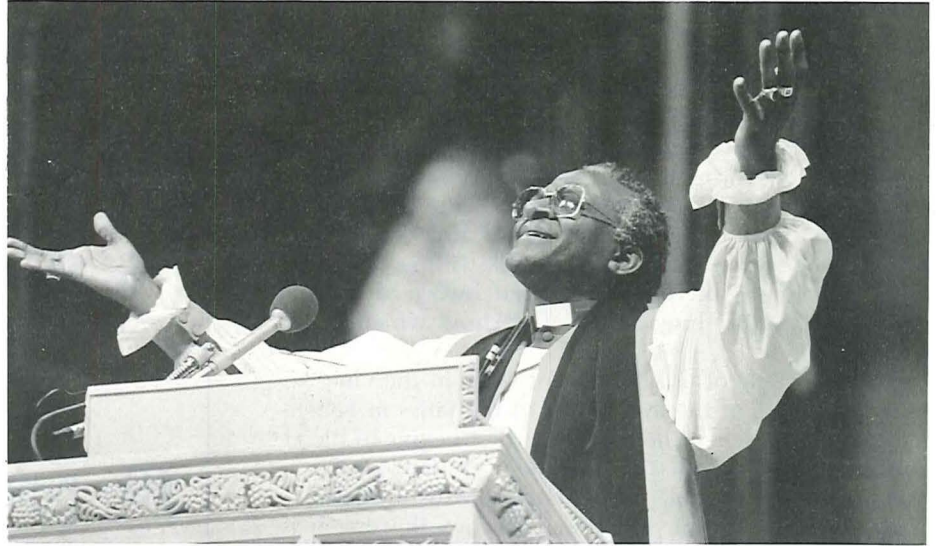


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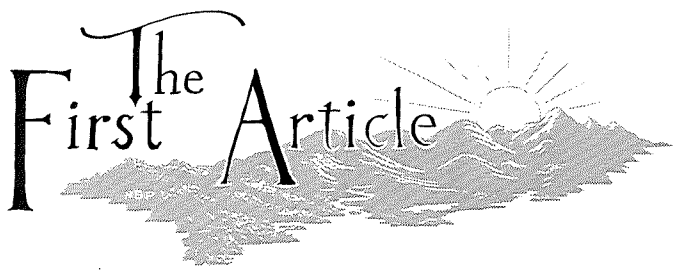
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The 1980s in Review





The Change of Seasons

By ROBERT HOPKINS

For me as a grape grower, the cyclical nature of the church year is something like the seasonal cycle of the vineyard. Through the year there are changes which anyone driving through Dry Creek or Alexander Valley in California cannot help but notice. There is a burst of bright green new growth in April and May, the harvest in September with heavily laden trucks filling the back roads, and finally the fall with its patchwork of red and gold leaves and the huge flocks of starlings which sometimes fill the sky.

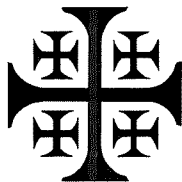
But how many of us who do not work in the vineyards are aware of the awakening of the vines in February and March when the rising sap first begins to bleed from fresh pruning cuts? Unlike the occasional prune orchard, it is impossible to see the vineyards in bloom. Only a close inspection will reveal the tiny flowers. It is difficult to see the first signs of ripening from a passing car. Only after the bunches of grapes have completely changed color can they be noticed by the casual observer.

It would be difficult for any of us to be unaware of the arrival of Christmas or Easter just as it would be difficult to miss the springtime burst of growth in the vineyards or the bustle of harvest along our roads and into the wineries.

My understanding of the meaning of these holy days has increased over the years as I have participated in the progression of the church year. This leads to seeing these special days not as isolated events but as part of a continuous process. For me Christmas would not be Christmas if I did not first celebrate Advent. The joy of the message of Christ's resurrection has only recently "gotten through to me" in large part due to the observance of Lent and Good Friday.

It would be impossible for me to know what was going on in my vineyard without walking up and down the rows every few days and seeing the changes which the seasons bring. Likewise it would be impossible for me to hear God's message without following the weekly changes in the church year.

Our guest columnist is Robert Hopkins of Healdsburg, Calif.



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ON THE COVER

Some highlights of the 1980s (clockwise from upper left): the Most Rev. Robert Runcie, Archbishop of Canterbury, and Pope John Paul II at historic ecumenical service at Canterbury Cathedral in 1982; Bishop Desmond Tutu, speaking at Washington Cathedral in 1984; Dr. Runcie (third from left) in procession at service at the end of the Oxford Movement proceedings in 1983; the Rt. Rev. Barbara Harris, consecrated Suffragan Bishop of Massachusetts in 1989; the Most Rev. Edmond Browning at a press conference following his installation as Presiding Bishop in 1986. A summary of the news of the '80s begins on page 6.

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LETTERS

Other Instruments

The Rev. Charles McMahon [TLC, Dec. 10] suggests that we might have to supplement the organ as the only or dominant instrument in church music. Some examples to illustrate his thesis include the following:

St. Paul's Church (about 250 people), in Lower Hutt, New Zealand, often has two young women, playing flute and guitar, to furnish the music in the middle of the Eucharist.

The Church of the Epiphany, Richardson, Texas, conducts a folk mass once a month, where the choir and congregation sing to guitar music.

Trinity Church, New Orleans, La., often has wind instruments and guitar supplementing the organ. During the receiving of communion, the congregation sings spirituals and folk hymns, accompanied by any of the above, by piano, or by bells.

Both Trinity and New Zealand Anglican churches use paperback song books containing spirituals, folk songs and other old favorites to enrich their worship of God.

STUART S. BAMFORTH
New Orleans, La.

Newark Trial

Your coverage of the Newark trial [TLC, Nov. 26] was helpful in that you included a statement from Fr. Swanson as well as one from Bishop Spong. However, since I was present for all the sessions of this trial, I should like to offer some comments, as a professional historian of the church who has some interest in canon law.

In the first place, it was clearly evident to me, and to everyone else in that courtroom besides the judges, the church advocate and the cathedral bureaucrats present, that Fr. Swanson's sole motivation was the welfare of his parish. Every action he undertook was supported by and in support of the people for whom he was spiritually and canonically responsible. The most impressive testimony came from his wardens, giving the reasons why they thought the diocese was not going to rebuild the Church of the Ascension, in spite of the bishop's statement. Indeed, the impression given was not so much of a conflict between a priest and his bishop, but between the parish and the diocesan bureaucracy.

The main issue raised by the "prose-

cution" seems to have been that Fr. Swanson was motivated by "malice" toward the bishop in bringing a civil suit against him. Fr. Swanson effectively refuted this in his own testimony under cross-examination by the church advocate. Indeed he was so convincing that the assistant prosecutor was in tears.

Throughout the trial, Fr. Swanson's composure and good spirits were most remarkable, after all he has been through for three years. In spite of what he might have been feeling, not a word against his adversary ever escaped his lips. The church advocate repeatedly asked him why his letters always ended, "God bless you, Bishop Spong," as if he couldn't believe it was sincere, although nobody who knows him would have doubted it. I stood beside him at a noon Eucharist in Cathedral House in the middle of the trial and heard him pray for Bishop Spong. Would not any diocese be proud to have such a priest?

Hopefully, most of the facts will become evident when the provincial appeals court, consisting of experienced lawyers and clergy not subject to Bishop Spong, considers the thousands of pages of the transcript of this trial, which may well become an important historical document. Meanwhile, let us all remember in our prayers the people of the Church of the Ascension, and their full-time rector (even though inhibited and on a part-time salary) and his wife and family (who were all at the trial, including his father-in-law, Bishop Welles), and the Bishop and Diocese of Newark. At Ascension every Sunday worship continues in the chapel of the burned-out church. Fr. Swanson plays the piano, his wife consecrates the Eucharist and rushes off to her church, and the congregation discusses the propers of the day. How long before they will get their money to rebuild?

(The Rev.) ROBERT T. COOLIDGE
Montreal Fund for the Diaconate
Westmount, Quebec

Prayer for the Departed

Thank you for your excellent and very understanding editorial on the English evangelicals [TLC, Nov. 19]. I have always greatly respected the evangelicals for their devotion to our Lord, as well as for their "adherence to the historic faith and to Christian moral standards," which you so rightly

stress. I am even willing to believe that, in spite of their dislike of ceremonial and realistic language about the Eucharist, they greatly value the Holy Communion.

But the one thing I have never been able to understand about the evangelicals is their unaccountable opposition to prayers for the departed. Surely this is an excessive reaction to the admitted medieval abuse of the commercialization of requiem masses. Since all of my immediate family are in the other world, I should feel utterly bereft were I forbidden to pray for them. As long as I can pray for them, they are still a part of my life. Surely the restoration of prayers for the faithful departed was one of the great triumphs of the 1928 Prayer Book, for which we should always be grateful.

(The Rev.) NELSON MACKIE (ret.)
Greenville, R.I.

Casinos and Churches

What effect have the gambling casinos in Atlantic City had on the churches, especially on our Episcopal churches?

I have in my possession *The Episcopal Church Annual* for 1967 and there are four good-sized churches in Atlantic City: All Saints, Ascension, St. Augustine and St. James. Now, according to the 1989 edition, there are only two: Ascension and St. Augustine. My question is, was St. James church forced to close because of the gambling casinos? I think I remember an article in the *New York Times* that stated that drunks and derelicts were sprawled all over the front steps and the attendance had dwindled to 12.

(The Rev.) CORTLAND R. PUSEY
St. Stephen's Church
Pittsfield, Mass.

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A Summary of the '80s

1980

At his last press conference, the Most Rev. Donald Coggan, 101st Archbishop of Canterbury, told reporters that the Church of England faces one great challenge "... to be outward looking. We are so concerned with our own preoccupation that we forget our primary job which is (1) worship and (2) evangelism."

In mid-March, over 500 Episcopalians from 43 diocese organized a new Episcopal Urban Caucus to bring focus, visibility and strength of union to the concerns of the Urban Bishops Coalition, the Church and City Conference, and other groups.

The Rt. Rev. Robert Alexander Kennedy Runcie was officially confirmed in February as the 102nd Archbishop of Canterbury, and enthroned on March 25. A grant from the Presiding Bishop's Fund enabled the Episcopal Church to underwrite an airlift of more than 800 freed political prisoners from Cuba to the U.S.

Led by the Most Rev. Robert Runcie, 24 primates of the Anglican Communion signed a statement deploring the confiscation of the passport belonging to the then Rt. Rev. Desmond Tutu by the South African government. In Iran, Bahrān Dehqani-Tafti, the 24-year-old only son of the Anglican Bishop of Iran and the bishop's English-born wife, was ambushed, shot and killed in northern Tehran as he was driving home from college. In 1979, Bishop Dehqani-Tafti had narrowly escaped assassination when armed men broke into his bedroom and fired several shots which missed him.

1981

In a press statement released shortly after the assassination attempt on the life of Pope John Paul II in May, the Rt. Rev. John M. Allin, Presiding Bishop, said, "I am shocked and appalled by the shooting of Pope John Paul II. The tragedy of this event is underlined by the Christian message of peace that he has made throughout his historic worldwide pastoral travels. . . ."

The primates of the Anglican Com-

munion gathered in Washington, D.C., and pledged themselves to work for an end to the nuclear arms race, and to work for unity with the Roman Catholic Church. Other discussions involved world poverty, and ecumenical and interfaith policy.

The marriage of Prince Charles and Lady Diana Spencer at St. Paul's Cathedral, in London, drew the attention of the world, and the Archbishop of Canterbury's sermon at the royal wedding was the subject of much favorable comment in the secular press.

Rosa Judith Cisneros, an attorney and active Episcopal laywoman, was murdered in August by four unidentified gunmen outside of her San Salvador home. She had served for four years as legal director of an Episcopal Church program designed to assist Salvadoran peasants in winning their civil rights and earlier in the year, 77 Episcopal bishops had called for an end to military aid for the El Salvador government. As the year came to an end, Bishop Tutu became the target of new government attacks in South Africa, and there was widespread speculation that the outspoken prelate would be put under an official government ban.

1982

At the end of the 12-day session in Lima, Peru, the Faith and Order Commission of the World Council of Churches in January, nearly 100 theologians issued a statement, *Baptism, Eucharist and Ministry*, that met with wide ranging praise. The document was called a "miracle" by Dr. Paul Crow, former general secretary of the Consultation on Church Union in the U.S. He said its issuance may have been "the most radical thing the World Council has ever done." In March, the Episcopal Church in Liberia transferred from the structure of the Episcopal Church in the U.S. to that of the Anglican Province of West Africa, ending one of the longest formal overseas relationships of the Episcopal Church.

Nearly 1,400 years after Pope Gregory the Great sent St. Augustine to Canterbury to convert the Anglo-Saxons of Britain, Pope John Paul II went to England and was received by

the Most Rev. Robert Runcie, Archbishop of Canterbury. Few meetings have been as dramatic as the meeting of the archbishop and the first reigning pope ever to set foot on British soil. There had been controversy over the papal visit from extreme Protestant elements, as well as liberals on both sides who feared the pope's strongly conservative stance on many issues might point up the differences rather than reconcile them. However, it proved to be a happy occasion.

In September, the 67th General Convention met in New Orleans. It had its moments of drama, when the House of Bishops passed the texts for the new hymnal without debate, and when the deputies passed the resolution on ecumenical relations with Lutherans and proceeded to sing, "A mighty fortress is our God." But in the overview, this convention was less controversial than some previous conventions. Among convention notables was Bishop Tutu, whose passport was confiscated in 1981 by the South African government. The bishop had been issued a travel document, good for 19 days abroad, which allowed him to attend and address the convention, where he received a standing ovation.

As the year ended, the Rev. Samuel Van Culin, executive for world mission at the Episcopal Church Center, was named secretary general of the Anglican Consultative Council, and the Primate of All Ireland led prayers at his diocesan synod for an end to "the senseless tit-for-tat violence" in that country.

1983

In early January, it was reported that seven members of a cooperative farm, part of a social program of the Episcopal Church in El Salvador, were massacred 65 miles west of San Salvador. Episcopal Church leaders were quick to condemn the murders, and a joint statement on the massacres was issued by the Presiding Bishop, the Archbishop of Canterbury, and the Primate of the Anglican Church in Canada. A fact-finding team, organized by the National Council of Churches responding to an invitation from the office of the Guatemalan president, found evidence of "gross and consistent violations of human rights carried out by the armed forces

of Guatemala," and, in a forceful letter to the South African embassy, Presiding Bishop John M. Allin decried a raid in December, 1982, by South African soldiers into the sovereign country of Lesotho, which left 50 people dead including seven women and children.

History was made at Washington Cathedral in January at the common joint celebration of the Eucharist which formally marked the inauguration of the ecumenical commitment between the Episcopal Church and three Lutheran churches in the U.S. On March 25, the Episcopal Church in the U.S. entered its bicentennial decade and Anglicans began their observances of the sesquicentennial anniversary of the Oxford Movement, which began with John Keble's famous Assize Sermon in 1833. The movement was destined to change the face of Anglicanism by the restoration of its catholic heritage.

Church leaders from 61 countries, which included Bishop Allin, concluded their "Life of Peace" conference in Uppsala, Sweden, by calling for an end to nuclear weapons within five years, and delegates to the second Catholic Renewal Conference, held at Loughborough, England, were challenged to rethink the thrust of the catholic renewal movement in the Church of England.

The Pacific Basin Conference assembled at Hawaii Loa College in June with over 150 persons in attendance to examine the past and present missionary policies of the church in the light of the teaching of Roland Allen, Anglican missionary theologian, and the application of his views in the renewal and revitalization of the missionary expansion of the church. The conference was international in character, bringing together churchpeople from a wide variety of cultures, backgrounds and provinces of the Anglican Communion in and around the Pacific Ocean.

1984

Under a mandate from the Executive Council, the Seabury Press board of trustees discontinued the press's trade book publishing operation. It was later acquired by Winston Press.

The Episcopal Church added its support to a massive drive against famine in Africa, and a worldwide appeal

for funds was launched in Geneva, Switzerland, at a meeting of representatives of Anglican, Orthodox, Protestant, and Roman Catholic churches.

A sculpture depicting Christ on the cross as a woman caused a stir at the Cathedral of St. John the Divine, New York City. The Rt. Rev. Walter D. Dennis, Suffragan Bishop of New York, deplored the statue's display in the cathedral, and called it "theologically and historically indefensible."

Dr. Peter M. Day, former editor of *THE LIVING CHURCH* and the first ecumenical officer of the Episcopal Church, died in May. He was suffering from Alzheimer's disease.

The founding of the Diocese of Pennsylvania was celebrated in May at Philadelphia's Civic Center. Close to 8,000 Episcopalians gathered for the bicentennial service, and at New York's Cathedral of St. John the Divine, the Order of the Holy Cross, first permanent monastic community for men founded in the U.S., opened the celebration of its "first 100 years" with a solemn Eucharist.

An offer to purchase the national church headquarters in New York City was presented at an Executive Council meeting, and became the object of the widespread discussion throughout the church, and at the year's end a decision not to sell was made.

In September, John Carton Grant, M.D., who edited *The Episcopal Choirmaster's Handbook* since 1956, died in Sauk Centre, Minn. During the last months of his life he was deeply concerned about the future of the publication and accordingly gave it to The Living Church Foundation, which now continues to publish it every year.

The Rev. Arie Brouwer was named to head the National Council of Churches, and the Nobel Peace Prize was awarded to the Rt. Rev. Desmond Tutu.

As the year drew to a close, there were celebrations on both sides of the Atlantic Ocean commemorating the 200th anniversary of the consecration of the Rt. Rev. Samuel Seabury as the first Anglican bishop ordained for service outside the British Isles.

1985

The latter half of the decade opened on gradually worsening conditions in Ethiopia, as war and famine sent

thousands fleeing from their homes and many more thousands to their deaths. As part of a worldwide response to the crisis, the Presiding Bishop's Fund for World Relief called for continuing assistance and support to help those who could not help themselves. The previous year the fund had sent \$300,000 in grants to Ethiopia, as well as additional monies to bordering countries.

A pre-inaugural ecumenical service for President Ronald Reagan's second term drew hundreds to Washington Cathedral in January. Preaching the sermon was the Rev. Billy Graham, who noted that "we are in peril if we overlook the spiritual dimensions of our leadership."

In South Africa, 2,000 people at the cathedral in Johannesburg witnessed the enthronement of the Rt. Rev. Desmond Tutu, Assistant Bishop of Johannesburg, as diocesan, a symbol of hope in the continuing struggle against apartheid in that country.

Later that summer, in another part of the Anglican Communion, the Church of England's General Synod voted for steps toward the approval of the ordination of women deacons and related canons. The great majority of dioceses had been in favor of the measure and it was left for Parliament to discuss and approve.

The World Conference of the Decade for Women ended its 10-year forum with a July meeting of 10,000 women in Nairobi, Kenya. The decade set up a U.N. developmental fund for women which donates \$3.5 million annually to self-help projects for women in developing nations. An additional \$4 million was made available to loan and educational needs of female entrepreneurs through Women's World Banking.

At the September General Convention in Anaheim, Calif., the Rt. Rev. Edmond Browning, Bishop of Hawaii for nine years, was chosen as Presiding Bishop from among four nominees in an enthusiastic election. Two days before the convention ended, the Very Rev. Dean Collins, dean emeritus of St. Philip's Cathedral in Atlanta, was elected next president of the House of Deputies. That same month the Presiding Bishop's Fund for World Relief sent an initial \$40,000 in aid to two dioceses hard hit by Mexican earthquakes.

1986

Presiding Bishop Browning was installed in a January service at Washington Cathedral. Later in the year St. George's Cathedral in Johannesburg welcomed their new leader with the installation of the Most Rev. Desmond Tutu as Archbishop of Cape Town.

A landmark in the Diocese of Milwaukee was saved for posterity when the diocese acquired the DeKoven property in Racine, Wis. The former boys school founded by James DeKoven continues as a conference and retreat center known as the DeKoven Foundation.

Conservative and liberal factions on both sides of the Atlantic reacted to the winds of change in 1986. When nominees for the Suffragan Bishop of Washington were chosen, the Rev. Mary Chotard Doll was one of seven, raising speculations that she might be the first female bishop elected. The Rev. Ronald H. Haines was eventually chosen.

Later in the summer the Church of England voted down a proposal allowing women ordained in other countries to celebrate communion in England. In addition, the synod voted to delay a decision to consider in the future whether to admit women to the priesthood because of a split in vote.

The Church of England was also in the news when one of its bishops, the Rt. Rev. Graham Leonard, Bishop of London, traveled to the small church of St. Michael's in Broken Arrow, Okla., to confirm 21 communicants as a sign of conservative solidarity.

In addition, conservatives banded together in May when 16 bishops eventually signed a "Statement of Witness" by which they were "affirming their loyalty to the catholic faith and their responsibility as guardians of the unity of the church."

Terry Waite, special envoy of the Archbishop of Canterbury, became well-known when he helped in the release of the Rev. Lawrence Jenco, a Roman Catholic priest held for 19 months as a captive of the Islamic Jihad. In a September statement at the national church center in New York, Mr. Waite said he was seeking the release of hostages in Lebanon and said, "I appeal once again to the captors of the remaining three American hostages to continue to let the Christian church participate in finding a solu-

tion to the problems of the Middle East on religious, compassionate and humanitarian ground." On January 20 of the following year he himself was captured as a hostage in Lebanon and as of this writing, has not yet been released.

In a more unified effort, representatives of the Anglican and Roman Catholic churches agreed on the divisive issues of justification by faith. The agreement was the result of a long process of discussion over two years.

1987

Controversy was sparked in the spring of 1987 by the distribution of the Diocese of Newark's report on sexual morality and the church. The report, which was issued by the diocese's Task Force on Changing Patterns of Sexuality and Family Life, was meant to be a discussion starter, which it was for both conservative and liberal factions in the church. In response, the Rt. Rev. William Wantland, Bishop of Eau Claire; and the Rt. Rev. John Spong, Bishop of Newark, debated their points of view on public TV. Even the Most Rev. Edmond Browning, Presiding Bishop, issued a statement concerning sexual morality, urging further study and exploration of its different aspects.

Later in the spring Morehouse-Barlow Co. was acquired by the Harrisburg, Pa. Milco Corporation. It is now a subsidiary of the company and continues to publish religious books and other items.

The Presiding Bishop's eight "Mission Imperatives" were introduced to the church after being developed by a "Vision Conference" in June. The imperatives, or major goals for the church, were later adopted by the Executive Council in December and were a major thrust in the 1988 General Convention.

Later in the summer, "Under One Roof" in St. Louis brought together many social justice church organizations for a comprehensive view of their goals and a unification of their efforts. Similarly, the following North American Congress on the Holy Spirit and World Evangelism in New Orleans, drew thousands of people in a unified effort to further evangelism and revitalization of churches.

Inclusive language advocates were

encouraged when the draft liturgical texts, which had been authorized by a previous General Convention, were issued for examination in the fall. Selected parishes and seminaries received the texts, which were critiqued and withdrawn for further revision.

As the year drew to a close the Diocese of Quincy breathed a collective sigh of relief as their bishop-elect was finally accepted by a majority of standing committees. The Very Rev. Edward MacBurney had been spurned by more liberal dioceses for the conservative criteria involved in his election, and there had been some doubt as to whether he would be approved as bishop.

1988

The end of 1987 and the beginning of the new year was marked by the suicide in England of the Rev. Canon Gareth Bennett, dean of divinity at New College, Oxford. Seemingly despondent over the reception of the preface to the 1987-88 *Crockford's Clerical Directory*, which he had anonymously authored, Canon Bennett was found dead in the wake of national controversy over critical statements concerning the Most Rev. Robert Runcie, Archbishop of Canterbury.

The Church of England also bid farewell to the Most Rev. Arthur Michael Ramsey, the 101st Archbishop of Canterbury, who died April 23. Considered "one of the great archbishops of this century," Archbishop Ramsey served the church as archbishop from 1961 to 1974 and enjoyed an active retirement touring the world and participating in ecumenical events.

A busy summer of activities kept the Anglican Communion on its toes as first the General Convention and then the Lambeth Conference took center stage. Both came in the wake of growing unrest among conservative church factions, whose 54 bishops had earlier written and signed their "Declaration of Unity, Witness and Mission" statement. Signers said they did not "consider that the churches of the Anglican Communion have authority to change the historic tradition of the church that the Christian ministerial priesthood is male," and added, "if women are ordained to the priesthood we do not see how that can do other than call in question the continuance of the Anglican Communion."

General Convention, meeting in Detroit in July, faced numerous controversial resolutions, including one which allowed "episcopal visitors" for congregations unable to accept women in the episcopate and one which urged people to support and nurture women pursuing vocations and seeking ordinations by other bishops and encouraged congregations "which desire the ministry of ordained women."

Similarly, the Lambeth Conference, which followed General Convention, issued a statement affirming the right of member churches to act independently concerning the ordination of women.

A week-long, ecumenical celebration of the millennium of Russian Christianity was held at Washington Cathedral, where dignitaries from many countries and traditions participated in special services and programs.

In a landmark election, the Rev. Barbara Harris was elected as Suffragan Bishop of Massachusetts, making her the first woman bishop in the Anglican Communion.

(A review of events during 1989 appeared in the January 7 issue.)

LILA THURBER and
KIRSTEN KRANZ

Gay Priest Ordained

In a move which has sparked controversy throughout the church, the Rt. Rev. John Spong, Bishop of Newark, recently ordained a non-celibate, avowed gay man to the priesthood.

The Rev. Robert Williams, a deacon and founding director of The Oasis, a diocesan ministry for gays and lesbians, was ordained December 16 at All Saints' Church in Hoboken, N.J. He has been called to serve as assistant by the rector of All Saints', the Rev. Geoffrey Curtiss.

A statement from the diocese indicated that before his ordination to the diaconate, Fr. Williams had been active in founding a Dallas, Texas chapter of Integrity, an Episcopal organization for gays and lesbians. Because approval for ordination would not be possible in Dallas, he enrolled at the Episcopal Divinity School in Cambridge, Mass. as an unsponsored student.

While in Cambridge, Fr. Williams heard of the report on sexuality developed by the Diocese of Newark and read Bishop Spong's book *Living in Sin? A Bishop Rethinks Human Sexu-*

ality. He soon sought ordination in the diocese, and has been living in a committed relationship with another man since 1985.

After over two years of education and testing, Fr. Williams received approval from the diocese's commission on ministry and its standing committee, both of which approved of his ordination to the diaconate.

The Ven. Leslie Smith, press officer for the diocese, told TLC there were several protests registered during the ordination service, but said "this formal opposition is minuscule compared to the rigorous process this man had to go through to be ordained." The Rt. Rev. William C. Frey, Bishop of Colorado, had also sent a letter of objection to Bishop Spong before the ordination, Archdeacon Smith said.

Bishops of the Episcopal Synod of America had sent a letter to Bishop Spong urging him to reconsider the ordination, and said such an ordination "violates a 1979 resolution of General Convention . . . The resolution states: 'Candidates for ordination are expected to conform' to traditional Christian standards of marriage, marital fidelity and sexual chastity. 'Therefore, we believe it is not appropriate for this church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.'"

In a written response to this protest, Bishop Spong said, "I find it interesting that bishops who have bound together to deny women in their dioceses access to the ordination process that was opened to them by the canons of the church and approved by the vote of General Convention in 1976, now want to act as if an advisory resolution of General Convention in 1979 is binding on someone else."

Meanwhile, the Most Rev. Edmond Browning, Presiding Bishop, also issued a statement concerning the event. "It is my hope," he said, "that the ordination in Newark will encourage positive debate, rather than polarization. It is my prayer that the debate will be conducted with respect and an understanding that we are not talking about 'us and them.' We are one church family and are talking about how we will live together." He also said that the 1979 resolution still stands as "the mind of the House" but does not have canonical status. "Clearly the General Convention is still in debate, and it is also 'the mind of the House' that debate and dialogue on the topic of sexuality be continued."

The Rt. Rev. William Wantland, Bishop of Eau Claire, told TLC that he had been asked and will sign a formal presentment against Bishop Spong. A minimum of ten bishops exercising jurisdiction must sign such a presentment before the bishop in question can be considered for canonical trial by the House of Bishops. "That should be no problem," Bishop Wantland said. "Many bishops are very concerned about this."

Around the Church

Children of the Christian education classes at St. John's Church in Bedford, Va. bought a boar for a family in Africa through the Heifer Project International. Students from kindergarten to sixth grade raised \$207.15 by reading 259 books in their "Read to Feed" school program. At a recent Sunday service, the Rev. James Henry, rector, presented students with certificates of merit, cow erasers and a Heifer hand puppet for their efforts.

* * *

The evangelism committee of the Diocese of Eau Claire helped St. John's Church in Sparta, Wis. recently, when volunteers conducted a door-to-door survey of 60 percent of the community to identify unchurched families. Over 100 unchurched people were identified for the parish to call back and invite to St. John's. The survey volunteers, who came from various parishes and missions in the diocese, were trained by the diocesan evangelism committee.

* * *

Thirteen New Britain, Conn. teenagers spent a recent fall night on the lawn of St. Mark's Church to increase their awareness of homeless people. The teens had only blankets and paper boxes as well as their own clothes to keep them warm. They were given a picture of a homeless person and a hospital identification bracelet with the name of a local homeless person on it to help them sympathize with those in crisis situations. The Rev. Malcolm McDowell, rector of St. Mark's, said he was impressed by the teens' efforts and says the church supports outreach programs to the homeless.

EDITORIALS

Changing our Mindset

We are pleased to present in this issue Bishop Swing's "Viewpoint" on a matter we consider of the highest priority: the church's ministry to children, youth, and young adults. Unless the church can effectively reach and hold its younger members, it will cease to exist. It is that simple.

The issue is not merely whether to add an extra class to Sunday school, or to have occasional words to children at the main Sunday service. The issue concerns a massive change of mindset, and will be reflected in bottom-line decisions about money, time, and allocation of personnel.

In a large parish having both a curate and a director of Christian education, when the budget crunch comes, what does the rector do? Does he terminate the curate or the DRE? Usually, alas, it is the latter.

When the diocese cuts back on its program and staff, which office will be terminated? Too often it is the youth worker. If a thousand dollars becomes available, will it be spent on extra office equipment, or on scholarships to the diocesan summer camp?

When the rector has an opportunity to attend a party for young people on Thursday night, or a dinner for people his own age, which will he choose? In case after case, young people have been relegated to a second place. The results of yesterday's neglect are today's and tomorrow's empty pews.

Enhanced attention to youth should not mean discontinuing the church's attention to aging people. As we are finding, the latter include many individuals of talent, experience, and wisdom who are often able to minister to each other. Furthermore, some older people can find a special role in church-related activities directed toward young people, and vice versa.

Today when so many young individuals and families are far separated from parents, grandparents, uncles and aunts, an older person may be able greatly to enrich their life, as well as extend practical help. Single-parent mothers, for instance are often in desperate need of babysitting. There are innumerable things, from fly-fishing to cake-baking, that older people can teach younger people how to do. It will be a cause of true rejoicing if our churches are places where the different generations can truly meet.

Newark Developments

Whether one approves or disapproves of the proceedings, recent events in the Diocese of Newark are surprising. It is difficult to say exactly when the story begins, and one cannot accurately summarize it in a few paragraphs. There were some steps, however, along the way.

When the Church of the Ascension in Jersey City burned down in May of 1986, the rector, the Rev. George G. Swanson, and the vestry wanted the insurance money to rebuild, but the bishop, the Rt. Rev. John Spong, believed it best to not authorize clearance of the funds as, under this particular policy, the diocese was in effect a co-beneficiary and the diocese had other plans for the future development of Ascension [TLC, Aug. 23, 1987]. In the

dispute which followed, the bishop was alleged to have threatened retaliatory action against Fr. Swanson if he did not change his views. In the autumn of 1987, Fr. Swanson's wife, the Rev. Katrina Welles Swanson and over 80 others filed charges against Bishop Spong, including the accusation of conduct unbecoming a member of the clergy.

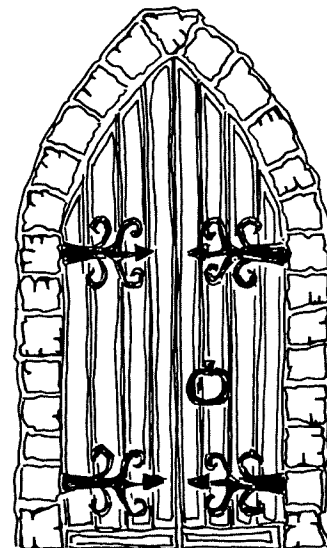
At the same time another presentment against Bishop Spong was made by some churchpeople in New Jersey called the Committee of Concerned Churchmen. This group questioned the bishop's orthodoxy in view of his published writings against traditional standards of Christian morality [TLC, Nov. 1, 1987].

These accusations led to the appointment of a canonical Board of Inquiry. For various reasons, some rather technical, the board did not find sufficient grounds for a trial [TLC, May 22, 1988]. A second round of charges against Bishop Spong for his unorthodox views on morality was dropped early in 1989 [TLC, Feb. 19].

Fr. Swanson and the vestry of Ascension filed a civil suit against the diocese to obtain the release of the insurance funds to which they believed they were entitled. This effort was not successful [TLC, April 16].

Fr. Swanson was then indicted before the canonical court of the Diocese of Newark and he was tried for various offenses including conduct unbecoming a clergyman in the debate with his bishop. This fall he was found guilty with recommended suspension for two years from priestly functions [p. 4 this issue, and Nov. 26].

Meanwhile, acting on his liberal views of sexual ethics, Bishop Spong has ordained to the priesthood the Rev. Robert Williams, an openly avowed practicing homosexual [p. 9]. At latest report, some members of the House of Bishops are determined now to take canonical action against Bishop Spong. It is understood, however, that this is not easily done. Present canonical law requires so many steps in the trial of a bishop that Episcopal bishops are largely protected from court action.



To Be Young Again

By WILLIAM E. SWING

When Maurice Chevalier sang in the movie, "Gigi," a comfortable sense of having made peace with his age pervaded the scene as he stylishly glided through the song, "Oh I'm so Glad I'm Not Young Anymore."

I get the same feeling when I look at the Episcopal Church. Our membership has been found to be the oldest of all American denominations. With the average age of our entering seminary students hovering around 40, I would imagine that our beginning clergy are the oldest of any religious tradition in America. Add to this the fact that Episcopalians have among the fewest babies per couple in the religious world, and the picture is clear. Not a moving picture but a static one of a group that has made its peace with its age! We Episcopalians could stylishly glide through a chorus of "Oh I'm So Glad I'm Not Young Anymore," and it would sound believable.

Two pivotal consequences will develop from our predilection to become a grand old church. Efforts at evangelism will be moderate at best. And in a matter of years we will experience a crisis because experienced leadership will be wanting.

Our parishes and missions are already doing a heroic job trying to incorporate new people into congregations where mobility is a hard reality. Unfortunately, folks move away and die and retire elsewhere at such a rate that colossal missionary energy is required merely to stay even on the membership treadmill. Superimpose the expectations of a Decade of Evangelism (which I support) and the promise of disappointment looms inevitably ahead. If we spend the next ten years doing "business as usual" only at a more feverish pace, we are only go-

The Rt. Rev. William E. Swing resides in San Francisco and is Bishop of California.

ing to be a little older and more befuddled about our inability to grow.

I have a radical suggestion for the church with the oldest members, with the oldest seminarians and with the oldest beginning ordained ministers. Let's aim our attention toward babies and children. That would require rearranging our space, ordaining younger adults, hiring youth experts, accentuating teaching of the young, reordering liturgies, expansion of camping programs, appealing to the parental instincts of adults, etc.

Quiet Undertow

Switching the adult agenda of our church to a focus on children will create an ocean of quiet undertow. It would be comparable to a middle-aged person with grown children entertaining the prospects of being the parent of a newborn. "Who wants to go through all of that again?" The resistance to children occupying the prolonged attention of this church will elicit subtle avoidance and resentment. Nevertheless, if we have enough courage to become a pregnant church again, if we could find proper balance of concern for our present age groups and with a fresh start at making room for children in our ecclesiastic house, evangelism could flourish. It could make the difference between the decay of evangelism and the Decade of Evangelism. The new covenant began with the gift of a child. Perhaps our tired statistics could give way to God's infinite willingness to think in infant terms also.

Presently we have a smooth cycle going. Bishops in their mid-50s ordain seminary graduates in their mid-40s to serve folks who are in mid-life crisis. All this is comfortable as leader talks to leader in a common language and with similar life experience. The equation follows itself out in parish terms. My theory is that if you see a 60-year-old rector, it is surprising how often 60-year-olds are on the vestry. Obvi-

ously, I am overstating in order to make a point, i.e. that younger leadership is out of the loop.

As a church we are going to pay for this dearly in numerous ways. Young people will not feel at home, exclusivity based on age will unconsciously reign, and needed institutional leadership will not be developing.

Why don't we have a representative number of young adults studying for holy orders? Is it because we deemphasized college chaplaincies 20 years ago when the college chaplains used to present the ordained ministry as a lively option for students? Is it because bishops and commission on ministry's lack the imagination to see through the immaturity of young aspirants and envisage their potential? Or more cynically, is the present clergy leadership embarrassed or afraid to invite promising young leadership to pursue ordination? Why? I do not know the answer, but I have a hunch about our future. I believe we would have a much healthier church if, instead of minimizing young leadership, we encourage it. When the day arrives that our clergy feel confident enough to recommend ordained ministry to spiritually sensitive young people, we will be moving in a better direction.

Please understand that I'm glad to be in my mid-50s, glad about the outstanding quality of postulants in our seminaries, glad about our ministries to the elderly, glad about our mature leaders. But, I know that our generation is not offering a welcome to the new generations that I enjoyed and relished as a child in the Episcopal Church. An apostolic invitation into the mystery of Jesus was voiced in scripture with the words: "Come and see." A long time ago when I was a child and a stranger to the identified presence of Jesus Christ, some folks invited me to come and see. I thank God for them and want to return the favor to other children and strangers. Presently our church has age; I hope we will be a church for the ages.

CHURCH SERVICES NEAR COLLEGES

COLLEGE 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 15.

ALABAMA
TUSKEGEE UNIVERSITY Tuskegee
 ST. ANDREW'S 701 Montgomery Rd.
 The Rev. Vernon A. Jones, r
 Sun 9, 11 H Eu. Wed 7 H Eu

ARIZONA
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

CALIFORNIA
SAN FRANCISCO STATE UNIV.
 EPISCOPAL CHAPLAINCY AT SFSU 190 Denslowe Dr., S.F. 94132
 The Rev. Joseph Frazier, chap (415) 333-4920

STANFORD UNIVERSITY Stanford
 CANTERBURY EPISCOPAL COMMUNITY AT STANFORD
 Room 22, Old Union Clubhouse (415) 725-0070
 The Rev. Penelope Duckworth, chap

UNIV. OF CALIFORNIA AT BERKELEY
 EPISCOPAL CHAPLAINCY at the Univ. of Calif.
 2334 Bancroft Way, 94704
 The Rev. Stephen Brannon, chap (415) 845-5838

CONNECTICUT
YALE UNIVERSITY New Haven
 THE EPISCOPAL CHURCH AT YALE
 The Rev. Nancy Charles, acting chap
 Office: Bingham Hall B018
 Mail: 1955 Yale Station, New Haven, CT 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues — Branford Chapel)

FLORIDA
ROLLINS COLLEGE Winter Park
 ALL SAINTS' Lyman & Interlachen 647-3413
 The Rev. James Spencer, youth pastor
 Sun Eu 7:30, 8:45, 11:15. Wkdays as anno

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

GEORGIA
EMORY UNIVERSITY Atlanta
 ST. BARTHOLOMEW'S
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7

EMORY EPISCOPAL CENTER
 The Rev. Nancy Baxter, chap
 H Eu Sun 6; noon prayers daily. **EMORY CANNON CHAPEL**
 H Eu Wed 5:15; **EMORY BUDD TERRACE** H Eu Tues 4

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

EASTERN ILLINOIS UNIV. Charleston
 EPISCOPAL CAMPUS MINISTRY (217) 348-8191
 Trinity Church, Mattoon 234-4514

INDIANA
DePAUW UNIVERSITY Greencastle
 ST. ANDREW'S 520 E. Seminary
 The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc
 Sun H Eu 10. Wed H Eu 12:20. Alt. Sun Eve student supper

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

IOWA
GRINNELL COLLEGE Grinnell
 ST PAUL'S CHURCH and Student Center State St. & 6th
 The Rev. Willa M. Goodfellow, v & chap (515) 236-6254
 Sun HC 8 & 10:30. Eu and soup Wed noon

UNIVERSITY OF IOWA Iowa City
 EPISCOPAL UNIVERSITY CHAPLAINCY 26 E. Market 52245 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Sat Eu 5

KANSAS
UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE 1116 Louisiana
 The Rev. Anne Clevenger, the Rev. Mark Clevenger
 Sun H Eu 5; Thurs noon H Eu. Mon-Fri 7:30 MP

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

MICHIGAN
UNIV. OF MICHIGAN Ann Arbor
 CANTERBURY HOUSE 218 N. Division St.
 The Rev. Virginia A. Peacock, chap; the Rev. Susan McGarry, ass't chap
 Sun H Eu 5. Dinner following

WAYNE STATE UNIV. Detroit
 THE EPISCOPAL CHAPLAINCY
 The Student Center Bldg., Room 687
 Dr. Duane W. H. Arnold, chap

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

MONTANA
MONTANA STATE UNIV. Bozeman
 ST. JAMES' 5 W. Olive
 The Rev. Sharolyn Welton, assoc & chap
 Sun HC 8, 10; Wed 10

NEBRASKA
HASTINGS COLLEGE Hastings
 ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

UNIVERSITY OF NEBRASKA Lincoln
 ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY
RUTGERS UNIV. New Brunswick
 ST. MICHAEL'S CHAPEL
 40 Davidson Rd., Piscataway, NJ 08854
 The Rev. Canon Henry L. Atkins, Jr., chap
 Sun H Eu & sermon 10:30

NEW MEXICO
COLLEGE OF SANTA FE Sante Fe
 ST. JOHN'S COLLEGE 311 E. Palace Ave.
 CHURCH OF THE HOLY FAITH
 The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts
 HC Sun 8, 9:15, 11; daily 12:10. MP wkdays 8:30

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

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

YOUNGSTOWN STATE UNIV. Youngstown
 ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
 The Rev. William Brewster, r
 Sun 8 & 10:30 HC. Tues 7:30 HC

OKLAHOMA
UNIV. OF OKLAHOMA Norman
 ST. ANSELM OF CANTERBURY UNIVERSITY CENTER 800 Elm
 The Rev. Donald P. Owens, Jr., Ph.D. chap

PENNSYLVANIA
CARLOW COLLEGE Pittsburgh
 CARNegie-MELLON UNIV. Pittsburgh
 CHATHAM COLLEGE
 UNIV. OF PITTSBURGH
 CALVARY Shady at Walnut
 The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall, campus ministries; the Rev. Pamela Foster, pastoral care; 661-0120
 Sun 8 & 12:15 HC; 10:30 Choral HC or MP

SUSQUEHANNA UNIV. Selinsgrove
 ALL SAINTS 129 N. Market (717) 374-8289
 Sun Mass 10:30. Weekdays as anno

RHODE ISLAND
UNIV. OF RHODE ISLAND Kingston
 ST. AUGUSTINE'S Lower College Road
 Sun Eu 8 & 10, 7; Tues 7:30; MP daily 8:45

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

TEXAS

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

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

TEXAS TECH UNIV. Lubbock
TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.
The Rev. Jo Roberts Merriam, chap; Carolyn Green, lay ass't
Sun 6; Wed 5:30. Canterbury House open 8-5 daily

VIRGINIA

JAMES MADISON UNIV. Harrisonburg
EPISCOPAL CAMPUS CENTER — JMU Canterbury Club
995 S. Main St. (703) 432-9613
Sun Eu 5

JAMES MADISON UNIV. Harrisonburg
EMMANUEL 660 S. Main St. (703) 434-2357
The Rev. John F. Glover, r
Sun 8, 9, 11; Thurs 7

MARY BALDWIN COLLEGE Staunton
TRINITY 214 W. Beverley
Sun Eu 8, 9, 11

UNIV. OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH 1700 University Ave.
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,
the Rev. Steven Keller Bonsey, assocs & chaps
Sun HC 8 & 10, 5:30. Wkdys HC 12:15 daily; Wed 5:30.
Student Fellowship Tues 5:30

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

DIOCESE OF EAU CLAIRE, Canterbury Association
Ashland, St. Andrew's Church
Eau Claire, Christ Church Cathedral
La Crosse, Christ Church
Menomonie, Grace Church
Rice Lake, Grace Church
River Falls, Trinity Church
Superior, St. Alban's Church

The Church Services Near Colleges
Directory is published
in all of the
January and September issues
of THE LIVING CHURCH.

If your church serves in a college
community, and your listing is not
included, please write to the
Advertising Manager
for the nominal rates.

BOOKS

Outstanding Reference Work

THE BOOK OF SAINTS: A Dictionary of Servants of God. Compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate. Sixth Edition. Morehouse. Pp. xv and 606. \$34.95.

This is a valuable publication. There are many works on the saints in certain calendars, or those selected for their importance. This dictionary is aimed rather at comprehension with over 10,000 brief entries in one volume.

It is a complete revision of an older work, produced by Roman Catholic Benedictines in England, and it contains obscure and little known figures one could not hope to find in ordinary works of reference. Many saints get a brief paragraph and a few get a picture. Most get a sentence or two, and their date in the calendar. Of a few, "nothing is known."

Users will wish to know the parameters of this very helpful work. The main coverage is for the saints somehow, somewhere or at sometime recognized by the Roman Catholic Church, including some very recent ones. Some fictional or semi-historical figures are included if they appear in art or literature — even Wilgefortis, the medieval crucified bearded lady is here! There are some "blesseds," the beatified heroes who are a rank below saints in the Roman Church. Old Testament figures are here too, and they all have traditional calendar days — unfortunately not in the calendar of the Episcopal Church. A useful feature is the inclusion of variant spellings and curious alternate names. Some names are extraordinary. St. Veep of Cornwall, is also known as St. Wimp (p. 560) for instance.

An effort has been made in this edition to add saints from the Eastern Churches, of which there are hundreds, but total inclusion is not claimed. There is no entry for St. Theosevia although she is patroness of an ecumenical institution in England, and is believed to have been the wife of St. Gregory of Nyssa. Apart from the Eastern entries, there is no pretense that this book is ecumenical. Perhaps a gesture toward Anglicanism can be seen in the inclusion of Blessed Juliana of Norwich, with the note, however, that "she has never formally been beatified." Alcuin of York is included as a

marginal blessed.

An alphabetical index of saints' emblems will make this book very useful for art historians. Some of these are fascinating. Under "C," St. Hormisdas of Persia appropriately has a camel, but St. Themistocles of Myra inexplicably has a "caltrops," a spiked weapon against the feet. A short list of patron saints also is given. This book certainly should be acquired by theological libraries and serious students of church history.

H.B.P.

Books Received

CATHOLIC AMERICA: Self-Renewal Centers and Retreats. By Patricia Christian-Meyer. John Muir. Pp. xvi and 288. \$13.95 paper.

STEFFATHERS-STRUGGLES AND SOLUTIONS. By Charles Somerville. Westminster. Pp. 156. \$10.95 paper.

HANDS ACROSS THE SEASONS. By Gloria Sickal Gaither, Dorothy Sickal, Suzanne Gaither, and Amy Gaither. Abingdon. Pp. 144. NPC.

HISTORY THROUGH THE EYES OF FAITH. By Ronald A. Wells. Harper and Row. Pp. 262. \$9.95 paper.

FROM LONELINESS TO LOVE. By Douglas A. Morrison and Christopher P. Witt. Paulist. Pp. 159. \$6.95 paper.

MATTHEW'S STORY: Good News for Uncertain Times. By William G. Thompson. Paulist. Pp. 165. \$8.95 paper.

PARTNERSHIP: Women and Men in Ministry. By Fran Ferder and John Heagle. Ave Maria. Pp. 189. \$6.95 paper.

THE GALILEAN JEWISHNESS OF JESUS: Retrieving the Jewish Origins of Christianity. By Bernard J. Lee, S.M. Paulist. Pp. 158. \$7.95 paper.

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HOUSEPARENTS NEEDED: Mature married couple with no dependent children to work as houseparents at St. Michael's Farm for Boys, a therapeutic group home. Contact 601-798-2418.

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EPISCOPAL COMMUNITY SERVICES in Arizona, a growing social service agency with 20 programs statewide, seeks executive director. Send resumé to: ECS Search Committee, 114 W. Roosevelt, Phoenix, AZ 85003.

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

PEOPLE and PLACES

Appointments

The Rev. **Anthony Bullman** is rector of Christ Church, 411 E. Center St., Douglas, WY 82633.

The Rev. **Christopher Cantrell** is assistant of All Souls', 6400 N. Penn., Oklahoma City, OK 73116; add: 2201 N.W. 122nd St., #1415, Oklahoma City 73120.

The Rev. **Joseph Chillington, Jr.** is priest-in-charge of St. Alban's, 307 N. 5th St. W., Hubbard, TX 76648.

The Very Rev. **Arnold E. Mintz** is interim rector of the Church of the Redeemer, Box 1030, Bryn Mawr, PA 19010.

The Rev. **Stan Runnels** is rector of St. John's, Box 1766, Laurel, MS 39440.

The Rev. **Charles Vergith** is vicar of St. Francis-on-the-Prairie, Wright, WY 82732.

The Rev. **Richard N. Walkley** is interim rector of Emmanuel, Box 367, Hampton, VA 23669.

Resignations

The Rev. **Ronald S. Fitts**, as interim of St. Mary's, Portsmouth, RI.

The Rev. **Gene W. King**, as director of youth ministries, Diocese of Southern Virginia.

The Rev. **Jeremy H. Knowles**, as priest-in-charge of St. John's, Sanburnville, NH.

The Rev. **Anne Ritchings**, as assistant of St. Stephen's, Providence, RI.

Deaths

The Rev. **William D. Eddy**, rector of Christ Church, Tarrytown, NY since 1971, died December 5 at the age of 65 at Rosary Hill Home in Hawthorne, NY.

Fr. Eddy was born in Paris, France and was a graduate of Antioch College and Virginia Theological Seminary. He held a master's degree from Harvard University and in 1971 his seminary awarded him an honorary doctorate. Most of his ministry was spent in Japan and immediately prior to his move to Tarrytown, he was director of the student center at the University of Hokkaido. He was a skilled amateur printer and served as president of the New York chapter of the American Printing Historical Association. He is survived by his wife, Elizabeth and four children, one of whom is the Rev. Maria Eddy of Alexandria, VA.

Sr. **Jane Francis** of the Sisterhood of the Holy Nativity died on December 4 in Fond du Lac, WI in the 46th year of her profession.

Born in Canada in 1901, Sr. Jane Francis had lived at various houses of the community and served as novice mistress and assistant superior. She was in charge of the altar bread department for many years.

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Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

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Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, 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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Tanya Beck, priest assoc; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Rd.
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The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; 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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Haverland, dean
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

SEDAN, KAN.

EPIPHANY 309 W. Elm St. 67361
The Rev. Dr. John F. Riggs, Jr., r
Sun H Eu 11 & 7 1S & 3S, Ch S 9:45. Wed H Eu as anno

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

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Sun Sol Eu 10:30. Daily as announced

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The Rev. Lawrence C. Provenzano, r
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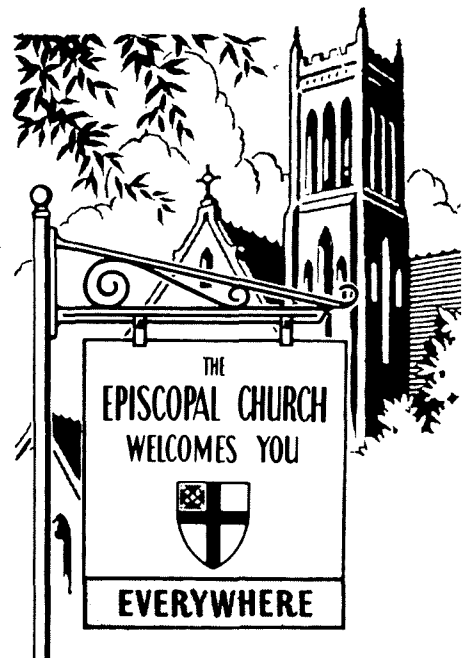
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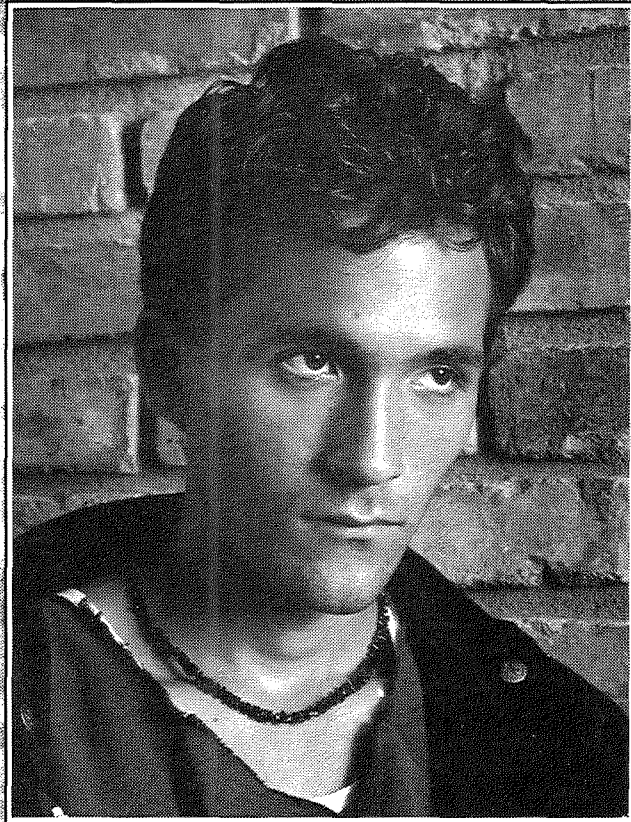
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