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**A Vision for  
the New Decade**

**IN THE NEWS:**

**Bishops Visit  
El Salvador**



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## Opus Operatum

The work accomplished — nothing left to do. So goes the formula for the sacraments adopted at the Council of Trent in the 16th century. Our feelings thus have no bearing on the effect of the sacraments.

I am reminded of words by Rainer Maria Rilke, the great German poet of the first part of this century. The poem *Archaic Torso of Apollo* concludes:

denn da is keine Stelle  
die dich nicht sieht. Du must dein Leben andern.

for there is no place  
that does not see you. You must change your life.

But how? How can that be done? The demand is not fair — unless, unless it shall already have been fulfilled; unless this archaic torso that makes the present nongain-sayable demand on us to change is, as a matter of fact, the remnant of ourselves, and its demand has already been met. Its work has already been accomplished for us.

Is something like this the reasoning that lies behind the teaching of the Council of Trent, the Tridentine doctrine of the *opus operatum* of the sacraments? God meets God, God's blood nourishes his own?

I must confess, despair shall have me if something like this is not the case.

At the moment I apprehend my cowardice, at the moment I apprehend your courage, I cry with Paul, "Who shall deliver me from the body of this death?"

Between perfection and imperfection there is a great gulf fixed. Between courage and cowardice there is nothing to mediate, nothing by which the cowardice can be converted into its opposite: you may tell yourself you are getting closer to that self which you require in order to live with yourself, but you know in your heart of hearts that you can in fact never cross over and meet the demands of the "archaic torso of Apollo" which searches you out from every detail of its own — "no place" in it "that does not see you. You must change your life." And this is an impossibility unless the work be already done, unless the demand has already been met, unless the torso be your own, unless that archaic Apollo be the remnant of *yourself*, mediating your own return.

In which event, our work is do-able. It is but to resume ourselves and not that impossible matter of creating ourselves, as first it seemed.

And to that end, the Tridentine doctrine would appear to say, the sacraments exist.

Our guest columnist, John Gladson Gardner, is a writer in Hendersonville, N.C.

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The Rt. Rev. William C. Frey, Bishop of Colorado, speaks to a soldier on the streets of San Salvador during a recent visit to El Salvador with three other bishops [page 6].

# LETTERS

## Old Versus New

The Rev. Lawrence N. Crumb's otherwise thoughtful article, "A Christmas Pilgrimage" [TLC, Dec. 24], was marred for me by the gratuitous criticism of the modern text of the Te Deum. It would be nice if the uplifting theme of the article could have avoided the distraction of the traditional vs. modern language controversy.

ROBERT W. SHERER

Watertown, Mass.

*The author speaks of "generations of Christians" praising Christ in the words of the Te Deum. This of course cannot yet be said of the newer version. The older version is obviously more startling to the ear and hence pertinent to his point.* Ed.

## Hospital Chaplaincies

Thank you for the editorial on hospital chaplaincies, and for the fine article by Bonnie Shullenberger [TLC, Dec. 10]. As one who has served as a full-time hospital chaplain for over ten years, I completely agree that this is an important ministry. However, it is largely ignored by the church. Let me indicate a few key facts:

1. While the national church supports a bishop and an office for military chaplains, there is virtually no staff support for health-care chaplains. Most major denominations provide staff support at the national level; we never have.

2. Hospital chaplaincies are now maintained largely by the hospitals themselves. As financial pressures on hospitals mount, will the church be willing to pick up the slack as hospitals cut back on their support of pastoral care services?

3. There once were a goodly number of Episcopal hospitals and other health-care institutions. However, the church has been choosing, in recent years, to become disinvolved as a partner in the health-care ministry — just at a time when hospitals increasingly need the church's help. (I am proud to be associated with Episcopal Health Services of Long Island, where the church-hospital connection remains strong and close.)

4. Most major denominations provide a careful, thorough screening process before providing the crucial ecclesiastical endorsement needed if

one is to become a chaplain. A uniform endorsement procedure was passed at the 1985 General Convention, but it is uncertain to what extent it has been implemented. Again, the lack of national staff support makes implementation and tracking of such procedures virtually impossible.

In our complex society, many important life-events are happening in "specialized settings" — in hospitals, large corporations, colleges and universities, homes for the aged, prisons, and the armed services. As your editorial suggests, these settings call for chaplains with specialized interests and training. I hope that your editorial may produce a greater awareness of and support for these ministries in the church at large.

(The Rev.) GREGG D. WOOD

Director of Pastoral Care  
St. John's Episcopal Hospital  
Long Island, N.Y.

*We are pleased to learn from Fr. Wood about Episcopal Health Services of Long Island. Perhaps there are others in different parts of the country who could tell us about their involvement in church-hospital organizations.* Ed.

## Not Giving Up

Please, allow me to give a different point of view of the effects of prison ministry. In the November 5 issue of TLC I read a letter by William Browning. In it he says, "The church could help me to live this life, but for the most part the church and its people are only a Sunday get together. Most churchgoers could care less about us who stand behind bars."

He says that only people near big cities get attention and "the Episcopalians, that animal doesn't live around here." But the bottom line is "I no longer follow the teachings of Christ because I can see through the actions of his larger flock that us few strays don't really count."

Now, I also am in prison for murder. If he really feels that way, I am so sorry for him. He sounds bitter and self-pitying. What does he want from the church? It is not that the people don't care about us, it is that they just don't know about us. And it is not just around the big cities that the church has people who care. Let me tell you about some people and a whole dio-

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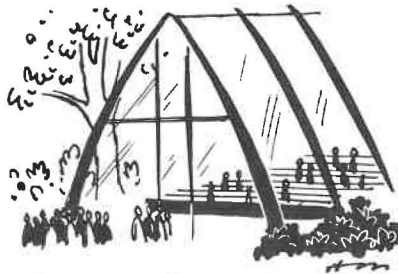
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# LETTERS

(Continued from page 3)

case that cares about even just one lost member.

I am in Utah. The heart of Mormon country. The prison is so overcrowded that we are farmed out to county jails. I was put into a county jail/satellite prison in Cedar City, Utah. The priest in that area was overseeing two parishes, one in Cedar City and one in St. George, Utah, where his office is located. It is about 60 miles from Cedar City to St. George. But Fr. Ron Winchell would always find the time to come to the prison and minister to just two of us there. But that was not all. There was a layman who would also visit and we were made to feel that we were a part of the local church. We were allowed input with the church newsletter. One letter that I wrote was printed and through it I made a wonderful friend. Even the Bishop of Utah (George Bates) took time out of his schedule to visit.

Then, as things were looking up, the bottom fell out again. I was moved to Monticello, Utah, in the "four corners" area of the state. This put me about 400 miles from Fr. Winchell. But even though I was out of his area, he did not let me go. He wrote a letter to my family in Virginia to let them know what is happening and to gain support so that I can get my case before the parole board.

Even Bishop Bates was concerned and would not give up on just one "stray." Once again the nearest church is 65 miles away. Then I got a visit from Fr. Charlie McCormick, from St. Francis Episcopal Church in Moab, Utah. In this jail there are no church services. When Fr. McCormick called to set up services, he was told no, that we would have to visit through glass and talk via phone.

The only concession that was made was that we were given one minute for the sacrament. After that was over, I was searched.

Even though I am an Episcopalian here, Fr. McCormick and Bishop Bates will not give up on me. They are going to fight for my right to church services.

Fr. McCormick had never thought about a prison ministry before. Not because he doesn't care, because he does care a lot, but because it is just something that no one thinks about. Out of sight — out of mind.

Also, what are we as inmates doing? Nothing! With all the publicity involving prisons it is a wonder that anyone comes to us. It is all negative. We on the inside need to make people on the outside aware that we need them.

In concluding, I would like to tell Mr. Browning to get on his knees and ask for Christ's forgiveness. Do not fall into the trap of self-pity. Do not give up on Christ just because of a few people. Live for Christ, not for people. And on top of it, do something positive. Don't give up. Write letters. Let people know you are there. I will pray for you.

ALBERT L. ATKINS  
San Juan Jail

Monticello, Utah

## What Is Time?

I enjoy reading "The First Article," but the December 17 column was especially thought-provoking since it dealt with the concept of time.

My interest in this area goes back when I became acquainted with the thoughts of Thomas Aquinas who advanced the idea that all the human


mind can comprehend is related to the three-dimensional data which go into it through the senses. All other abstract concepts (such as truth and beauty) are metaphors. The mind can grasp only what the senses see, touch, smell, feel and hear. And each datum is generated only by some entity existing in three dimensions.

No man can say what time is any more than he can say what gravity is. He can only describe how it works, and point to the hands on a clock. One thing is certain: time measures things that happen in the finite, three-dimensional universe. But whatever else God may be, God is not three dimensional. So must we not believe that, in the realm of the spirit (Holy Spirit), there can be no time?


Yes, as you say, "God transcends time, and is its Lord." Which certainly is all the more reason, as we observe the Nativity, for us to recall the events in the life of him who was the incarnation and who for a measurable period of time lived in our finite world.

ALAN CONNER  
"Illuminations"

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The Very Rev. Alan Jones  
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The Rt. Rev. William E. Swing  
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## Bishops in El Salvador

Four bishops who were sent on a special mission to El Salvador have returned with one message, to continue the pressure for release of church workers held by the government and find new ways to express solidarity with churches being persecuted.

The Rt. Rev. William Frey, Bishop of Colorado; the Rt. Rev. William Swing, Bishop of California; the Rt. Rev. David Reed, Bishop of Kentucky and the Rt. Rev. James Ottley, Bishop of Panama were sent to El Salvador by the Most Rev. Edmond Browning, Presiding Bishop, after government forces conducted a predawn raid in November at St. John the Evangelist Church in San Salvador and seized 21 church workers, including the Rev. Luis Serrano, rector. Bishop Browning and a dozen other church leaders in the U.S. issued a statement in November declaring their "outrage over the deliberate and calculated campaign by government forces in El Salvador to intimidate and harass the churches in that country" and criticizing U.S. government policy as insufficient.

After Bishop Frey and Bishop Reed were turned back at the airport in San Salvador, and while Bishop Swing waited in Miami for his visa, the church expressed its disapproval of the Salvadoran government's handling of these matters to Salvadoran diplomats in the United States, and Bishop Browning sent a FAX message to President Cristiani of El Salvador. The president apologized for the "inconveniences" and promised that the bishops would be allowed to enter the country.

### 'Open Doors'

"All the doors were opened to us after the . . . incident," said Bishop Ottley on his return. He said that the bishops spent two hours meeting with President Cristiani, met with the America ambassador, and were able to visit several of the church workers in jail, including Fr. Serrano. Bishop Ottley said that Fr. Serrano was in good spirits and was not being mistreated, although other jailed church workers had obviously been beaten. Fr. Serrano told the bishops that his only sin was "working with the poor" and that the government would not be able to substantiate its charges that he knew

about a truck belonging to guerrillas being loaded with ammunition on the grounds of his church.

A civilian judge must decide if Fr. Serrano will be tried, but Bishop Ottley said that the church workers were "optimistic they will not go to trial and will be released soon."

At a later meeting the bishops tried to convince President Cristiani that the charges were not valid, and the Salvadoran leader promised to "look into the matter," denying that there was any systematic attempt to persecute the churches. Bishop Reed led a prayer "that all might find the peace that was God's will."

Bishop Swing said in an interview that the bishops had tried to let the president know that the international churches were monitoring the situation and that the pressure on his government would continue to build. "There is just no infrastructure for peace — and that must be changed before anything else can happen. We may be looking at a problem that has no solution in the foreseeable future," the bishop said.

## El Salvador Statement

*The Most Rev. Edmond Browning, Presiding Bishop, was among a group of religious leaders who released the following statement on El Salvador recently. Other leaders were from the Presbyterian, Roman Catholic, Lutheran, Disciples of Christ, Mennonite, American Baptist, and Moravian churches, the Church of the Brethren, and the National Council of Churches.*

"We, religious leaders in the United States, declare our outrage over the deliberate and calculated campaign by government forces in El Salvador to intimidate and harass the churches in that country.

"We condemn in the strongest terms the arrests and detention of Salvadoran and foreign church workers now being carried out systematically by government forces in El Salvador. We are also concerned that many of these detainees have been beaten. Our churches in El Salvador have issued a desperate plea for help from all those in a position to influence these unjustifiable actions of the government.

The bishops all agreed that some continuing presence was important. They indicated a willingness to make another trip in the future, if the Presiding Bishop should find that it would be helpful. Bishop Ottley said that the visit of the bishops "may help ease the pressure for the time being," but he added that he thinks the future of the church may be at stake and that it may be necessary to form a group that would be "ready to respond quickly" as the situation continues to change.

Bishop Browning told the bishops in a conference call after their return that his recent conversations with U.S. and Salvadoran officials in Washington, D.C. suggested that the first step is for the United States and the Soviet Union to stop sending in arms so that the cycle of violence can be broken. He also restated his intention to challenge current U.S. policy in Latin America.

The bishops' trip was part of a continuing confrontation by the Episcopal Church and other church bodies over the threat to churches and church workers in El Salvador. At a press conference held in November, after the

Many Salvadoran religious leaders have had to flee the country, depriving the people of their leaders when they need them most.

"We continue to express our horror over the brutal murders of six Jesuit priests and two women and are dissatisfied with the failure thus far of the government to begin a process to bring the perpetrators to justice.

"We believe action of the United States government to date has not been sufficient to bring about any significant change in the behavior of the Salvadoran government. Further, we are distressed that attention is being diverted from the crisis at hand by the recent incident of the crash of an arms-carrying plane, purportedly from Nicaragua. This diversion is unacceptable. The focus at this moment must be on the immediate cessation of hostilities directed at the churches, including the release of all those now being held in detention.

"We assure our churches in El Salvador of our prayers and support. We intend to spare no effort to protect our brothers and sisters from further persecution. This gross injustice must stop."

Episcopal Church workers had been seized, Bishop Browning called for a "reassessment of our government's policy in Latin America from top to bottom," and said that the U.S. government should be doing everything in its power to stop the hostilities in El Salvador.

Shortly after, one of the church workers, Josephine Beecher, was released and flown to the United States. She had been seized in the raid at St. John the Evangelist Church and, while in detention, was blindfolded, handcuffed and beaten. "The U.S. government should not be funding the atrocities and murders in El Salvador," she said in her criticism of the close ties the U.S. maintains with the Salvadoran military regime. She said the military was trying to destroy the church in the country by depriving it of leadership during this critical time.

Bishop Browning sought an appointment with President George Bush. When that was not possible, he and ten other church leaders met in Washington with House Speaker Thomas Foley, Senator Claiborn Pell of the Senate Foreign Relations Committee and officials at the State Department to express their growing concern for the safety of church workers in El Salvador.

Meanwhile, concern for the safety of church workers in El Salvador is producing a nationwide campaign.

The National Council of Churches has launched a human-rights campaign to call attention to the harassment of the workers, which will culminate in ecumenical services across the nation on January 21. It has asked churches to place purple ribbons on their doors and leave them there until all imprisoned church leaders are released.

The Rt. Rev. H. Coleman McGehee, Bishop of Michigan, participated in and spoke at a memorial service in Detroit for the Jesuits, Archbishop Oscar Romero, and "the other 70,000 who have been killed since the beginning of this conflict."

In Washington, D.C., Episcopal, Lutheran and American Baptist leaders held a news conference and issued a joint statement pointing out that "those who help the poor are being targeted with death threats and treated as enemies of the government."

JAMES SOLHEIM

## Conversations Planned

The National Council of Churches and representatives of the U.S. State Department have decided to hold informal meetings on a regular basis, agreeing that it should not require a crisis for them to talk to one another.

The plan for regular conversations could potentially lead to a new kind of relationship between the NCC and the State Department, moving beyond the crisis-oriented kind of approach that has characterized most discussions in recent years.

The Rev. Leonid Kishkovsky, the Orthodox clergyman who assumes the post of national council president January 1, said contact with the State Department in recent years has been minimal. "I'm hopeful (of) the opening up of communications in a way that has not been done in past years," he said.

James Hamilton, the newly elected general secretary of the National Council, said of the plan, "My understanding is that maybe there's a unique thing about it . . . kind of a non-crisis time to talk, which we think is a good idea."

The concept of regular meetings resulted from a private November 27 meeting between Fr. Kishkovsky and several State Department representatives, including Assistant Secretary for Human Rights Richard Schifter. The November 27 session grew out of a meeting earlier that month requested by National Council personnel to discuss the recent events in El Salvador.

Mr. Schifter told Religious News Service that the agenda of the meet-

ings will be set by the church group and could be open to virtually anything the State Department has a role in.

The intent, he said, is to "exchange thoughts . . . on matters (in which) the State Department may play a role."

According to Fr. Kishkovsky, religious leaders invited by the NCC will meet with State Department officials approximately every month or every other month to discuss international affairs, consider their implications and share perspectives.

Mr. Hamilton, a lawyer and a United Methodist layman, served on the council's public policy and legal affairs staff in Washington, D.C. from 1958 until his appointment as general secretary this year.

According to Mr. Hamilton, although meetings between the State Department and NCC representatives were held from time to time under previous administrations, those meetings were invariably linked to and focused on breaking crises.

Now, Mr. Hamilton said, it is believed a more natural working relationship can be developed. That, however, "does not mean we are going to agree all the time," he added.

Fr. Kishkovsky predicted that the meetings will not disrupt NCC statements and resolutions on public issues that flow from council headquarters in New York, often critical of U.S. government policies.

The first discussions between religious leaders and the State Department are expected to focus on Central  
(Continued on page 14)

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## BRIEFLY...

Jerrold Hames, former editor of the *Anglican Journal* for the Anglican Church of Canada, has been chosen as editor for *Episcopal Life*, the new magazine of the Episcopal Church. Mr. Hames, 49, edited the Canadian publication for 14 years. Prior to that position he served as press and information officer for the General Synod of the Anglican Church of Canada. The first issue of *Episcopal Life*, which will succeed the *Episcopalian*, is scheduled to appear in early spring.

A December ruling by a New York supreme court judge upheld the right of churches to harbor the homeless. Judge Leonard Cohen ruled on a complaint from some residents and the management of a condominium next to the Good Shepherd Episcopal Church in New York City. The complaint objected to the use of the church to shelter ten homeless men three nights a week. The suit had argued that the church was being used as a hotel and thus required classification as a residential property, but the judge said sheltering homeless people was a legitimate "accessory use" of church property.

# The Miracle of Survival

We have repeatedly overcome our differences as Christians by following the command of Jesus to "love one another."

By WILLIAM BAAR

When we think of Holy Thursday, most of us recall Christ and his 12 apostles gathered in the Upper Room for the holy supper in which the Master instituted the blessed sacrament of his body and blood. This was to be a means of his presence among them until the end of time. The ministry of Christ was continued in this holy sacrament and forgiving, healing and new life were given to all who would receive them. But after this holy supper something else very important happened. Jesus laid aside his garments and took a towel and washed his disciples' feet. In explaining to his astonished disciples what this act of servanthood meant, he ended with the words, "A New Commandment I give unto you, that ye love one another as I have loved you . . . By this shall all men know that ye are my disciples" (St. John 13:34-5).

And so it was. The apostles witnessed to the gospel through hatred, misunderstanding and persecution, and their followers in the early centuries did the same. As the Roman crowds, thirsting for violence, looked on little bands of Christians consoling one another while waiting to be torn apart by wild animals in the coliseum, they had to say, "Look how they love one another." Four versions of the life of Christ were accepted in the Christian community. Written by different persons, each differed in some respects from the others. Far from being a cause of disunity, these accounts of Christ's life were taken to complement one another. No attempt was made to cover up differences of memory or perception. All were treasured, preserved and loved through successive generations.

Still, almost at the very beginning, a serious cause for division arose. The apostles in Jerusalem remembered

Christ's command that they should be witnesses, but at first they did not think beyond those of the Jewish faith. The Ethiopian eunuch was baptized only after a special revelation, and Peter baptized Cornelius only after a thrice repeated vision. Actually it was St. Paul, converted by a special miracle and exercising an authority at first independent of the twelve, who first understood the universal nature of Christ's ministry. On his first missionary journey, St. Paul baptized Gentiles without requiring them to keep the Jewish law. This was bitterly resented by some of Christ's followers in Jerusalem. Were there to be two Christian churches, one Gentile and one Jewish? There was anger and suspicion on both sides. But there was also a disturbing command. "A new commandment give I unto you that ye love one another as I have loved you."

Peter and Paul talked about their understanding of the nature of Christianity. How was salvation to come? What was the meaning of Christ's death on the cross? Peter could have felt very superior, because he had walked with Christ during his earthly ministry. Paul had been an enemy of the faith and persecutor of the church. Yet, Peter was convinced. At the meeting with the twelve which has been called the Council of Jerusalem (49 A.D.), Peter and even James endorsed the actions of Paul completely (Acts 15:1-29). While Jews are to keep the law, Gentiles are free. The church of Jesus Christ will embrace all nations and all peoples. The disaster of a divided church had been averted.

We seldom think of the Acts of the Apostles as the great ecumenical document that it is. Although the theme of Acts is the growth of Christianity from a Jewish sect to a worldwide religion, St. Luke the author pays a great tribute to the immense value of the work of Peter and the other Apostles. Acts has two sections, chapters one to 12, in which the great hero is Peter and chapters 13 to 28 where Paul shines. As a true peacemaker, Luke shows both Peter and Paul in the best light. He passes over their differences lightly and emphasizes the points of agreement. Readers of either party must

now see that the controversy is over and that Christians are working together to fulfill the divine commission.

When we review the history of Christian division, we cannot but wish that there had been a St. Luke in 1054 when Eastern and Western Christianity parted in such bitterness. Almost from the beginning, East and West saw things from differing perspectives. The magnificent Eastern liturgy, the Eastern emphasis on contemplation, its reflective scholarship, its wonderful awareness of Christ and the saints in all their glory, reveal a sensitivity to things spiritual that is unique.

The West with its practical vigor, its direct understanding of mission, its clear way of thinking and organizing, these are treasures too. These differences were meant to enrich, not divide. Other ways of response, contrasting understandings, give richness and depth. After all, East and West stood together from Nicea to Chalcedon and long after they both gave saints and martyrs as witnesses to one truth which is Christ. No one can read of the separating of East and West without a sense of deep tragedy. There were many causes, of course, but lack of love has to be named as one of them. The separation was profound and bitter. The anathemas proclaimed in 1054 were not nullified until 1965.

The second great division came within the Western church with the separation of the north and south of Europe, the north going largely Protestant and the south remaining Roman Catholic, followed the Thirty Years War between the two sides. Europe was devastated, the cause of Christianity disastrously weakened, the loss of life by plague and famine, as well as war, unconscionable. The differences were real, the causes many, but it hardly seems necessary to note the lack of love on both sides.

This may appear to be a very dismal story, but to one who values history, it contains a surprising lesson as well as a very hopeful one, and that is the miracle of survival. In spite of the breakup of East and West and then that of north and south in Europe, in spite of the way we have treated one another, Christianity has survived in our na-

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*The Rev. William H. Baar, chaplain of St. George's Church, Venice, Italy, has contributed many articles to THE LIVING CHURCH.*



tions and among our people, yes, even in our churches!

It has taken us a long time to see things in perspective. The schisms we have noted, deep as they were, are seen now as taking place within the church, so that neither side was placed outside the church of Christ. Further, in spite of schism, a very large measure of visible unity remains. The only reasonable understanding of the history of the churches, which accounts for the survival of the central core of faith and practice among the parts divided, is that the schisms occurred within the one church and cannot be understood to be the breaking way of heretics to found a new and false church. This is the meaning of Pope John XXIII's gentle phrase, "separated brethren."

We all know from personal experience that once permanent hostility has taken the place of love between persons, differences are magnified. The same exaggeration of differences occurred between the churches. The longer the separation, the deeper the divisions became. Confessions became fortresses behind which to rally the troops. We need the spirit of St. Luke now to heal the hurts of the past. The present-day ecumenical movement embodies that spirit.

Looking at Christians of all denominations now and their common acceptance of the ecumenical creeds, it is possible to say that never in human history have so many people been in agreement about so many important things. All of us believe that this earth and all that is, is God's creation, and he gives us life. The death of Christ, God's only Son, upon the cross is for the salvation of every human being, and his resurrection brings everlasting life to all believers. We believe in forgiveness and that God is the only judge and that over all people is the controlling law of life. The whole of life on earth consists in loving God with all our being and our neighbor as ourselves.

In the spirit of St. Luke we cannot emphasize too strongly our vast and important agreements. But the Jerusalem council faced the differences of the first Christians honestly. The council ended not in complete agreement, as Jews and Gentiles were to be treated differently; still, integrity was preserved on all sides. To accomplish this in our day we need more than the spirit of St. Luke. We have to hear and heed the Lord of the church himself when he says, "A new commandment I give unto you, that ye love one another as I have loved you."

## Looking for the Road to Damascus

My God, if You willed me to become a Christian instead of it just seeming to happen that way.

I mean a real Christian

I probably should have met him on the road to Damascus, or trying to balance a Big Mac and tripping over the curb flat on my face which I've done, of course, but without seeing him.

Or should I have grown up a Pagan? We all start that way, but I mean not just young and dumb, but tracking through dappled fear beyond the Sacred Trees to something unexpected?

Or a good Muslim or Hindu stubbing my toe, late in life, against the granite fact that

Mahomet and Krishna had a radiant brother, called Jesus.

And if I had been a Jew, my bones would know what it cost both Jesus and me when you split the veil of our temple.

You would tear me as between those angry faithful Jews, who called him a blasphemer, and the Christ himself pierced by that ice word sooner and deeper than Roman nails.

If born a Jew,  
I'd share his blood

and the wry pride that my people have been arm wrestling You since before You chose David's line for Your own son.

But none of that happened.

I was just a kid when they introduced him to me, like all the other kids peering in, more interested in the donkey.

"Isn't he darling," they said, and there he was in a crib. Even younger than ME

and fast asleep.  
Jesus Christ!  
asleep!

After that

it took me half a life to see that he walks tall with You where You are.

I wonder if there together, you laugh together waiting for us to figure out better ways for us to meet him for the first time.

**C.M.U. van Stolk**

(The Feast of the Conversion of St. Paul, January 25)

# A Vision for the New Decade

Lambeth 1988 provided a foundation for unity

By R. WILLIAM FRANKLIN

**T**he aspiration for Christian unity can be traced from New Testament times and has found various expressions at different periods, but it has never been so potent as in the last 100 years when growing doctrinal agreement among the major Christian bodies has been reinforced by somewhat similar liturgical reforms derived from a wider knowledge of early Christian worship.

Lambeth Conferences first turned to this subject in 1888, and all subsequent conferences have returned to it. Some Lambeth resolutions, the Quadrilateral of 1888 and the Appeal of 1920, have become major landmarks of the modern ecumenical movement.

What can be said of the 1988 conference? The bishops approved new international conversations with Methodists and Baptists and encouraged "personal contacts" with the Pentecostals. Out of concern for the Oriental and Eastern Orthodox Churches Lambeth encouraged Anglicans to omit the filioque ("and from the Son") clause in the Nicene Creed in future liturgical revisions.

In assessing the Anglican-Roman Catholic Dialogue, the Lambeth bishops judged that the ARCIC texts on the Eucharist and ministry are "consonant in substance with the faith of Anglicans" and that these statements can now be used pastorally and academically as examples of the doctrinal teaching of the Anglican Communion.

In the area of Protestant relations, Lambeth prompted us now in this new decade to move toward the fullest ecclesial recognition of the Lutheran churches presently possible and to the goal of full communion with Lutherans within the next ten years. The conference recommended steps to be taken in other parts of the world to achieve interim eucharistic sharing as presently practiced in the United States between the Episcopal Church and the Evangelical Lutheran Church in America.

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*R. William Franklin is the Michael Blicher Professor of the Humanities at St. John's University, Collegeville, Minn., and is a representative of the Episcopal Church to the Anglican/Roman Catholic Dialogue.*

Yet a central question remains to be answered: can the commitment to ecumenism at this international council inspire and illuminate the Christian faith of women and men with a coherent vision at the level of ordinary daily life, as the clarity of the Quadrilateral of 1888 and the passion of the Appeal of 1920 did in years past? This is an urgent concern for anyone who wishes to make the case for church unity, for the last five years have witnessed a surge of cynicism in which the ecumenical movement has often been regarded as "the last refuge of the ecclesiastical bore."

The Archbishop of Canterbury, in his opening address, "The Nature of the Unity We Seek," perhaps the most memorable document of the conference, as well as the assembled bishops in their resolutions, recognized that denominational negotiations have ceased to capture the imagination of Anglicans. Recognizing the need for a sense of direction, they sought to provide a new motivation to reach out to the goal of reconciliation.

In attempting to do this, Lambeth asserted the Christian humanistic potential of classical Christology as a basis for this Communion in the 1990s to deal creatively and redemptively with an increasingly dehumanizing modern existence. Thus "Christ in the Human Fellowship" emerged as the ecumenical message of Lambeth, with three dimensions: Christ in the Church, Christ in his people, Christ in the fellowship of world humanity.

In "The Nature of the Unity We Seek" Archbishop Runcie articulated the theological foundation of this fresh perception of ecumenism. Here Jesus is presented as liberator, the source of lives made whole in this flawed world. The Archbishop goes on to suggest that to the extent that humans are liberated by Jesus, they can help enlarge and deepen life on this planet and perhaps become decisive instruments for peace and the restoration of the created order.

The whole of the church's life is presented as an enlargement and prolongation of what God has done in Christ, and this broadening of the doctrine of the incarnation in the direction of the whole of humanity is linked

by the Archbishop to the opening of the borders of the church to embrace all who confess Jesus as Lord.

Dr. Runcie's quest for "a catholicity of the Church for the sake of humanity" is pursued by the Lambeth bishops in their resolutions which propose specific steps for joining the Christian faithful into one solidarity. In Resolution Four their "encouragement" of the provinces to remove filioque from the Nicene Creed communicates a strong desire to heal the divisions between Eastern and Western Christians. "The presence among us of Orthodox and Oriental Orthodox churches reminds Western Christians that the fullness of unity can never be bland homogeneity."

The willingness expressed in Resolution Seven to explore even more seriously with Roman Catholics "the concepts of a universal primacy in conjunction with collegiality" is related to the need for a "personal focus" of unity and affection and the realization that such a universal primate would symbolize and strengthen in new ways the fundamental unity of the human family.

Closer relations with Protestant churches, above all the recognition in Resolution Three of "the presence of the Church of Jesus Christ in the Lutheran Communion as in our own" will remind us in vivid ways of the Reformation principle that "the church exists for the Gospel in the world and not for itself."

The coherence of the vision expressed concretely in these ecumenical resolutions of Lambeth 1988 may be seen in four points which we may see together as a new "Quadrilateral" for our time, one that deserves to be more widely known. First, evangelism: the fruit of the gospel must be communities reconciled to one another in Christ. Second, Christian humanism: social justice cannot be sought by the churches apart from a shared life in Christ. Third, Incarnation: unity is not made by men and women. It is a gift of God bestowed on humankind because of the incarnation. Fourth, universality: in a world capable of destroying itself, unity is not only a gift to the followers of Christ, it is a gift to all nations.

# EDITORIALS

## Seeking Christian Unity

The two January feasts of apostles, St. Peter on the 18th and St. Paul on the 25th, and the days between them have for many years been observed as the Octave of Christian Unity, or the Week of Prayer for Christian Unity. On this Sunday within these days, we are pleased to call the attention of our readers to this topic of continuing importance. Our two feature articles speak respectively of the biblical mandate for Christian unity and of the ecumenical situation within the Anglican Communion as addressed by the last Lambeth Conference. We also include a "Viewpoint" expressing the sense of authentic loss which many individuals experience as churches grow closer together. That also is a part of the picture to be considered respectfully.

## St. Peter and St. Paul

The two great apostles Peter and Paul are major symbolic figures for ecumenical discussions. Both are significant biblical leaders for all Christians. The historic Catholic appeal to apostolic succession emphasizes Peter, and of course Roman Catholics see him as the original pope. Paul's doctrine of justification by faith, however it may be interpreted or presented, has been of fundamental importance to non-Roman expressions of Christianity in the Western world.

Where do Anglicans stand? As usual, on slippery middle ground. If we must be forced (unwillingly) to choose one apostle or one section of New Testament writings to exalt over the others, many Anglicans (and many Eastern Christians) would choose St. John, together with the Fourth Gospel and other sublime writings which Christian tradition has so consistently attributed to his authorship. St. John is also the one, as it happens, who records our Lord's own prayer for unity, "that they may be one," on the night before he was crucified (St. John 17:11, 21-23).

If St. John calls us to the solution, it is still St. Peter and

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### Silent Supplication

Sycamore in winter  
Tall giraffe  
Of mottled necks  
Stretching on tiptoe  
To nibble  
At the proffered  
Rays of sunlight  
And catch  
The offering  
Of the clouds.

Bob Graves

St. Paul who present the problems. As experienced and responsible ecumenists know, nothing less than a very serious facing of the problems which divide Christians is adequate if we are to move toward a genuine, sincere and enduring unity. The papering over of difficulties with lengthy documents, or by agreements reached by church leaders who are far separated from their constituents, are simply not sufficient. The road to Christian unity is long and hard. We can all help each other along the way by prayer, this week and every week.

## Nicene Creed

One topic in the Christian unity field which has specially interested many of our readers is in the third paragraph of the Nicene Creed. This is the famous phrase "and [from] the Son" — *filioque* in Latin — a late and unauthorized addition to the creed which all Eastern Christians, and many of us in the West also, find offensive.

Our General Convention is on record as to its "intention to restore . . . the original form" of the creed if this is approved by the Lambeth Conference and the Anglican Consultative Council [*Journal of the General Convention, 1985, p. 181*]. ACC action, if any is, uncertain, but Lambeth has in any case approved. This has seemed to bury the topic in silence. What about it? We will carry a discussion of the filioque next week.

## Opinion Survey

During the past year, Episcopalians United, a national organization in the church, undertook a survey on the basis of six issues (and a seventh question regarding a program of the organization). In brief, the six issues were ordination of avowed, practicing homosexuals; extensive use of inclusive language in worship; homosexual marriages; changing the affirmation of Jesus Christ as "the Way, the Truth, the Life," to "a Way, a Truth, a Life"; blessing of sexual unions outside of marriage; and evangelism as "the first priority of the church."

The results, in summary form, are that 88 percent or more oppose each of the first five proposals. Nine percent or less support these proposals. Eighty percent support evangelism as the first priority; 11 percent oppose it. (In each case a small percent didn't care or didn't respond.)

It is obvious that the vast majority of persons responding to this poll hold views almost diametrically opposed to a large number of bishops, General Convention deputies, and other leaders. Curiously enough, results of the survey were about the same for all sections of the U.S.

Some will totally discount this survey because it was undertaken by an avowedly conservative group. Others may challenge the sources of the lists used for surveying. Will someone else come up with a similar survey showing different scores? Even if this survey is chopped down by subtracting as much as 25 percent from each majority, it still reflects a majority that is massive. It would scarcely be prudent for church leaders to disregard the results of such a survey.

## “Silent Spring” for Episcopalians

By JOSEPH R. MARTIN

There is a parallel between the environmental “Silent Spring” of which Rachel Carson wrote nearly three decades ago and the specter that looms for the Episcopal Church. From responsible churchmen we’ve read and heard it said that the Episcopal and Roman Catholic churches are not very far apart anymore, except for the pope. That observation says two things; one, that some kind of process has been underway and, two, that it is far advanced.

We readily see, by way of signs, symbols and practices, that the Episcopal Church is increasingly taking on a Roman Catholic flavor. Holy Communion is now quite commonly referred to as the “mass” in churches round about. Our bishops have begun to dress like Roman cardinals. The word Protestant has evidently been dropped from the official name of the Episcopal Church. The Thirty-Nine Articles have been devoted to one of several historical documents. Celebration of the Eucharist has crowded out the venerable Anglican Morning Prayer in regular Sunday services. These forms, symbols and trappings are actually the more visible ripples of a strong current that is washing away the Protestant foundation of this church.

The most ominous component of that current is doctrinal; but it masquerades under other labels. The Protestant doctrine of Holy Communion is subtly watered down in the 1979 Prayer Book. The virtuous manner of inclusivism masks erosion of the doctrine of supremacy of scripture when texts are altered to reflect allegedly more lofty moral and social values. Under the warm blanket of ecumenism Anglican doctrine is employed as a bargaining chip in the cause of

church unity. To this end Lambeth 1988 has darkened the doctrinal horizon in several ways.

The church press reported that the bishops at Lambeth approved the Anglican-Roman Catholic International Commission Statements on Eucharist and Ministry and Ordination “as in essential agreement with the faith of Anglicans.” It is spectacular news that some agreement has been reached on such polar doctrines as the Eucharist. But the real news and what is of overriding importance is the substance of those agreements. I’m unaware of any effort on the part of our church leaders to inform us about that; but my reading of the ARCIC Statements reveals the language bridge built between the two will not support much of a Protestant load.

Is there some connection between ARCIC agreements on the Eucharist and our focus on that rite at the expense of Morning Prayer? I’m among those who do not find the meaning of that sacrament enhanced in proportion to its frequency.

In his opening address to the Lambeth Conference, the Archbishop of Canterbury was quoted: “Anglicanism as a separate denomination has a radically provisional character.” There is a fearsome fit between that statement and the concept included in ARCIC’s work that the Bishop of Rome could be accorded primacy in a united Christendom.

### Historic Actions

To a Protestant, these Lambeth actions are a source of deep concern and on any basis must be seen as historic. Yet, except for bare news reports appearing shortly thereafter I’ve neither read or heard further about them. A year has passed and our church leaders have yet to inform us about their content, their meaning and how Episcopalians may be affected by them.

We are left to regard these matters as either the business of bishops, not us, or try to sort it all out on one’s own. The import of it all is that for Anglicans the Reformation is being repealed right here in our time and we are scarcely even aware of it.

The direction the Episcopal Church is going is one problem. But an even more serious one is that we are not being told clearly and candidly where we are going and the price we are paying for the journey. It will be too late to change direction when one day we suddenly arrive by finding Roman Catholic doctrine generously sprinkled throughout some future edition of the Prayer Book. If that comes across as a harsh prophecy, the cue for it comes from the Lambeth bishops themselves.

It was reported, “The conference gave unanimous approval to resolutions welcoming development of relations with Orthodox Churches . . . and suggesting that future liturgical revisions delete the filioque clause from the Nicene Creed.” A year later and, as far as I know, no further mention of this.

There is a truism, “liturgy must reflect belief.” That suggests we explain, teach and preach religious truth in an effort to establish belief, then put it in the liturgy. We seem to be going about it backwards. Our order is that some convention or conference decides about truth and eventually communicates it to the flock through the process of liturgical revision. The presumption seems to be that belief will follow. But the result will more likely be blind acquiescence or confusion or worse. Common sense says the bridge to belief cannot be built in that direction.

When some future spring comes, the signs and sounds so familiar to Protestant Episcopalians will not be seen or heard. Then we will know what has been silently happening and we will wonder why.

*Joseph R. Martin is a member of St. Paul’s Chapel, Magnolia Springs, Ala.*

# CHURCH SERVICES NEAR COLLEGES

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

Refer to Key on page 16.

**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  
 The Rev. James Spencer, youth pastor 647-3413  
 Sun Eu 7:30, 8:45, 11:15. Wkdys 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. Wkdys 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**  
**ST. JOHN'S COLLEGE** Sante Fe  
**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
 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 wkdys 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. Wkdys 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**  
**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. Wkdays 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

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La Crosse, Christ Church  
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Rice Lake, Grace Church  
River Falls, Trinity Church  
Superior, St. Alban's Church

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## NEWS

(Continued from page 7)

America. The NCC and affiliated churches have unleashed a barrage of harsh criticism at the Bush administration on Central America — criticism that has been especially strong in the wake of the harassment and killing of church workers in El Salvador [see statement].

## CONVENTIONS

On November 17, the Rt. Rev. Leopold Frade, diocesan, welcomed delegates to the convention of the **Diocese of Honduras**.

A resolution was passed opposing the recent massacre of six Jesuit priests in El Salvador. It was decided to publicly oppose the violence, as well as offer support and prayers. Notification of this resolution was sent to the Diocese of El Salvador and to the Rt. Rev. James Ottley, Bishop of Panama, as well as the Roman Catholic Church there.

Secondly, it was resolved to send offerings as support to the victims of the recent tornado in Huntsville, Ala.

The delegates mourned the death of the Rt. Rev. John T. Walker, late Bishop of Washington, remembering him in one minute of silence. A written statement expressing sympathy and offering prayers was sent to the bishop's widow and children; and delegates recognized Bishop Walker's ministry to Central America, in particular Honduras, as they reaffirmed their commitment to their companion diocese of Washington.

Also on the agenda was a resolution supporting the revival of the Cursillo Movement in Honduras. Several Hondurans have recently participated in Cursillo in the U.S., for which thanks was given to those who made these journeys possible, including Bishop Frade.

Finally, delegates visited the Episcopal Conference and Training Center, currently under construction in Muchilena. Although the center has been made possible by donations from the U.S. Hondurans were enthusiastic about donating some of the dormitory furnishings themselves.

• • •

Meeting in Honolulu October 27-28, the convention of the **Diocese of Hawaii** established a new clergy compensation schedule, returned to a 23 percent assessment, approved a budget

of \$1,189,000 and mandated regional councils, among other enactments.

In his opening address, the Rt. Rev. Donald P. Hart, diocesan, apologized "for the failure of our church — and for my own failure — to live up to the trust of [Hawaiian] King Kamehameha IV and Queen Emma and, even more importantly, to the calling of the Lord in ministry to Hawaiians," promising to form a committee on Hawaiian concerns and also to attract more "ethnic people into the clergy of the church" in order to "make a more balanced ordained ministry."

Resolutions approved did the following:

- stipulated greater ethnic representation on diocesan boards, delegations, committees and commissions;
- established a system for recognizing the work of both old and young;
- mandated a regional council system, with seven regions;
- commended the church's Filipino ministry in Hawaii and longtime senior priest the Rev. Canon Timoteo P. Quintero, vicar of St. Paul's, in Oahu.

The new clergy compensation schedule will be dependent on the size of each congregation as measured by pledgers, those attending service and each church's operating budget.

(The Rev.) JOHN PAUL ENGELCKE



# PEOPLE and PLACES

## Appointments

The Rev. **C. Roger Butler** is rector of St. Paul's, Watertown, N.Y.

The Rev. **Robert G. Certain** is rector of St. Alban's, 1417 E. Austin, Harlingen, TX 78550.

The Rev. **John H. Elledge, Jr.** is rector of St. John's, 3 Trumbull Place, North Haven, CT 06473.

The Rev. **Theron R. Hughes** is now priest-in-charge of St. James, Griggsville, IL; add: 1825 Spring St., Quincy, IL 62301.

The Rev. **George M. Keeble** is rector of St. Stephen's, Box 333, Wimberley, TX 78676.

The Rev. **Lawrence Knotts** is assistant of Fox Chapel, 630 Squaw Run Rd., E, Fox Chapel, PA 15238.

The Rev. **Ralph Macy** is interim of St. John's, Box 608, Wake Forest, NC 27587.

The Rev. **Paul D. Martin** now serves St. John's, Box 263, S.W. Raulerson, Minden, LA 71055.

The Rev. **Graham T. Rowley** is now priest-in-charge of St. Paul's, 2679 E. Main Rd., Portsmouth, RI 02871.

The Rev. **John G. Steed** is rector of Christ Church, Box 1334, Rocky Mount, NC 27802.

The Rev. **Ernie C. Sumrall** is vicar of St. John's, Box 54, Aberdeen, MS 39730.

## Resignations

The Rev. **William J. Lawson**, as rector of Grace Church, Lockport, NY.

The Rev. **Canon Wendel W. Meyer**, as canon of St. Paul's Cathedral, Buffalo, NY.

The Rev. **William M. Skidmore**, as rector of St. Matthew's, Buffalo, NY.

## Deaths

The Rev. **Sheldon Tiffany Harbach**, retired priest of the Diocese of Northwestern Pennsylvania, died on December 5 following an extended illness at Thurston Woods Village in Sturgis, MI at the age of 77.

A graduate of Brown University and Episcopal Theological School, Fr. Harbach was ordained priest in 1936. He served churches in Detroit and was director of youth work and religious education for the Diocese of Michigan, and from 1944 to 1967 he was rector of St. Andrew's, Dayton, OH. From 1967 until his retirement in 1976 he was associate of St. John's, Sharon, PA. He is survived by his wife, Florence, a daughter, two sons, five grandchildren, a sister and a brother.

The Rev. **Kenneth R. Johnson**, retired priest of the Diocese of San Diego, died at the age of 67 of leukemia in San Diego, CA on December 13.

Fr. Johnson attended Kletzing College, the Univ. of London (England), Roosevelt Univ., and the California Graduate Theological Seminary which awarded him the Ph.D. in 1977. He was ordained priest in 1952 and served parishes in North Dakota, Pennsylvania, California and Illinois. Prior to his ordination in the Episcopal Church, from 1945 to 1948 he was in the Methodist ministry. He was a Lt. Col. in the California National Guard. He is survived by his wife, Dorothy, and five children.

# CLASSIFIED

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## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

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**THE LORD LOVES** to say Yes. So do we! If you believe it possible to be a catholic Christian and affirm the actions of General Convention, you'll find like-minded people in The Catholic Fellowship of the Episcopal Church. Write: CFEC, St. Augustine's House, 2462 Webb Ave., Bronx, NY 10468.

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, BSC, 42-27 164th St., Flushing, NY 11358.

## PILGRIMAGE

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## POSITIONS OFFERED

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**ST. MARY'S (Palms)** 3647 Watseka Ave.  
213/558-3834 (off Venice Blvd.)  
Sun Mass 10 (Sung). Daily Mass as anno

## HARTFORD, CONN.

**GRACE** (203) 233-0825  
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor  
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

## WASHINGTON, D.C.

**WASHINGTON CATHEDRAL**  
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 10:40-30 Mon-Fri, 10:40-30 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.  
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H. Bolle, ass't  
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
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

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The Very Rev. John B. Haverland, dean  
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## LAFAYETTE, IND.

**ST. JOHN'S** 6th and Ferry Sts.  
The Rev. Robert B. Leve  
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Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

**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.

## BOSTON, MASS.

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

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
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Sun Sol Eu 10:30. Daily as announced

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**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
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## HACKENSACK, N.J.

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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

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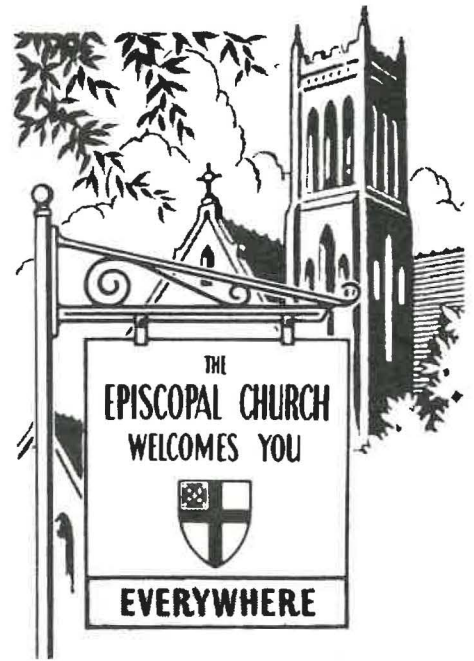
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**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05



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