of an increasingly broad participation of Christians in search of common bonds, who wish to preserve the riches of diversity without hardening denominational boundaries.

COCU, like the World Council of Churches, does not seek a dull common denominator or some agreement that forces rigid uniformity in liturgical practices. Matters of thorny disagreement on church order and liturgy are still open even though theological agreement on many matters has been reached. The goal is to provide a way in which Christians of a common theological disposition may grow closer together and proclaim and live the gospel of love and reconciliation through Jesus Christ to a warring and unjust world.

To proclaim and live the gospel of Christ, in unity with Almighty God and the Holy Spirit, is an awesome calling and a difficult one. It is especially difficult when the body of Christ is divided into factions warring among ourselves. This being the case, it is important for us to study, pray and reflect carefully as we consider our action on the theological consensus offered by COCU.



# Quo Vadis, Filioque?

What should be done with some words  
inserted in the Nicene Creed?

By ANNE ARDERY

As a part of the liturgy of our church, the Nicene Creed is recited every Sunday at the celebration of the Eucharist. In that I have attended church with fair regularity most of my 65 years, I realize I probably have said this creed more than 1,500 times. But the creed is also part of the universal heritage of Christianity. It has been both a bond of union and a bone of contention between different Christian churches. Its ecumenical significance is profound, and it is expected to be a serious topic of discussion at the Lambeth Conference this summer.

Constantine, the first Christian emperor of Rome, realizing the need for a general consensus of belief, called for a Council at Nicaea (now Iznik in Turkey) in 325 and invited the speedy attendance of bishops from all quarters. As is well known, the statement of faith by this First Ecumenical Council concerning Christ's divinity and his being of the same nature as the Father was accepted by the churches of both East and West. This was the first version of our Nicene Creed.

Following the belief of St. Athanasius of Alexandria that the doctrine of the Trinity was of utmost importance and, therefore, the doctrine of the Holy Spirit must be dealt with more fully, Emperor Theodosius summoned another assembly, this time at the Church of St. Irene in Constantinople in 381 with the participation of 150 delegates from the East. The session

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*Anne Arderly resides in Louisville, Ky., and is a member of St. Matthew's parish, in which she has served as junior warden.*

lasted two months, May and June. Although no one came from the West, the synod was unanimously accepted in 382.

The Constantinopolitan Creed, which we usually and somewhat misleadingly called the Nicene Creed, contains the additional material: "We believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father, who with the Father and Son together is worshipped and glorified, who spoke through the prophets. . . ."

Seventy years later, in 451, across the Bosphorus from Constantinople at Chalcedon, the Fourth Ecumenical Council proclaimed both the creed of Nicaea and those additions made at Constantinople as official dogma for the whole church, East and West. A definitive statement had been made for all time.

A doctrinal seed of dissension between East and West was surely planted when in 589, a council, which the Eastern Church felt lacked ecumenical credibility, was convened in Toledo in Spain.

As Arianism was still an active heresy in Spain, the Toledo Council members felt compelled to reaffirm the Son's divinity by adopting a statement that the Holy Spirit proceeds not only "from the Father" (as the original creed(s) proclaimed) but also "from the Son" (*filioque* in latin).

From the start the Byzantine (Eastern) theologians opposed this addition, first on the grounds that the Western church had no right to change the text of an ecumenical creed unilaterally and, second, because the filioque clause implied the reduction of

the three divine persons to mere "relations," i.e. the Father and the Son are two in relation to each other but one in relation to the Spirit. This, for the Eastern theologians, seemed to destroy the concept of the trinity.

A reflection on the filioque could well begin with British Orthodox theologian Timothy Ware:

"Orthodox Christians believe the filioque to be theologically untrue. They hold that the Spirit proceeds from the Father alone and consider it a heresy to say that he proceeds from the Son as well. They feel that, as a result of the filioque the Holy Spirit in Western thought has been subordinated to the Son. Not only does the filioque destroy the balance between the three persons of the Holy Trinity; it leads also to a false understanding of the Spirit in the world, and so encourages a false doctrine of the church" (Timothy Ware, *The Orthodox Church*).

This topic was on the agenda of the September 1985 General Convention; stressed was the historical and ecumenical reasons for the possible removal of the filioque from our text of the creed.

The question before General Convention was whether the Anglican Communion should agree with the ancient ecumenical church on points of fundamental credal doctrine or continue to use the creed in its distinctive Western form. I was pleased to learn that the following resolution was adopted on September 9, 1985:

"In recognition of the Lambeth 1978 call for churches of the Anglican Communion to consider removing the filioque from the Nicene Creed, the General Convention of the Episcopal  
(Continued on page 15)

## Ecumenical Ambivalence

During this Week of Prayer for Christian Unity (Jan. 18-25), we annually call the attention of our readers to this important topic. Yet Christian unity is something approached with a certain ambivalence. We all know that it is a strange thing for churches to preach love to the world while they are themselves divided by enmity, to preach peace while they themselves are not at peace, and to preach the one true gospel while they hold such differing interpretations of it. The search for Christian unity is an imperative laid on us by our Lord himself who solemnly prayed that his followers might be one (John 17:11,21).

On the other hand, different Christian bodies do have their own different strengths. In certain situations, or among certain peoples, it is undeniable that some denominations have functioned more effectively than others. This is often viewed as a weighty argument against uniting different churches. Closer to home, for many of us is the awareness that if we came too close to other groups, some of our own distinctive and well-loved customs and traditions would be lost, or at least greatly modified.

All of this adds up to a very ambiguous attitude. Anglican synods, conventions and conferences almost always vote in favor of ecumenical negotiations, consultations, and cooperation. At the local level, many of us have good friends or relatives who belong to other churches but whom we look on as true sisters or brothers in the Christian faith. Yet, at the same time, we have grave doubts about any official uniting of church structures.

A few paragraphs on an editorial page provide neither the place nor the space to debate the advantages or disadvantages of the several possibilities for the future reunion of churches which Episcopalians might pursue to advantage. The fact remains, however, that certain old quarrels really are being laid to rest. In the years ahead we will need, either to become more serious about Christian reunion, or to justify our aloofness in cogent terms.

## The Theological Challenge

In the past, when ecumenical relationships promised to become dangerously close, we Episcopalians have always had an easy way to back out. The other churches, we said, did not hold our view of the sacraments or of the episcopate. Today, however, things are changing. Not only are views of the episcopate (as commented on in article on p. 8) and the responses of churches to the so-called Lima Document or BEM (*Baptism, Eucharist and Ministry*, see review on p. 5) becoming more in line with catholic tradition, but it can scarcely be denied that many other churches have moved noticeably in the Anglican direction.

As agreement is approached in various broad areas, certain technical points remain to be resolved. Are Episcopalians able to clarify or defend our doctrines at a precise and technical level? We have so long spoken of our position as the *via media*, or middle way, that we have left it to the churches to the right and left of us to do much of the

theological work, while many of us have basked in a certain intellectual idleness. On the international level, neither the Roman Catholic, nor the Lutheran, nor the Reformed or Presbyterian Churches admire intellectual fuzziness. Many leaders in these churches are scholars of intellectual distinction. They challenge us to be more knowledgeable and more articulate about our own tradition. Such a challenge deserves attention.

## Naysaying

There is a certain kind of mind which seeks an answer to every question, but human problems cannot be dealt with in such a fashion. Nor can human thought. Nor can human faith.

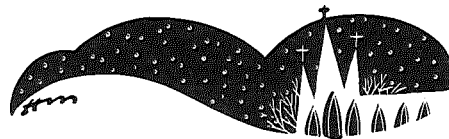
A Bible passage, a hymn, or a prayer can mean many different things to many people, or to the same persons at different points in life. Great words of faith have had power because they could speak to people in so many circumstances.

Yet there is a constant urge to define the undefinable. Was it not the great English intellectual maverick, Bishop Hensley Henson of Durham, who deplored the contemporary "lust for intelligibility"?

Such a lust we perceive in the current Episcopal efforts to make definitions in the field of sexual morality. We all know what the Bible says, and Christians try, with varying degrees of success or failure, to approximate its teaching. The standard is there. The failures to live up to it are all about us in our lives. Laypeople who observe the world about them know this. So do priests who hear confessions or are involved in other personal pastoral ministries. We uphold the standard, but go on living with the fact that the standard is often not met. Anyone who supposes that this is a new situation is singularly ignorant both of church history and of human nature.

Many people want the church to uphold its standard not because they see themselves as perfect or wish other less perfect people to be ejected from the church, but rather because they themselves know that the standard upholds them. The church's witness to the teachings of holy scripture helps many a struggling soul, in this as in other areas of life. Most of us know this.

Yet one conclave in the church after another is being asked to authorize a commission to study the matter and make recommendations. Good people may indeed serve on such a commission, but the results are often predictable, and appointed commissions are frequently not representative of the membership of the body. We all know this too, but Episcopal courtesy dictates that whenever it is moved that a commission do this, that, or the other, one votes for it. In this as in much else, to vote no would suggest that you were not one of the group, or that you had a mind of your own, or that you might not make a suitable deputy for General Convention.





## BOOKS

(Continued from page 5)

sufficient basis for full membership, nevertheless would continue to have difficulty with BEM's position against re-baptism. "American Baptists have been unwilling to commit themselves to deny baptism to those who seek it in accordance with a personal profession of faith even though they may have been baptized in infancy."

It was interesting that there should be a Quaker response since Quakers seek their way without an order of service, without a minister, without congregational hymns, without formal prayers and without outward sacraments. They said, "Without denying the value of the different outward symbols as these are inseparable from their faith to many Christians, Quakers abstain in their worship from ritual symbols that may precede or confine the experience of faith itself."

All of the responses expressed their appreciation for the BEM process in which various traditions, cultures, and contexts are heard and valued. I recommend Volume III for its reflections on the reception of "Baptism, Eucharist and Ministry" by the 35 churches responding, and for an education in the various traditions.

(The Rev.) WILFRED F. PENNY  
Christ Church  
Pottstown, Pa.

### Mary, Our Mother

**MARY AND THE CHURCHES: Papers of the Chichester Congress, 1986, of the Ecumenical Society of the Blessed Virgin Mary.** Edited by Alberic Stacpoole, OSB. The Columba Press, Dublin, Ireland. Pp. 180. No price given, paper.

In this age of ecumenical dialogue the place of the Blessed Virgin Mary in the life and teaching of the church must not be neglected. Her relationship to Jesus and to the church and the church's understanding of her place in the redemptive acts of God have too often been the subject of vituperous debate.

This series of addresses and papers presented at the 1986 Chichester Congress goes a long way towards overcoming the misunderstandings and prejudices which have helped to divide the church, and to restore Mary to her proper place in the teaching and devotional life (both personal and corporate) of the church. Orthodox, Roman

Catholic, Anglican, and Protestant contributors all call us to see Mary as our mother in the church and as the exemplar of the communion of the saints. This is underscored by a most moving paper by a Presbyterian minister who writes of Mary as the intercessor *par excellence* and who accords her the title of Queen of Heaven.

This essay, and all of the others, are excellent, exciting, and essential contributions to the dialogue taking place and a clarion call to the enrichment of the spiritual life of the church and of the individual Christian, regardless of denomination. It is a call to a life centered in Christ, enriched by the love of Mother Mary.

(The Very Rev.) DONNE E. PUCKLE  
Christ Church  
Chippewa Falls, Wis.

### Joy of "Hispanidad"

**ALBRICIAS.** Order from Episcopal Parish Supplies, 815 Second Ave., New York, N.Y. 10017. \$2 paper.

*Albricias* is a delightful choice of names given to the new Spanish Hymnal. A Spanish-Moorish word, *Albricias* means zephyr, in good time or just plain glad tidings. Delightfully colorful and well illustrated with scenes of people at work and play, *Albricias* promises to be good news for our Hispanic churches both here and abroad.

There are 38 carefully selected hymns taken from catholic, evangelical and base community traditions in Mexico, Spain, the Caribbean and South America. Not only do these hymns convey the sentiment and theology of the liturgical year, but they reflect the folklore and ambience of indigenous people. What a relief from the previous hymnals with their anachronistic northern European hymnody which seemed so alien to Latin Americans.

*Albricias* captures the joy, the spontaneity and the diversity of "Hispanidad" throughout the Spanish speaking world. For example there are delightful hymns for guitar which speak of nature and there are others which children love to sing.

Congratulations to the Spanish Hymnal Commission for their ingenuity. We eagerly await *Albricias* II and III, for they are indeed *good tidings* to the Hispanic church.

(The Rev.) ASA BUTTERFIELD  
Hispanic Missioner  
Diocese of El Camino Real  
Monterey, Calif.

### Rome in Today's World

**THE CATHOLIC MOMENT: The Paradox of the Church in the Postmodern World.** By Richard John Neuhaus. Harper & Row. Pp. x and 292. \$19.95.

Convinced that "the Roman Catholic Church will have a singular part in shaping the world-historical future of Christianity," Pastor Neuhaus has written a fascinating commentary. Most of the names are familiar, and we already know their roles. Yet, as Neuhaus sets the scene, many roles change. Neuhaus's stage is a large one, and that is the context we need.

This book is about the Roman Catholic Church coming to terms with the modern world view. The author contends that too many *ad hominem* arguments are raised against John Paul II and Joseph Ratzinger, while too little attention is paid to the arguments they advance. John Paul is described as a "formidable intellectual" and Ratzinger as more a theologian than a policeman. Both John Paul and Ratzinger see the church and the world related in a paradoxical manner. The Christian life is one of faith with — and within — paradox. There is a necessary tension between the church and the world, and accommodationism by the church to the world must be avoided for that reason.

The pope and cardinal stress God's transcendence and the fact that religion is involved with something (Someone!) different from the world. The church is the primary means by which the triune God confronts the world, so the church cannot properly be a political tool or instrument of any one perspective in the world.

Liberation theology is given harsh treatment by the author. The question of authority can be the basic religious question, Neuhaus maintains, but as the issue is presently being debated in the Roman Catholic Church it is institutionally introverted and consequently "theologically debased and ecumenically sterile."

All Christians should be interested in what is going on in Roman Catholicism, the author holds, because that church "remains the institutional base line for the presence of Christ's church in history." Roman Catholicism seen by this accomplished Lutheran author can help us all know ourselves better.

(The Rt. Rev.) ARTHUR A. VOGEL  
Bishop of West Missouri  
Kansas City, Mo.

# CHURCH SERVICES NEAR COLLEGES

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

## ARIZONA Tempe

**ARIZONA STATE UNIV.**  
EPISCOPAL CAMPUS MINISTRY AT ASU  
1414 S. McAllister  
The Rev. Edward M. Sunderland, chap. (602) 894-0638

**UNIVERSITY OF ARIZONA Tucson**  
EMMAUS COLLEGIATE CHAPEL  
715 N. Park Ave.  
The Rev. J. Michael Porteus, chap (602) 623-7575  
Sun Eu 6, Wed 12:10

## CONNECTICUT New Haven

**YALE UNIVERSITY**  
THE EPISCOPAL CHURCH AT YALE  
1955 Yale Station, New Haven, Conn. 06520  
The Rev. Dorsey W.M. McConnell, chap  
H Eu 5 Sun-Fri, Dwight Chapel

## DELAWARE Newark

**UNIVERSITY OF DELAWARE**  
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 Wed 10. HD as anno. EP daily

## FLORIDA Gainesville

**UNIVERSITY OF FLORIDA**  
INCARNATION  
1522 W. University Ave.  
The Rev. David R. Francoeur, chap (904) 372-8506  
Sun HC 11, Mon H Eu 12 noon, Wed H Eu & Healing 6:30

## GEORGIA Atlanta

**ATLANTA UNIV. CENTER**  
ABSALOM JONES CHAPEL at Canterbury Center  
791 Fair St., S.W.  
The Rev. Vincent P. Harris, chap  
Sun HC 11, Wed HC 7

## EMORY UNIVERSITY Atlanta

ST. BARTHOLOMEW'S  
1790 Lavista Rd., N.E.  
The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap  
Sun 8, 10, 6. Wed 10:30, 7. Fri 7

## ILLINOIS Charleston

**EASTERN ILLINOIS UNIV.**  
EPISCOPAL CAMPUS MINISTRY  
The Rev. Donald J. Schroeder, chap (217) 345-8191  
Trinity Church, Mattoon 235-0018

## 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

## INDIANA Muncie

**BALL STATE UNIV.**  
GRACE CHURCH  
Madison at Adams  
The Rev. Chas. T. Mason, Jr., r; the Rev. Gregory J.E. Mansfield, c and chap  
Masses Sun 8, 10:30, Wed 5:30, Tues noon at Student Center.  
HD as anno. Canterbury Fellowship (317) 289-7931

## INDIANA (Cont'd.) West Lafayette

**PURDUE UNIVERSITY**  
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. Tues 6:30, Wed 7:30. Phone 219-462-4946

## IOWA Iowa City

**UNIVERSITY OF IOWA**  
EPISCOPAL UNIVERSITY CHAPLAINCY  
20 E. Market 52240 (319) 351-2211  
The Rev. Ronald Osborne, chap  
Services and activities as announced

## KANSAS Lawrence

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

## LOUISIANA New Orleans

**TULANE/LOYOLA/NEWCOMB**  
CHAPEL OF THE HOLY SPIRIT  
1100 Broadway  
The Rev. Ron Clingenpeel, chap  
Sun 8, 10

## MASSACHUSETTS Cambridge

**HARVARD UNIVERSITY**  
The Episcopal chaplaincy at Harvard and Radcliffe  
Two Garden St. Cambridge, Mass. 02138  
The Rev. Stewart Barns, chap  
HC Sun 5. Active program

## MINNESOTA Minneapolis/St. Paul

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

## MISSISSIPPI Starkville

**MISSISSIPPI STATE UNIV.**  
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

## UNIV. OF MISSISSIPPI Oxford

ST. PETER'S  
9th and Jackson  
The Rev. Hal T. Hutchison, chap (601) 234-8207  
Sun HC 8, 11, 5:30. Wed HC 12:05, 5:30. Wkdys as anno

## MISSOURI Springfield

**SOUTHWEST MISSOURI STATE UNIV. (SMSU)**  
EPISCOPAL CAMPUS MINISTRY  
Ecumenical Center  
680 S. Florence Ave. (417) 865-8711  
Fr. Bruce Gardner, CSSS, vicar  
Mass Mon 9, Thurs 7:30, HD as posted. Daily MP & EP times posted

## UNIV. OF MISSOURI-COLUMBIA Columbia

**STEPHENS COLLEGE**  
COLUMBIA COLLEGE  
CALVARY CHURCH  
123 S. 9th St., Columbia 65201  
The Rev. James P. Fallis, Jr., r; the Rev. Lance D. Robbins, ass't, the Rev. Tamsen E. Whistler, ass't  
Sun Eu 8, 9 & 11:15. Wed 5:15. EP daily

## NEW YORK Annandale

**BARD COLLEGE**  
THE CHAPEL OF THE HOLY INNOCENTS  
The Rev. Prof. B. D. Chilton, r & chap  
Sun 11:45. Wkdy 8 & 5

## CITY UNIVERSITY OF N.Y. Brooklyn

CHURCH OF THE NATIVITY  
1099 Ocean Ave.  
The Rev. E. Edward Batchelor, r & chap  
Sun H Eu 8; 1S & 3S 11

## NEW YORK (Cont'd.) Geneva

**HOBART AND WILLIAM SMITH COLLEGES**  
ST. JOHN'S CHAPEL  
The Rev. Frederick P. Moser, chap  
Geneva 14456

## OHIO Oxford

**MIAMI UNIVERSITY**  
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. Bettina Anderson, r  
Sun H Eu 8, 10:30, OWU 6:30; Wed H Eu 7 & 11

## PENNSYLVANIA Pittsburgh

**CARLOW COLLEGE**  
CARNEGIE-MELLON UNIV.  
CHATHAM COLLEGE  
UNIV. OF PITTSBURGH

CALVARY  
Shady at Walnut  
The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall,  
campus ministries; 661-0120  
Sun 8 & 12:15 HC; 10:30 Choral HC or MP

## BRYN MAWR, HAVERFORD, VILLANOVA Montrose & Lancaster

GOOD SHEPHERD  
The Rev. Jeffrey Stenson, r; the Rev. W. L. Prehn, c; the  
Rev. John Holt, ass't  
Sun 8 & 10; Weekday Eu 7:30. Welcome students!

## TENNESSEE Nashville

**FIISK UNIVERSITY**  
TENNESSEE STATE UNIV.  
MEHARRY MEDICAL COLLEGE

ST. ANSELM'S CHURCH  
2008 Meharry Blvd.  
The Rev. Richard C. Britton, Jr., v & chap (615) 329-9640  
Sun HC 8 & 10:30. Sunday School 9

## TEXAS Dallas

**SMU**  
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 SOUTHERN UNIV. Houston

ST. LUKE THE EVANGELIST  
3530 Wheeler Ave.  
The Rev. Theodore R. Lewis, Jr., r & chap  
Sun HC 8 & 10; Wed EP 6; HD as anno

## VIRGINIA Lynchburg

**RANDOLPH-MACON WOMAN'S COLLEGE**  
ST. JOHN'S  
Boston & Elmwood  
The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV,  
assoc & chap  
Sun 8, 9, 11; Tues: 6:30 Eu, Houston Chapel

## THE COLLEGE OF WILLIAM & MARY Williamsburg

BRUTON PARISH CHURCH  
The Rev. Richard L. May, r; the Rev. Ronald S. Fitts, chap  
Sun: 8/9:30/11:5:30 — Even Song, dinner follows. Thurs: 5:30  
(WREN CHAPEL) dinner follows

## FRANCE Paris

**THE AMERICAN CATHEDRAL IN PARIS**  
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.

## FILIOQUE

(Continued from page 11)

Church expresses its intention to restore to liturgical usage the original form of the Nicene Creed as promulgated by the Council of Chalcedon (i.e. without the filioque), provided that such restoration is endorsed and commended by the Lambeth Conference."

My husband and I for a decade had often discussed various statements challenging the propriety of the filioque; and, when we had the good fortune to go to Turkey in the summer of 1983, we were pleased that our bishop in Kentucky, the Rt. Rev. David Reed, sent with us a letter of introduction so that we might have an audience with His Holiness, Demetrius I, the Ecumenical Patriarch of the Orthodox Church.

His Holiness, through an interpreter, expressed his pleasure in meeting members of a Western church and gave us a packet of myrrh which we brought back to Bishop Reed.

His interpreter spoke to us about the obstacle to reunion that the filioque presented and of his hope that there might be a resolution of this problem.

Since the 11th century, the first pope to recite the Nicene Creed without the filioque was Pope John Paul II at St. Peter's Basilica on June 7, 1981. This was the pope's gesture of reconciliation toward Demetrius I on the 1600th anniversary of the Ecumenical Council of Constantinople.

In his message to Demetrius, Pope John Paul II stated: "The Creed of Nicaea and Constantinople is the eminent expression of the communion of the Churches of Christ. Certainly I am aware that in the course of history controversies have taken place between our churches in connection with the doctrine on the Holy Spirit, precisely in the eternal relationship of the Son and the Spirit" [TLC, Jan. 24, 1982].

The pope's gracious gesture seems symbolic of the continuing awareness of a possible healing. Attending the 1600th anniversary celebration at St. Irene's Church in Istanbul were

Bishop John of the Greek Orthodox Diocese of Atlanta, Cardinal Maximilian de Furstenberg, the personal envoy of the pope, and the Rt. Rev. Gerald Ellison, former Bishop of London, representing the Archbishop of Canterbury.

In an address at the anniversary celebration, Demetrius I noted:

"...today, after 1600 years, we Christians return to the soil of the undivided church, in the communion of the Holy Spirit, but also, because of sins that only God knows, mostly owing to reasons due to nontheological factors, to linguistic and cultural ones in general, we return, divided and pilgrims, longing wistfully for ecumenical Christian unity, for the undivided church, for the one, holy catholic, and apostolic church, for our common creed of faith" [TLC, Jan. 24, 1982].

Surely churchmen of good will can seize this climate of openness and warmth and move in the direction of reconciliation, moved by the Holy Spirit. I am grateful that my church is seeing fit to do so.

# CLASSIFIED

advertising in *The Living Church* gets results.

## BOOKS

ASCENSION PRESS BOOKS now available only from Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017. "Incorporation of New Members in the Episcopal Church" (Mann), \$7.25. "Power from on High" (parish revitalization, Gallagher), \$7.25. "Priestly Spirituality" (McLaughlin), \$3.50. "Clergy Leadership in Small Communities" (Mann), \$7.25.

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

## BOOKS WANTED

LITURGICAL TEXTS for evaluation — "The Black Book." Please state condition and price. Robert Norton, 5343 Vista Lejana Lane, La Canada Flintridge, Calif. 91011.

## FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, Fla. 32303. (904) 562-1595.

## ORGANIZATIONS

DEACONS AND FRIENDS — North American Association for the Diaconate invites you to join. Newsletter. \$25 dues. NAAD, 14 Beacon St., Room 707, Boston, Mass. 02108.

## POSITIONS OFFERED

EXCEPTIONAL opportunity with ambitious music program in rapidly expanding northern New York city near major academic centers. We seek a gifted musician with strong people skills to lead congregation, adult and youth choirs in parish with active, diverse laity and a tradition of community outreach. 3/4-time positions affords ample opportunities for teaching and personal enrichment using facilities and instruments including a IV/60 Hill, Norman and Beard. Send resumé c/o The Search Committee, Trinity Episcopal Church, 227 Sherman St., Watertown, N.Y. 13601.

ORGANIST: Part-time position for Sunday services and rehearsals. Contact: Christ Episcopal Church, 601 E. Walnut, Springfield, Mo. 65806. Telephone: (417) 866-5133.

NEEDED: Retired clergyman with good retreat for growing mission. Housing; utilities; travel; and discretionary fund; other, negotiable. Diocese of San Joaquin, 4159 E. Dakota, Fresno, Calif. 93726.

CHURCH OF THE RESURRECTION, Clarkston, Mich., a suburban parish, is seeking a replacement for its retiring rector of 27 years. We are a traditional parish and seek a rector who is a committed traditionalist. Please send resumé to: Henry Doench, 7366 Ironwood, Swartz Creek, Mich. 48473. (313) 655-6014.

LARGE, diverse downtown parish seeking full-time priest to join staff. New priest will share responsibilities for a varied ministry to a metropolitan congregation in a changing and exciting urban environment. Resumé and references to: The Rev. Walter Sobol, Trinity Church, One Trinity Plaza, Toledo, Ohio 43604.

## TRAVEL

RUSSIAN DISCOVERY 1988 — Celebrating 1,000 years of Russian Orthodox Christianity. Sponsored by Trinity Church in the City of New York, Broadway at Wall St. April 3-16, July 3-15, and August 7-21. Leningrad — Moscow — Odessa — Pskov — Petrodvorets — Zagorsk — New Valamo — Helsinki. Three special study tours led by the Rev. James C. McReynolds with guest lecturers Sister Rachel Hosmer, OSH, and the Rev. Dr. J. Robert Wright of General Seminary. Visit monasteries and seminaries of the Russian Orthodox Church, meet with church representatives and attend services for Easter and other major feasts as special guests. Program prices from \$2,226 to \$2,865 include all transportation, accommodations, meals, extensive sightseeing and entertainment. For free brochure call the Christian Education Office (212) 602-0807 or write: Russian Discovery 1988, Parish of Trinity Church, 74 Trinity Place, New York, N.Y. 10006.

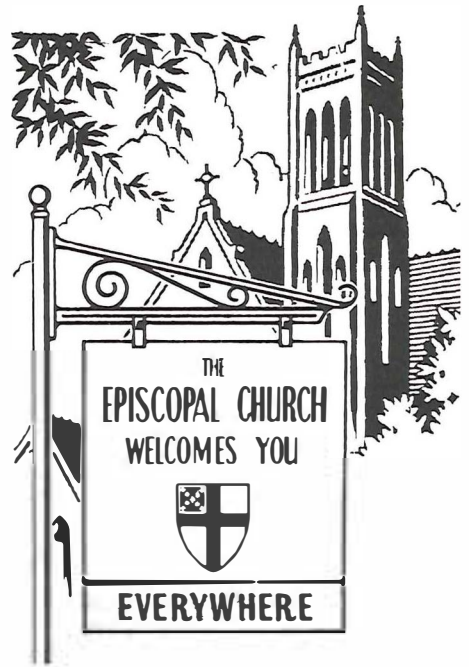
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# CHURCH DIRECTORY



## TUCSON, ARIZ.

**ST. ANDREW'S** So. Fifth Ave. at 16th St. Downtown  
The Rev. Charles O. Ingram, Ph.D., Rector  
Sun Mass 10; Mon, Tues 8; Wed, Fri 6, Thurs noon, Sat 9:30

## WASHINGTON, D.C.

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

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

## COCONUT GROVE, MIAMI, FLA.

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

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
William H. Folwell, bishop; Harry B. Sherman, dean; Robert  
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-  
ning, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30,  
Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

## SARASOTA, FLA.

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

## WEST PALM BEACH, FLA.

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

## ATLANTA, GA.

**CHURCH OF OUR SAVIOUR** Midtown  
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan  
Hatchett, c; Fr. John Griffith, ass't  
For daily Mass schedule call 404-872-4169

## HONOLULU, HAWAII

**ST. PETER'S** 1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30. Wed: Eu & HS 10

## SPRINGFIELD, ILL.

**ST. LUKE'S** 1218 S. Grand East  
The Rev. L. G. Patience, priest-in-charge  
Sun Mass 10. Wkdays & HD as announced

## INDIANAPOLIS, IND.

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

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choir; 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.

## 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.  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu  
12:10

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. David Selzer, The Rev. Frank Hegedus, interim  
rectors  
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marion W.  
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.  
Hoffman, d  
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,  
4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick  
Barbee; the Rev. William K. Christian, III; the Rt. Rev. Mi-  
chael Marshall, Director, Anglican Institute  
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP HC EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,  
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

## BEATTY, NEV. (Just east of Death Valley)

**GOOD SHEPHERD CHURCH**  
The Rev. Kenneth A. Priest  
Sun 11 H Eu

## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6  
Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
12:15 & 7:30. C by appt.

## NEWARK, N.J.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;  
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15  
Mat & HC; 12:15 HC; 4 EP

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

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-  
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,  
1st Wed of mo. 12:45-1:15

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 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 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031  
The Rev. Richard C. Mushorn, M.Div., ass't  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily  
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the  
Sick: Sun 11. Reconciliation Sun 9

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, C.S.S.S, r  
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass, Daily 12 noon

## 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, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),  
EP daily 5:30. H Eu Wed & HD 10

## 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

**ST. JAMES** 833 W. Wisconsin Ave.  
The Rev. George T. Cobbett, priest-in-charge  
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP  
daily ex Wed 5:15