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God and the World, I

By WILFRED S. ROYER

St. John of Kronstadt (1829-1908), a great spiritual father and theologian of the Russian land, was also a great teacher of the Christian view of creation.

Born as John Sergieff from a poor family in the Arkhangelsk province (the arctic northern region of European Russia), he was educated at the St. Petersburg Theological Academy, married, and was ordained a priest. In 1855 he was appointed pastor of the parish in Kronstadt (an island in the Gulf of Finland, upon which was located an Imperial Russian naval base). Due to his inspiring sermons, John Sergieff rapidly gained an empire-wide reputation as a spiritual elder or "staretz."

He was a most remarkable theologian who reconciled the transcendence of God with his immanence in the world; he was also a powerful public speaker, a father-confessor to his Imperial Majesty Emperor Alexander III, and a daring liturgical reformer. His sermons were published, as was his greatest written work, *My Life in Christ*, which became immensely popular and was even translated into English within his lifetime. He was a leading figure in a eucharistic and liturgical revival in late Imperial Russia. During the 1905 revolution, he supported the most conservative defenders of tsarist absolutism and became a target of leftist hatred. In recognition of his impact on the religious consciousness of the Russian people, Father John was canonized by the Russian Orthodox Church Outside of Russia in 1965. His feast days are October 19 and December 20.

In his spirituality, all three persons of the Holy Trinity have a role in communicating with and sanctifying all rational creation. "The spiritual Sun, God, through his rational Word and his life-giving Spirit, communicates himself to all reasonable creatures, sanctifying them by penetrating their spiritual being" (*My Life in Christ*, London, 1897, p. 85). It is the Trinity that dwells in us, since the glory of God is the common glory of the Three and the Holy Spirit transmits this divine glory into man, transforming and sanctifying him. The Three Persons are transcendent in their unique divine life, but are also immanent in a loving self-revelation in the economy of creation and redemption. God encompasses us in his love, and yet is always inexhaustively beyond us, so that we always yearn for him in our hearts, and as we draw nearer to him, he draws us more deeply into himself, so that he ever more lovingly guides us deeper into the mystery of the luminous Divine Darkness. "Jesus Christ, with the Father and the Holy Ghost, is an unfathomable abyss of love to men. In this abyss of mercy plenteousness of mercy for all will be found" (*ibid.*, p. 90).

This is the first of three articles on the theology of St. John of Kronstadt by the Rev. Wilfred Sophronius Royer, a priest of the Russian Orthodox Church Outside of Russia, who serves Our Lady of Kazan Church in Newark, N.J. and is a doctoral student at Fordham University.

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RNS photo

LETTERS

"Letters to the Editor" are subject to editorial discretion and are often abridged.

Middle Way

Recently George Bush, a prominent Episcopalian, described liberals as those who are outside the mainstream of American life. More anciently, Aristotle described liberality (with the specific respect to the disposition of wealth) as being quite within the mainstream of the virtuous life, making it the healthy middle way between the extremes of stinginess on the one hand and wastefulness on the other.

Could it be that the current insipidity, as many of us see it, of the Episcopal Church's prevailing episcopal and conciliar leadership lies not in the liberality of that leadership as much as in the extremism of our orthodox selves? Have we traditionalists so radically opposed ourselves to each other in the past — "catholics vs. evangelicals" — that we have relinquished the golden mean of liberality to a more apparently charitable, albeit less orthodox, leadership? That leadership appears to

baptize political and psychological languages, calling them theology, in order to avoid the rigidities of those catholic and evangelical people who persist in rejecting not only the soft science language invading the middle way but each other's languages as well.

We can see catholics and evangelicals currently growing together in a new and more liberal (i.e. mutually inclusive) conservation of orthodox theology as the substantial and overt language of the Christian faith. Good news! After all, catholicity and evangelicity, when each is at its best, are both one.

Let theology again be the liberal mainstream language of Episcopal leadership, edging politics on the one hand, and psychology on the other, out to the extremes. Increasingly they represent the arrogant excess that is doctrinaire political action and the cringing deficiency that is chronic psychological introspection.

(The Rev.) JOHN R. WHITNEY
Trinity Church

Renovo, Pa.

Enough

A very grateful thanks to the Rev. William H. Baar for "Where Is Christmas?" [TLC, Dec. 25], and to you for publishing it. In almost a half-century of listening to sermons, I've never read a more succinct and meaningful Christmas message. If it were the only message heard in every service in the country, it would be enough. And the closing verse of Dr. Brooks' hymn is the perfect closing prayer for his message. Thanks again.

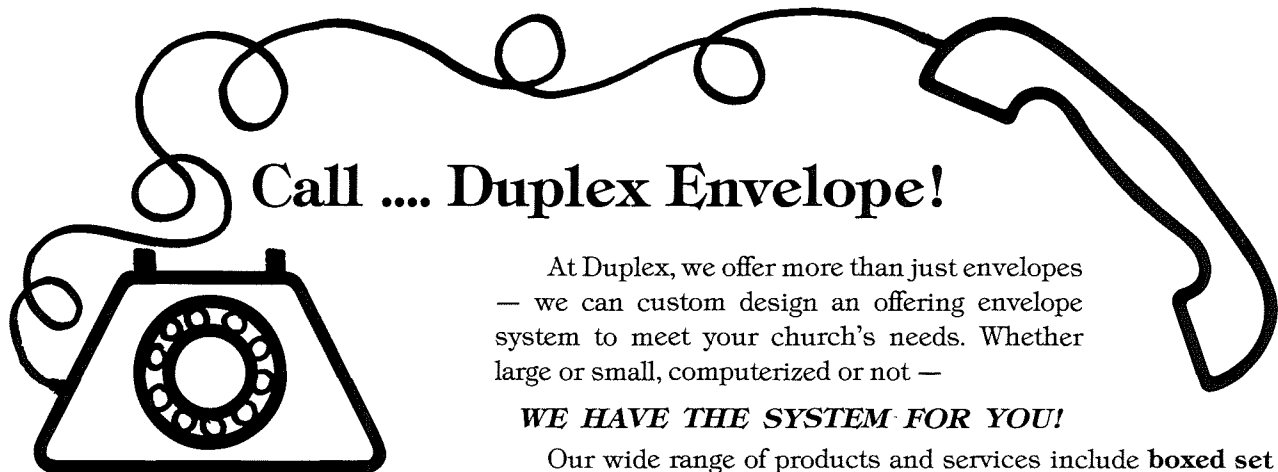
KENNETH KERR

Raleigh, N.C.

Fresh Insights

The Christmas issue [TLC, Dec. 25] is full of good gifts. As I opened it I wondered, "Will they be as worn out with the cliches of the season as we are?" Congratulations to you, your staff and the writers for giving us a rich mix of fresh, personal insights into timeless eternal truths. The longer I read TLC the more I appreciate it and its place among the church's many

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LETTERS

publications. May the joy of Christmas be with you all year long.

ELINOR ABBOT

Newton Centre, Mass.

• • •

The Christmas issue was pure delight — as it should be. From the "First Article" to "Benediction" and all in between (Wentz, Wickersham, Stott, Nichols and editor) it was all upbeat. No arguments, no efforts to prove points, no viewing with dismay — even the letters low key.

(The Rev.) PAUL C. BAKER (ret.)
Alexandria, Minn.

Absolute Truth

I believe that confusion about the nature of truth lies behind the problems that have caused so much trouble in the church during the last 40 or so years. The first big example of this was the failure of our bishops to censure Bishop Pike.

God's truth is not relative, it does not depend upon who, what, where or when it is. His truth remains the same for all reasons at all times. It is absolute.

Poor instruction all the way up and down the line has been responsible for persons' belief that they can make the church into what they want it to be.

Christianity is not a man-made religion. It is a revealed religion from God to and for his creatures. It is his church, his truth, his sacraments, and his will that must be done. The church has not kept the covenant made between God and man. Neither have our priests and bishops kept their ordination vows to uphold and teach the whole faith of the church.

MIRIAM MORRISON

Stevens Point, Wis.

Many Controversies

It has taken me a long time to react to the argument that a woman cannot at present be a bishop because a bishop symbolizes the unity of the church, and today the church is divided over the question of women as bishops. Indeed, a bishop should symbolize such unity, but consider some facts: St. Augustine of Hippo is remembered largely for his controversies both with heretics such as the Manicheans and with orthodox but schismatic Donatists; St. Augustine of Canterbury is

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alleged to have lost a golden opportunity for unity when he failed to rise and greet the Celtic British bishops as brothers; St. Athanasius is best remembered by the phrase, "Athanasius contra mundum" (Athanasius against the world) in opposition to Arianism; Thomas Cranmer did not have even all of the English bishops on his side when he put the Book of Common Prayer into English and restored communion in both kinds to the laity, nor did his successors in 1611 when they produced the King James Bible, over four centuries before the second Vatican Council permitted laypeople who were in obedience to Rome to read holy scriptures for themselves. Nor, indeed, did the present Bishop of London symbolize unity when he visited a church in the Diocese of Oklahoma, protesting action by the Bishop of Oklahoma.

I am, of course, assuming that otherwise women can serve as priests and bishops. Two or more Lambeth Conferences have agreed that there are no valid theological objections to such ordinations, and the evidence of 14 years of service by women priests in Hong Kong, the United States, Canada, New Zealand and elsewhere demonstrates to those of us who have actually worked with some of them that they are indeed priests like their male counterparts, with individual strengths and weaknesses. If only the objectors would be no more stubborn than St. Thomas and get acquainted with our women clergy!

(The Rev.) E. CLARENDON HYDE
St. Mark's Church

Columbia, Mo.

Invitation to Confession

Help me solve one of the mysteries of life! I believe the very base of our prayer life is thanksgiving. I believe it to be one of the keys to life. "Let the peace of God rule in your hearts, to which also you are called in one body; and be thankful" (Col. 3:15).

Why then is the phrase "to render thanks for the great benefits that we have received at his hands" found in the invitation to the confession in Rite I Morning Prayer (page 41, BCP) missing in the invitation in Rite II (p. 79, BCP)?

(The Rev.) GORDON J. STENNING
The Church Pension Fund
New York, N.Y.

Worth Sharing

"The 'Safe Sex' Betrayal" [TLC, December 4] is an article worth sharing to the ends of the earth! If we spent the same time, talent and treasure dealing with the moral issues of our society that we spend dealing with the consequences of the immorality of our society, we would have time, talent and treasure to spare!

Three statements in Earle Fox's article bear repeating: ". . . if we are not willing to talk about abstinence-based sex education for our children, we had better be willing to talk about their burial." . . . "It is long past time for Christians and Jews to shed their inferiority complex in the face of secularism and to stand straight and tall for what we know to be true." . . . "The conditions of our time require such a stand if we are to continue to provide a spiritual and moral heritage worth passing on at all."

I applaud TLC for bringing us this message.

VINCENT CURRIE, JR.

Mobile, Ala.



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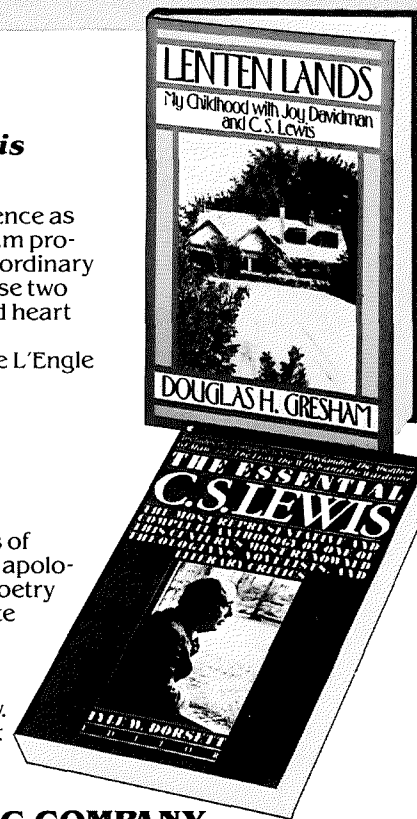
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Brotherhood Tackles Project

A village called Baale in Uganda may soon be able to receive a supply of fresh running water, thanks to the perseverance of the U.S. Brotherhood of St. Andrew, an Episcopal and Anglican men's ministry.

Since 1987 the brotherhood has helped this town just north of Kampala in many ways. Funds have gone to help restore St. Andrew's Chapel and a house for the pastor in the village. Funds have also paid for an assisting lay reader, as well as for numerous items such as bicycles. A container shipment will soon be on the way with goods, varying from oil and tires to clothing.

In 1987, two brotherhood leaders visited Baale at the invitation of the Rt. Rev. Livingston Mpalanyi-Nkoyoyo, Bishop of Mukono. Former president Robert F. Kirschner of Lakewood, Mass. and president Gerald Balcom of Nashua, N.H. were able to inspect the village and meet with the people, and church leaders. They were impressed with both the progress and the need.

"The greatest need they have is for a safe and sure water supply," said Mr. Balcom. "They have explored several ways of getting it — the Nile River is only a few miles away." But the most suitable plan is a reservoir, bulldozed out of the earth, to be filled with rain. The cost is expected to be about \$65,000. The brotherhood presently has \$10,000 in seed money.

WILLIAM FERGUSON

Education in South Africa

An educational center which would provide support, recreation and a host of opportunities for the entire Province of South Africa will soon be a reality in the Diocese of George.

By African standards the diocese is not large; its 60,000 square miles supports a population of 55,000. There were just under 2,000 confirmations in 1987. Under the leadership of their bishop, the Rt. Rev. Derek Damant [TLC, Nov. 29, 1987], the main priority has become the development of a diocesan center.

The location for this proposed center is at Melkhoufontein, an Afrikaans name which translates into English as

"Milk Wood Fountain." The 68-acre farm area has natural beauty with the Kafferkuils River moving through the property towards Still Bay on the Indian Ocean, as well as examples of Still Bay region architecture — pitched roofed cottages with white-washed gable ends constructed of thatch, stone and clay.

Bishop Damant and his archdeacon, the Ven. Patric Jacobs, envision the Melkhoufontein Center for Reconciliation as a light at the end of a long tunnel of despair for many South Africans. In this diocese, and indeed the entire church in South Africa, there are thousands of Anglicans who are disadvantaged socially, economically and educationally. There are no major cities in this region and almost all of the Anglicans live in widely scattered rural communities.

The center is planned to be a place to focus on fundamental technical training in mechanics, carpentry, welding and plumbing for blacks who lack proper educational opportunities due to decades of living with apartheid. This training should help to transform unskilled laborers into semi-skilled or skilled artisans in an area deeply affected by high unemployment.

The center also intends to run a variety of home industries in the traditional crafts like weaving, basketwork and pottery. It could become a market to the world for selling the crafts of rural southern Africa, which would be a means of self-support, especially for women.

Consents Received

The Rev. Barbara Harris, Suffragan Bishop-elect of Massachusetts, has received a majority consent vote from standing committees across the country confirming her election. A spokesman for the diocese said the 60th approving vote came January 3rd and the diocese was now awaiting the decision of all the bishops. "We expected a lot more resistance (from standing committees) than we received," he said. "It should be easier with the bishops."

The Diocese of George has only 36 priests (of whom six are non-stipendiary). A planned portion of the new center will be used for continuing education, retreats, and for theological training for the 150 diocesan catechists and deacons. At present there is no residential facility where courses can be offered.

Farming is a major means of support for most of the people within the Diocese of George and the center will be a place to learn new agricultural methods as well as offering employment and some means of income for the center.

A unique feature of the Melkhoufontein Center will be to provide a chance for a vacation on the sea for those with low incomes at very low rates through a trailer and camping site. Many of these would include clergy and their families who often cannot afford a vacation with the low stipends offered in South Africa.

When it is completed, the Melkhoufontein Center should be an example of a true missionary center serving the people of God in South Africa regardless of race, language or religious affiliation. The Anglican Church in South Africa has a long history of working towards reconciliation in a nation officially divided by apartheid. This adventure could well serve as a model for a new type of missionary endeavor for the rest of southern Africa.

(This article was written by the Very Rev. M. Richard Hatfield, dean of Christ Cathedral in Salina, Kan.; he is also the American Commissary for the Bishop of George in South Africa. Dean Hatfield served as a priest in South Africa from 1981-1985.)

Archaeological Discoveries

According to a Princeton scholar, archaeology has substantiated the existence of what is believed to be Peter's house in Capernaum, where Jesus stayed, taught and conducted healings — including that of Peter's mother-in-law.

Dr. James H. Charlesworth, chairman of the biblical department at Princeton Theological Seminary and a leading authority on Jewish writings of the period before and after the time

of Christ, told a news service that the discovery of Peter's house, as well as six other major archaeological finds in the past two decades are conclusive. "Jesus did exist, and we know more about him than about almost any other Palestinian Jew before 70 B.C.," he said.

Even though Dr. Charlesworth maintains that "a biography of Jesus is, and always will be, impossible," the scholar says there is no doubt that "he was a real person who lived in Palestine, growing up in Galilee."

Now on a sabbatical in Israel, where he is doing research on the Dead Sea Scrolls and teaching at Hebrew University, Dr. Charlesworth said the new findings substantiate some things previously considered questionable in the accounts by the Jewish historian Josephus and the writers of the New Testament Gospels.

Among the new information is the discovery that most first century synagogues were large public meeting rooms in private homes rather than separate buildings. Such is the design of the house now said to have been Peter's home. It is beneath the remains of an octagonal church, typical of those built by early Christians over venerated sites. It also is near the famous remains of a later formal synagogue building.

The house, whose construction dates to about 60 A.D. contains etched crosses, a boat and more than 100 Greek, Aramaic, Syriac, Latin and Hebrew graffiti from second and third century Christians who venerated the place. It contains ritualistic pottery, and wedged between and under the floor stones are fishhooks as if a fisherman lived there.

Other archaeological finds not well known to the general public Dr. Charlesworth described as "sensational, breathtaking" include:

- The discovery that the rock under the Church of the Holy Sepulchre is a rejected quarry stone, seemingly fulfilling and giving the double meaning to the biblical passage in I Peter 2:7, "... the stone which the builders rejected, this has become the head of the corner."
- Finding the first remains of anyone who obviously had been crucified. The bones of a man named Jehohanan show the ankles still

nailed to the wooden cross piece, and the scientists have been able to determine from the position of the skeleton that he died of suffocation. He also received a proper Jewish burial, indicating that the same was possible for Jesus and that not all the crucified were tossed into pits, as some historians had thought.

- Unearthing of the Praetorium, the official residence of the governor during the Roman occupation of Jerusalem, in the upper city. It confirms Josephus' description.
- Finding the double gates and passageways to the Solomonic Stables that confirm that the Temple area was larger than had previously been thought and that it included stalls for large animals, which lends authenticity to the biblical account of Jesus cleansing the Temple of the money changers.
- Discovery of the northern or third wall begun by Herod Agrippa and the Essene Gates as related by Josephus. It defines Jerusalem as a larger city in the time of the Romans than many had thought and confirms the existence there of members of the Essene cult.

Dr. Charlesworth said that since the 1940s hundreds of pre-70 B.C. Jewish documents have surfaced to "help clarify the intellectual landscape for first-century Jews such as Jesus." Among other things, he said they underscore the fact that the "Palestinians Jesus Movement was a Jewish group that used Jewish tradition to articulate allegiance to Jesus of Nazareth, a Jew from Nazareth."

CONVENTIONS

The convention of the **Diocese of Rhode Island** began with dinner at the West Valley Inn, in West Warwick, November 4 and continued at St. Mark's Church, Riverside, November 5.

After the election of delegates to the provincial synod and to various diocesan offices, the Rt. Rev. George N. Hunt, diocesan, presented his address. He traced the story of God's revelation through the Hebrew scriptures and the New Testament writings, and the gradually increasing understanding of it in the history of the Christian

church. He then spoke of the General Convention and the Lambeth Conference of the past summer as a continuation of the same story, with the call for the promotion of peace and justice among God's creatures. He then spoke of the diocese as continuation of the same story and called attention to the changes that had taken place in many of the parishes over the last 30 years.

After the reports of the treasurer and the committee on canons, Sharon Price presented her report on the companion diocese of Northern Brazil.

A budget of \$2,216,884 was adopted.

(The Rev.) NELSON MACKIE

• • •

The convention of the **Diocese of Western Michigan**, met October 21-22 at St. Paul's Church in Muskegon, and with consent of the delegates, the Rev. D. Edward Emenheiser, chairman of the standing committee, presided. The diocese is currently without a bishop since the resignation of the Rt. Rev. Howard Meeks last February [TLC, Feb. 21, 1988].

The Rt. Rev. Lyman G. Ogilby, the retired Bishop of Pennsylvania, officiated and preached at the convention Eucharist. He is serving as the episcopal visitor to the diocese until a new bishop is elected, but carries no administrative responsibilities. At the offering during the Eucharist, several cartons of books were brought forward which represented the more than 16 tons of materials collected to be shipped to the companion diocese of Ondo in Nigeria.

The delegates then received a briefing on the election process. After several months of discussion in various types of groups about the state of the diocese and expectations for a new bishop, a search committee has been elected by the deanery convocations and is in the process of receiving and researching names. A tentative date of June 3 has been set for the special convention to elect a new bishop.

In other business, the delegates adopted a budget of \$754,380, adopted the mission imperatives from the 69th General Convention, approved a minimum compensation standard of \$27,000 for rectors and \$24,000 for curates and approved several canonical changes.

(The Rev.) JOSEPH NEIMAN

Where It Is Now At

An interview by the editor
with the Rev. William A. Norgren,
ecumenical officer of the Episcopal Church.

The following interview took place in Fr. Norgren's office at the Episcopal Church Center in New York.

TLC: Fr. Norgren, what is the present state of our ecumenical relationship with different churches? Let us begin with the Eastern Orthodox.

WAN: Currently the situation of our dialogues is very favorable. As you may know, there are Orthodox and Anglican co-chairmen in these groups. The Orthodox chairman for our dialogue in the U.S. is now Bishop Peter L'Huillier of New York and New Jersey, who is in the Orthodox Church in America (mainly of Russian constituency). He is a charming, gracious and very well-informed person who is seriously concerned about ecumenical matters. At the international level, the new Orthodox chairman is Metropolitan John D. Zizioulas in England. He teaches theology in two universities and is a very competent individual under whom the dialogue can go forward.

TLC: What about Lambeth's action on the *filioque* clause?

WAN: There is still some uncertainty about that. We await the printed official reports of Lambeth.

TLC: And on the Lutheran sector?

WAN: Our relations with Lutheranism may be described as on course. We move closer, but without undue haste.

TLC: What is the current situation with regard to so-called mainline Protestant churches?

WAN: These relationships are at present largely channeled through the Consultation on Church Union or COCU, which is an entire topic by itself [p. 9].

TLC: But are there not some direct contacts with some of these churches?

WAN: Yes, there are. Of particular interest at present are the discussions between our Presiding Bishop and representatives of the three Black Methodist churches which are also members of COCU.

TLC: Refresh our memory as to the names of these churches.

WAN: They are the Christian Methodist Episcopal Church, the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church. All together, these three represent a total membership of nearly three million.

TLC: Why do they especially wish relations with the Episcopal Church?

WAN: They are quite aware of the historic roots of Methodism within Anglicanism. Their liturgy on important occasions is still pretty much that of the English Prayer Book of 1662. They also value the role of their bishops highly. It turns out that there are many things to discuss.

TLC: Finally, what about our relations with Rome, especially in view of the proposed ordination of a woman as bishop?

WAN: That of course is a grave problem, but theologically Roman Catholics view it as being the same problem as the ordination of women to the priesthood. Our Roman Catholic friends are deeply concerned over the lack of authority in Anglicanism and the lack of ecclesiology — the absence of a clear doctrine of what the church really is.

TLC: Thank you. This has been informative and helpful. Would you also

care to tell us a little about yourself?

WAN: I came to this office in 1975 as an assistant to [the late] Peter Day, our church's first ecumenical officer. As you know, he had previously been editor of TLC. He retired in 1979. I succeeded him and have been here ever since.

TLC: What part of your work do you personally like best?

WAN: I especially enjoy the theological dialogues. They bring one into touch with the thinkers and leaders of so many parts of the Christian world.

Descend, Holy Spirit

Strike upon me,
Lord;
Strike!

There, the thunder
Of light
Is upon me,
On me.
And the blindness
Is my sight,
True light
Of all.

I cannot weep here
For pearls come forth,
Instead:
Of great worth.

Then I,
I see your glory,
Oh grace,
Oh truth.
The darkness cannot master
You!

Mark Lawson Cannaday

EDITORIALS

COCU Continues

Last week we reported that the Consultation on Church Union (COCU) has formulated a new plan for bringing churches into spiritual unity while retaining their own separate organizations and practices. What response such a proposal will receive from the different participating churches is yet to be seen. We have every reason to suppose that the plan is a carefully worded proposal put together by experienced and responsible people.

For those especially concerned for the unification of the family of Christian churches, this development may be very good news. For those, on the other hand, who view COCU as a deplorable erosion of the traditions of our church and of other churches, the news may be depressing. We would suggest, however, that this new development of COCU should not be greeted with undue excitement on either side. Such proposals would not come into effect for several years. The details of the plan may be modified, and our own church and some of the other churches may never accept it anyhow.

Some aspects of the present proposal are hardly revolutionary. The churches involved in COCU, including the Episcopal Church, have no problem in recognizing the baptism of other churches which are conferred with water and in the name of the Trinity. Very rarely would a minister in any of these churches deny Holy Communion to any individuals who presented themselves reverently.

We are pleased that an Episcopalian, Dr. Alice Cowan of Kansas City, is a vice president of COCU. We must also gratefully acknowledge the extent to which COCU has adopted the Chicago-Lambeth Quadrilateral (BCP, pp. 876-878). Ordination with apostolic succession is reportedly part of the plan. Since the Episcopal Church is the only one of the COCU churches which claims to maintain the historic succession of bishops, this rather puts us on the spot.

It is an easy thing for a bishop to lay his hands on someone's head and recite a prayer. Should he do so,

however, unless there is agreement as to the meaning of the order (deacon, priest, or bishop) which is involved? Can there be agreement as to the second order (priesthood or presbyterate) without agreement as to the Holy Eucharist which the person is ordained to celebrate?

The problem with COCU is that everyone (often including Episcopal representatives) says yes, yes, of course we agree — it was printed in some book somewhere that we agree. That kind of paper agreement, unfortunately, is a far cry from the dynamic and fervent agreement one sees when fellow worshippers share an experience of awe and wonder. A paper agreement offering no sense of mystery is certainly not what Episcopalians mean by sacraments. Here, we believe, is one great problem of COCU. Not citing anything in our own Anglican tradition, a pentecostal prayer meeting, a Baptist baptism in a river, an Eastern Orthodox Easter celebration, the preaching of a great black preacher, high mass in a Mexican church, or a major Lutheran choir singing Bach — compared to these COCU seems to us to represent a very bland kind of religious outlook. Here, we respectfully submit, is where COCU needs improvement. As a wise person somewhere said, when the bland lead the bland, both may fall into a ditch.

Prayer for Christian Unity

These days from January 18 through January 25 constitute the Week of Prayer for Christian Unity.

Whatever we may think about Christian unity, we cannot sidestep our Lord's prayer that "they may be one" (St. John 17:11 and 21-23). Nor can we disregard our own oft-repeated affirmation of belief in "one holy Catholic and Apostolic Church." Whatever position we may take on the merits or demerits of particular proposals for Christian unity, we can and must seek God's way for the church to be one (as well as to be holy, catholic and apostolic). Seeking his way, and placing the future in God's hands, is what we do in prayer.

The Withered Pine

Oh you who pass by
glancing at me
as I stand here
withered and dry
Take heart!

These branchlike bones
will rise again
hope's hidden trust
will burst my cones
apart.

B.J. Bramhall



What's the Difference?

By MAURICE M. BENITEZ

What's the difference?

For a good many years, sometimes it seems like most of my life, I have been arguing with some members of the Episcopal Church that it is wrong to practice economic coercion within the body of Christ when displeased with some action of the church. I have argued that it is wrong for an individual to withhold his pledge to his congregation as the way of punishing his parish or communicating his displeasure. I have argued that it is wrong for a congregation to withhold financial support to the diocese. I have argued that it is wrong for a diocese to withhold its apportionment to the national church, because of some action by General Convention or our national church leadership. I have asserted that such tactics of economic coercion are not the way we relate to one another within the body of Christ. Furthermore, I have believed that such tactics victimize innocent persons, in the case of a diocese it is our faithful mission clergy and other diocesan staff, who are dependent upon the diocese for their livelihood. In the case of the national church it is our missionaries and other national church staff members who are dependent on the apportionments from dioceses and who would be victimized by economic coercion.

Now, I have just received an elaborate packet of materials, sent out by our Executive Council staff officers in New York, outlining the strategy that we Episcopalians should utilize to implement a massive boycott against Shell gasoline stations around the country, as our way of combating apartheid in South Africa, as called for by a resolution that was adopted by General Convention last July in Detroit, a resolution that was drafted by and lobbied through General Convention by our Executive Council staff officers. Of course, those sending out the packet have chosen to ignore the provi-

sion of the resolution which called for us to expand the boycott to include the other oil companies that are currently doing business in South Africa — Mobil, Texaco, Chevron/Gulf, Total, and British Petroleum. Our Executive Council staff officers perhaps thought it would be tantamount to us calling upon Episcopalians to stop buying gasoline altogether and take up walking or bicycle riding.

I abhor apartheid, as an abomination, a brutal and oppressive system, imposed by the South African government on their black citizens, which has inflicted untold suffering on human beings in that land. It is an outrage in the sight of God and man. I furthermore revere Archbishop Desmond Tutu as a modern-day saint, one who is giving courageous leadership to the Anglican Church and to other black citizens in South Africa in the midst of this cruel and oppressive situation. I have come to know him on two visits to South Africa and he has been our guest in this diocese. I regard him as a good friend and would like us to support him in any way that we can. However, I regard the called-for secondary boycott of Shell gasoline stations (secondary boycotts entail punishing the innocent to exert pressure on the guilty) to be both immoral and ludicrous.

I regard it as immoral, as it is an attempt to influence the brutal white government in South Africa for its oppression of its black citizens by punishing directly, putting them out of business if we can, the independent Shell gas station operators on the street corners of neighborhoods in cities around the United States — from Philadelphia to Pittsburgh, from Duluth to Denver, from Santa Fe to Spokane. I deplore the church adopting a practice of punishing innocent persons, individual filling station operators, many of whom may be black, who may be forced out of business if we are successful, as well as their employees who may lose their jobs, because they earn their livelihood pumping gas at Shell stations around the country.

This is not the church calling for divestiture of the stock of certain corporations, for whatever reason, an

action with which I have no problem, as no one should hold on to stock in any enterprise if they do not wish to do so. This is a called-for selective boycott, aimed at one out of six oil companies doing business in South Africa and utilizing economic coercion against small independent businessmen and their employees, who, for the most part, live on marginal incomes and who are in no way responsible for apartheid in South Africa. Furthermore, this called-for boycott is qualitatively different from one that many church groups called for several years ago, one of which was directed against Nestle, for marketing baby formula in the Third World, which had to be mixed with local and often contaminated water. Another was a boycott against table grapes, aimed at growers, as a protest against the labor conditions of their workers. In the case of the boycotts against Nestle and table grapes, the aim was to exert pressure on grocery stores to stop selling one product out of a thousand on their shelves. It was not about to put the grocery store operators out of business. In the case of this Shell boycott, the gasoline station operators only have one line of products, Shell products, and it is therefore aimed at putting them out of business. We like to draw a distinction between the structures of grace and structures of sin in this world, and we assert that we, the body of Christ, should never fall prey to the temptation to utilize the structures of sin to build the structure of grace. In my judgment, in this current called-for boycott, we are doing exactly that.

Furthermore, I regard the boycott strategy of the Episcopal Church as ludicrous for the simple reason that it will not work. Even if we were able, by our tactics of economic coercion, to exert sufficient pressure against Shell gas station operators around the country, that their distributing company, Shell-U.S.A., was able to persuade its parent company, Royal Dutch Shell, to close down Shell-South Africa and close out its operations in that land, this would not diminish, by one drop, the flow of oil going into South Africa. Neither Shell, nor any of the other five oil companies doing business in South Africa, ship oil to that country. They operate refineries, pipelines, and distribution systems. They purchase their oil from the international brokers of the world commodity market, who in

The Rt. Rev. Maurice M. Benitez is Bishop of Texas and resides in Houston, Texas.

BOOKS

Extraordinary Convergence

CHURCHES RESPOND TO BEM. Edited by Max Thurian. U.S. Office of World Council of Churches (475 Riverside Drive, New York, N.Y. 10115). Vol. V, pp. 190, \$12.90 paper; Vol. VI, pp. 141, \$10.40 paper.

BEM stands for "Baptism, Eucharist and Ministry," the remarkable statement on these topics adopted by the World Council of Churches in 1982 and also known as the Lima Document. Since its publication, dozens of churches and councils of churches all over the world (some of them having nothing to do with WCC) have responded to it. The responses have varied from a single paragraph to substantial treatises, and have generally been positive. Anglicans can be grateful that so many of our own views on baptism, the Eucharist, and the three-fold historic ministry have been affirmed again and again by theologians of so many churches. The entire BEM process has been remarkable.

The different official responses have been published in successive volumes of *Churches Respond to BEM* during the past three years, and they have been carefully reviewed for *THE LIVING CHURCH* by the Rev. Wilfred F. Penny of Pottstown, Pa. (most recently in issue of Aug. 21, 1988). This opportunity is taken to thank Fr. Penny for this helpful contribution to our pages.

Volumes V and VI were planned to conclude the series, but as it happens there are still more responses to come. Volume V begins with the brief response of the Orthodox Church of Greece which finds the seeking of these responses as outside the constitution of the WCC, and considers a reply to be "not only of no value but even harmful" (p. 3). The perceptive comments and criticisms of the Old Catholic Church of Switzerland, a body with which the Episcopal Church is in communion, will be of particular interest to Episcopalians.

In Volume V, by far the longest response is that from the Roman Catholic Church. Bishops' conferences all over the world were asked to respond, and their views were incorporated, at least to some extent, in the final response from the Vatican. This response is detailed and generally affirmative, although at many points BEM is seen to require amplification from a Roman Catholic point of view. Among its

conclusions, "We rejoice in the convergence that has taken place and look to further growth towards unity" (p. 39). Members of other churches can rejoice similarly.

H. B. P.

Middle East

LIGHT FROM THE EAST: A Symposium on the Oriental Orthodox and Assyrian Churches. Compiled by the Rt. Rev. Henry Hill. Anglican Book Centre, Toronto, Canada. Pp. 176. \$9.95 paper.

This is a well-written and informative book. After an introduction, chapters are devoted to the Armenians, Copts, Ethiopians, Syrians of Syria (Jacobites) and of South India, and the Assyrians (in some sense followers of Nestorius). This last has an appendix which discusses the worship and customs of the Assyrians with excerpts from their liturgy. Each essay begins with the history of the church under discussion and the political aspects of the governments which ruled the several churches. Instances of persecutions are given, together with problems arising from internal ecclesiastical strifes.

One chapter tells of the relationship of several Lambeth Conferences to these Oriental Churches, with discussions and resolutions. It is of interest to note that these non-Chalcedonian churches all insisted that their Christological beliefs are agreeable to the formulas of Nicaea and Chalcedon. Bishop Hill provides a concluding chapter on present relationships with these churches; concluding with postal addresses of churches in Canada, USA and Europe; besides their headquarters in the Middle East. Bishop Hill, the retired Bishop of Ontario, serves as Anglican chairman of the Anglican-Orthodox Joint Doctrine Commission.

Each chapter has a brief paragraph



turn buy their oil from the oil-producing nations — Iran, Iraq, Saudi Arabia, Kuwait, Nigeria, etc. The brokers of the world commodity market sell their oil to the highest bidder, and it often happens that a tanker load will change ownership four or five times before final delivery. I believe the Republic of South Africa would be delighted to have Royal Dutch Shell pull out, as it would simply mean that the government would take over the refineries, the pipelines, and the distribution system in South Africa, and operate them for their own convenience and profit, utilizing the same employees. They would continue to get all the oil that they want from the world commodity market where oil is sold to the highest bidder, and that means anyone in the world, including South Africa!

Now I return to my original question, what is the difference between the tactics of economic coercion that we deplore on the part of our own church members, when they are displeased with what the church is doing, and the tactics of economic coercion that we would have all of our people employ against the Shell gas station on the corner? Is it that this provides us a means of satisfying our desire to feel that we are combatting apartheid in South Africa, and in a way that doesn't really cost us anything? It certainly doesn't cost us to switch buying our gasoline from a Shell station to that of another company, and no one is suggesting that we refrain from buying gasoline altogether and take up walking and roller skating! Is it that those gas station operators and their employees really represent only a small number of persons, so we can forget about them in our genuine anger at the white apartheid government? Is it that probably few of those small independent gas station operators and their employees are Episcopalians anyway, a not unlikely fact, given that we Episcopalians now number less than 1.5 percent of the population of the United States, with that percentage going steadily downward? Is it that we have concluded that even though it is unfortunate for some who pump gasoline for a living at those stations, the horrible tragedy of apartheid in South Africa compels us to play rough, at least so long as we are not the victims?

I return to my question. Why is it right for us in the church to do to others in the world what we feel is wrong to do to one another within the church? What is the difference?

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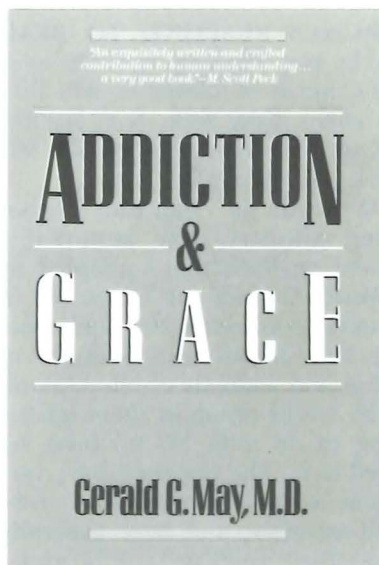
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introducing the author of the essay, with his qualifications. All are Anglican clergy who have had direct personal contact with the churches they write about. The churches that we know as Greek Orthodox are not discussed except in passing; nor are the Uniats and Maronites. Anyone interested in the churches of the East will profit by this book.

(The Rev. Canon)
JOHN D. ZIMMERMAN (ret.)
Newport, R.I.

Very Usable Resource

THE OXFORD MOVEMENT AND ITS LEADERS: A Bibliography of Secondary and Lesser Primary Sources. By Lawrence N. Crumb. ATLA Bibliography Series, No. 24. American Theological Library Association and Scarecrow Press. Pp. 706. \$66.50.

With the proliferation of literature on so many subjects in church history, bibliographies are becoming essential for research and study. This excellent one has 5,432 citations on the Oxford Movement, which Fr. Crumb defines as the "Tractarian" generation of the movement, beginning with John Keble's Assize Sermon of July 14, 1833, and ending with the Gorham Judgment of 1850, in which the Judicial Committee of the Privy Council, a lay tribunal, made a decision on a purely doctrinal issue. The three leaders treated are John Keble (1792-1886), John Henry Newman (1801-1890) and Edward Bouverie Pusey (1800-1882), after whom the movement was sometimes called "Puseyism."

The sequence of entries is chronological, beginning with 1829 and ending with 1987. Within each year, entries are arranged with books first, then chapters in books and articles in encyclopedias, and then articles in periodicals. At the end of the chronological sequence, works in preparation and works in press are listed as well as "bibliographic ghosts," that is, questionable citations that could not be verified. An appendix lists the major editions of Newman's *Apologia pro Vita Sua* and the commentaries on it.

The six-page introduction is an excellent overview of the Oxford Movement. Fr. Crumb shows clearly that it was "a revival on church principles," and that "it was essentially a group of people with a vision of what the church is in theory and might be in practice" (p. xviii). It was a movement based on a vision of the church as one,

(Continued on page 14)



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Refer to Key on page 16.

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 Mail: 1955 Yale Station, New Haven, Conn. 06520
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 ST. THOMAS'S PARISH CHURCH
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 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily

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

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 ABSALOM JONES CHAPEL at Canterbury Center
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EASTERN ILLINOIS UNIV. Charleston
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 The Rev. Donald J. Schroeder, chap (217) 348-8191
 Trinity Church, Mattoon 235-0018

SOUTHERN ILLINOIS UNIVERSITY Carbondale
 ST. ANDREW'S 402 W. Mill
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 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
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PURDUE UNIVERSITY West Lafayette
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 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.
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 Sun 8, 10 H Eu. Tues 6:30, Wed 7:30. Phone 219-462-4946

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 The Rev. Ronald Osborne, chap
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(Continued on next page)

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Continued from previous page

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The Rev. C. Andrew Mephram, v & chap
Sun H Eu 9; Tues 12:30 H Eu on campus, Wed 5:30

TEXAS A & M UNIV. College Station
CANTERBURY HOUSE — Fr. Steven Sellers, chap
902 Jersey St. Episcopal Student Center
H Eu Sun 6:15; Mon 7:15; Wed 6; Thurs 12:10. Chapel of St.
Jude open 24 hours — EP Mon & Tues

VIRGINIA

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WILLIAM & MARY Williamsburg
CANTERBURY ASSN: BRUTON PARISH CHURCH
The Rev. Donald B. Harris, chap
Sun 7:30/ 9/ 11/ 5:30 H Eu, EP dinner follows. Thurs 5:30 H Eu
(Wren Chapel) dinner

WASHINGTON & LEE UNIV. Lexington
VIRGINIA MILITARY INSTITUTE
R.E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r & chap, the Rev. Hugh Brown, ass't/
co-chap
Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship). Wed 12:15

WISCONSIN

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Canterbury Association
Ashland, St. Andrew's Church
Eau Claire, Christ Church Cathedral
LaCrosse, Christ Church
Menomonie, Grace Church
Rice Lake, Grace Church
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The Rev. Virginia Lund, assoc chap

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community, and your listing is not
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BOOKS

(Continued from page 12)

holy, catholic and apostolic. "It emphasized the doctrine of the incarnation, which has since become the hallmark of Anglican theology; and it is from this doctrine that Catholic-minded Anglicans have derived both their appreciation for the church as the extension of the incarnation and their commitment to social justice."

The author index, the periodical index and the subject index, covering 130 pages, make the book very usable. Research on the Oxford Movement will be greatly enhanced by this excellent volume.

DONALD ARMENTROUT
School of Theology
Sewanee, Tenn.

Personal Glimpse

PILGRIM TO THE RUSSIAN CHURCH: An American Journalist Encounters a Vibrant Religious Faith in the Soviet Union. By Jim Forest. Crossroad. Pp. 139. \$15.95.

Thomas Merton wrote: "If I can unite in myself the thought and devotion of Eastern and Western Christendom, the Greek and the Latin Fathers, the Russians and the Spanish mystics, I can prepare to myself the reunion of divided Christians." In beginning with this quotation, Jim Forest sets out the task and the tone of his recent book.

Forest, a Roman Catholic peace activist and biographer of Dorothy Day, decided to travel to Russia when he realized that "most of (the people) in the peace movement knew far more about weapons than about the people at whom they were aimed." Through this account of four visits, he gives the reader a personal glimpse at the daily life of Russian Orthodoxy. In conversations with peasants, priests and patriarchs, and through visits to cities and villages, one learns a great deal not available in more scholarly treatments. Above all, one gets a feel for the "vibrant religious faith" which, in the end, converted Forest to Russian Orthodoxy.

(The Rev.) ALLYNE L. SMITH, JR.
Church of the Intercession
Stevens Point, Wis.

Books Received

LECTIONARY FOR MASSES WITH CHILDREN. By Sean McEntee. Twenty-Third. Pp. 196. \$19.95 paper.

CYCLE C CELEBRATIONS OF THE WORD FOR CHILDREN. By Bernice Stadler. Twenty-Third. Pp. 104. \$9.95 paper.

PEOPLE and PLACES

Appointments

The Rev. Charles Blauvelt is rector of St. Mary's, 44 S. Main St., Northfield, Vt. 05663.

The Very Rev. H. Scott Kirby is dean of Christ Church Cathedral, 510 S. Farwell, Eau Claire, Wis. 54701.

The Rev. Alfred Stefanik is rector of Trinity Church, Rte. 7, Shelburne, Vt. 05482.

The Rev. Michael J.R. Tessman is now vicar of Trinity Church and St. Mark's, Waterbury, Conn. Add: Trinity Church, 25 Prospect St., Waterbury 06702.

Ordinations

Deacons

Connecticut—Maria Vicenta Agosto, assistant, St. Luke's, 10 Wilmot Ave., Bridgeport, Conn. 06607. Miguel Angel Quevedo, assistant, St. Paul's, Box 2156, Bridgeport, Conn. 06608.

Michigan—E. Charles Witke, assistant, St. James', Dexter, Mich. Add: 1224 Olivia Ave., Ann Arbor, Mich. 48104.

Changes of Address

The Rt. Rev. Herbert Thompson, Jr., Bishop Coadjutor of Southern Ohio, may now be addressed at 412 Sycamore St., Cincinnati, Ohio 45202.

Deaths

The Rev. William W. Eastburn, newly appointed canon for ordained ministry in the Diocese of Maryland and until recently rector of St. Stephen's, Lubbock, Texas, died of a heart attack at the age of 60 on December 12 in Jackson, Tenn., while he and his wife were enroute to Maryland.

Fr. Eastburn, a graduate of the University of California and the Church Divinity School of the Pacific, served in the Diocese of Northwest Texas since 1958. He had begun his ministry in California, but became assistant of St. John's, Odessa, in 1958 where he served until 1961 when he became vicar and subsequently rector of St. Mark's, Abilene, Texas. In 1982 he became rector of St. Stephen's, Lubbock. The son of a priest, Fr. Eastburn served on several diocesan and community boards. He is survived by his wife, Jo-Ann, who has moved back to their residence in Lubbock, two sons, three daughters, two granddaughters, and a sister.

Glenn A. Biggs, sometime treasurer of the Diocese of Southern Ohio who was associated since 1936 with Forward Movement Publications, died at the age of 83 on December 16.

Mr. Biggs, retired vice president of the Fifth Third Bank of Cincinnati, served as treasurer of the diocese for 28 years. He was treasurer of Forward Movement, a member of the firm's executive committee. The Rev. Charles Long, editor of Forward Movement, is quoted by the Diocese of Southern Ohio as saying, Mr. Biggs' "52 years of continuous service with the national publishing agency of the Episcopal Church must be a record." Mr. Biggs, longtime senior warden of St. Philip's Church, Cincinnati, is survived by his wife, Annie, four children and eight grandchildren.



BENEDICTION

The author is the Rev. Robert G. Hewitt of Colorado Springs, Colo.

By the time a priest has put on all the eucharistic vestments on a cold, dry day, he has also accumulated about 10,000 volts of electricity (or so it seems), and he stands quivering in the middle of the sacristy for fear of touching metal, or some other person, and thus causing instant electrocution.

I am a coward about static electricity. If anyone wants to torture me in exquisite fashion, he has only to shuffle about on a carpet and threaten to ground himself on me. There must be other like cowards, and if so, perhaps we should form some kind of fellowship. The Triple E: Enemies of Electrostatic Electrocutation.

It is ridiculous, I know, and though sparks have yet to kill me, the "snap" and the occasional "pow" of them hold me in thrall.

To be slightly shocked and yet to fear is indeed cowardly. Against the background of tiny sparks, the crucifixion looms large as a prime act of courage. Yet the death of Jesus, and any other particular death, is itself reduced to the magnitude of a mere spark, against the background of the resurrection and the promise of eternal life.

The church is a fellowship of cowards who fear death, but who willingly suffer it to gain life. St. Paul says it best, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus" (Romans 8:38-39).

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CANON GARETH BENNETT'S analysis of the state of the church (the "Crockford's Preface") is distributed in the U.S. with the permission of Church House Publications by ECM. For a copy, send \$2.50 to: ECM, 1206 Buchanan St., McLean, VA 22101.

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LARGE southern parish seeking energetic person for intensive youth ministry. Reply Box L-667*.

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*In care of *The Living Church*, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

POSITIONS OFFERED

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TRINITY EPISCOPAL SCHOOL FOR MINISTRY seeks a professor of Pastoral Theology with experience in missions/evangelism, homiletics and pastoral care. Send resumé to: **Dr. Stephen F. Noll, TESM, 311 Eleventh St., Ambridge, Pa. 15003.**

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MATERIALS (copies of minutes, photographs, programs, letters) for forthcoming publication of "The History of The Guild of All Souls in America." The history is being written to commemorate the centenary of the Guild in America. Please send materials or any anecdotes of the Guild to: **Steven A. Haws, c/o S. Clement's Clergy House**, 2013 Appletree St., Philadelphia, Pa. 19103 not later than 15th March 1989.

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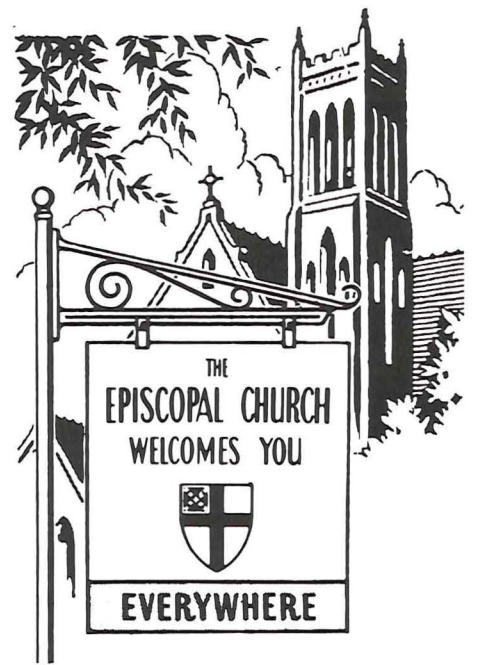
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Mon-Fri, 10-4:30 Sat & Sun

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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

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Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

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Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkds Wed & Holy Day 10 H Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

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Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

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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.