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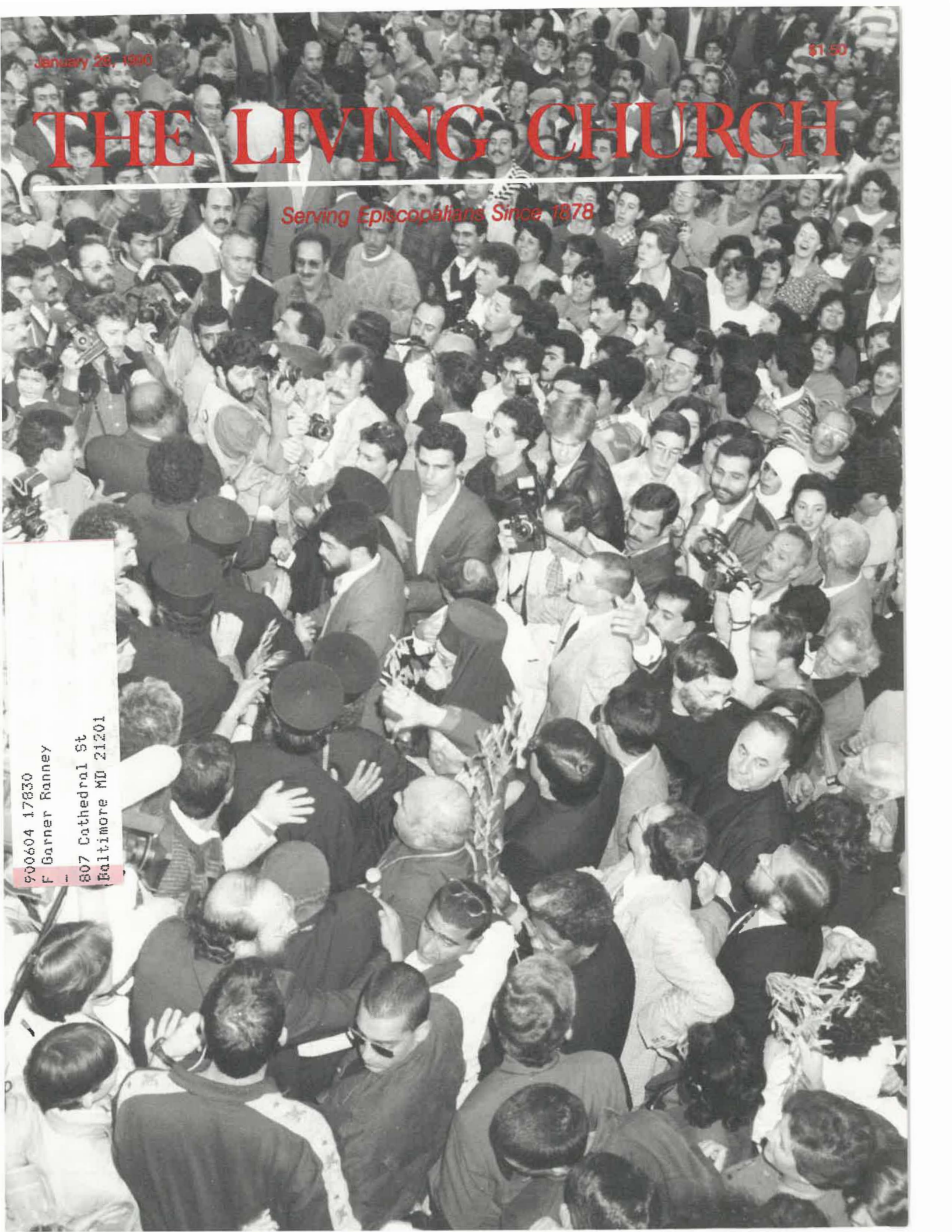
# THE LIVING CHURCH

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## Love

We like to think of love as somehow from above — “spiritual” not “phenomenological”; an additive, making us men; not itself a part of the understructure of creation. We rhapsodize about it — modestly disclaiming all proprietorship in it. It is *the* super-additive, making everything else worthwhile.

The human race would appear to be distinguished by this heavenly gift. Have we *evolved* into loving creatures from subordinate species untalented by love? Have we been wrought with the love-aptitude by a designing Creator far back in the reaches of eternity to bring order to his creation? Are we the keystone, we humans, of the cosmic arch in our capacity for love; love reserved to us as venereal Eves and Adams, gardeners of God’s, Nature’s, Evolution’s ultimate *Garden*?

Lucretians or Christians, Thomists or Presbyterians, we have liked to think so and have gone on forgiving ourselves in love’s name.

“Lord, I am receptive. I am human. I can think, thanks to you, and all in good time, thou willing, I shall *love*. . . .”

I begin to find this attitude offensive.

To keep harping on love as the factor that solves the human equation may sound humanly modest, even contrite, and the cultivation of the proper soil for reception of the Great Sower’s winged seed. But there lurks here a patronage I dislike.

We may in good part patronize dogs and cats, monkeys and mice, in the name of *reason*. Perhaps. But to patronize them in the name of love has left them open to our exploitation.

I heard a story the other day that sorts with my own experience. A doctor took a friend of his on a tour of his most afflicted patients and afterwards of the most distressed of his animal cases in the medical school lab. People in agony, now animals in agony. This, one expected in the name of solving disease. What else? Poor creaturely fodder for the alleviation of our human distress.

But the surprise came with the affection shown the doctor by his animal patients as he adjusted their tortures for greater effectiveness.

A dog sawn asunder as the repository of instruments attached to a computer licked his physicians hand. Just like a dog. Just like people. Even (forgive me for saying) like martyrs on their gridiron or their rack.

But what do you do with this unmonitorable, incalculable, evidently *natural* element of love? The only thing I can see is: Love it back.

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

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Over 3000 Palestinians mobbed the Most Rev. Desmond Tutu, Archbishop of Capetown, and the Rt. Rev. Samir Kafity, Bishop in Jerusalem, as they arrived at Shepherd’s Field, Beit Sahour, a Christian town near Bethlehem, on Christmas Eve [page 6].

Photo by Garo Nalbandian

# LETTERS

## Honoring Cranmer

I appreciate very much the Rev. Pierre Whalon's superb letter [TLC, Dec. 24]. I would like to join him in suggesting that we should give Cranmer his own day, and his own feast in our calendar. There is no question now, but Professor Bayard Hale Jones of Sewanee was correct when he consistently lamented the distorting slant and misrepresentations by Dom Gregory Dix, even in the face of the almost idolatrous fad of reverence that accompanied Dix's otherwise considerable contributions in liturgics. One of the most outrageous of Dix's slants was his irrational antipathy to Cranmer. Surely it is time that we repent these misrepresentations and honor one of the most treasured ornaments of our history by recalling more appropriately the memory of the greatest of Anglicans.

(The Rt. Rev.) C. FITZSIMONS ALLISON  
Bishop of South Carolina  
Charleston, S.C.

## Pox on Both

With all the wailing and gnashing of teeth on both sides of the liberal-conservative spectrum, I am happy your editorial of December 31 said in print what I have been thinking for quite a while.

A pox on both their houses.

WILLIAM S. FLANIGEN  
College Park, Md.

## No Court System

I have followed the dispute between the Church of the Ascension, Jersey City, N.J., and the Bishop of Newark since its beginning. I have known George Swanson, the rector of the parish, for 35 years. He is an honorable and honest man, ever faithful to his Lord and to the Episcopal Church. That George Swanson has been found "guilty as charged of conduct unbecoming a member of the clergy" and that he is inhibited by Bishop Spong from performing priestly duties is an affront to justice and a condemnation of our ecclesiastical court system.

The flaw is that our ecclesiastical court system is no court system at all. The way the canons are currently written, the diocesan bishop is the chief executive and the chief judge of the diocese. This is a violation of the separation of powers that is the hall-

mark of our Episcopal Church and of our American way. Since the diocesan bishop is a party in most ecclesiastical court actions, it is an incredible conflict of interest to have him involved in the ecclesiastical legal system. There can be no justice in this setting, only the will of a bishop.

God have mercy on a church that persecutes the George Swansons.

(The Rev.) JOHN C. LATHROP  
South Pasadena, Calif.

## Unbelieving Members

We should thank the Rev. J. Robert Zimmerman for drawing attention to the state of affairs in the Diocese of Pennsylvania, a majority of whose clergy and elected laity would not vote for a resolution that "Jesus is the Christ, the only name under heaven by which we may be saved" [TLC, Dec. 17, Nov. 19].

To vote against such a resolution is

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**Easter**  
**Walter Brueggemann** is Professor of Old Testament at Columbia Theological Seminary. His most recent book is *Finally Comes the Poet: Daring Speech for Proclamation* (Fortress Press, 1989). Code 1-4165



**Pentecost 1**  
**Thomas G. Long**, author of *Preaching and the Literary Forms of the Bible* (Fortress Press, 1988), is Frances Landey Patton Associate Professor of Preaching and Worship at Princeton Theological Seminary. Code 1-4166



**Pentecost 2**  
**Susan R. Garrett** is Assistant Professor of New Testament at Yale Divinity School. **James H. Garrett** is a Presbyterian minister and Director of Admissions at Yale Divinity School. Code 1-4167



**Pentecost 3**  
**Norman K. Gottwald** is Willbert Webster Whits Professor of Biblical Studies at New York Theological Seminary and author of *The Hebrew Bible: A Socio-Literary Introduction* (Fortress Press, 1985). Code 1-4168

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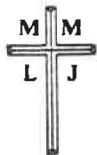
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# LETTERS

not an option for Christians. It is a violation of the baptismal vows as they are found in the Prayer Book. To send as delegates to the convention, or to accept as clergy, those who cannot keep their own baptismal covenant, or those who do not believe that Jesus knew and meant what he was saying, is itself a violation of those vows for those who vote for them.

If the people of the Diocese of Pennsylvania want to be true to their calling, they should remove from office those delegates who voted against the resolution. The bishop should inhibit those clergy who voted against it. These delegates and clergy are entitled to their opinions, but they are not entitled to represent or lead a church that is based on the confession of Jesus as Christ and Lord, and whose ultimate authority is scripture.

Those people within the Episcopal Church who do not really hold the faith set forth in the baptismal vows should say so plainly, so that the rest of us know whom to evangelize. The decade of evangelism must surely begin with converting the unbelievers holding positions of trust in the church.

(The Rev.) PHILIP WAINWRIGHT

Church of the Holy Faith

Sante Fe, N.M.

## Dangerous Diversity

The *Supplemental Liturgical Texts* [TLC, Oct. 29] point the way to complete departure of this church from Christian doctrine. The alternative prayers, etc., are available to concoct a service that would gratify the heart of a most diehard Universalist or Unitarian.

The present "diversity" is not one of form, but one of substance! These trendy alternatives now presented to the church will, by their very basis of formation, be obsolete any time any group decides it is being discriminated against. There will cease to be a Standing Liturgical Commission. In its stead will be the Continuous Commission meeting weekly and distributing new texts by fax for use on the next Sunday!

FRED BLANTON, JR.

Fultondale, Ala.



## An Expanded Classic

**THE NEW TESTAMENT BACKGROUND: Selected Documents.** By C.K. Barrett. Harper and Row. Pp. 361. \$14.95.

For over 30 years C.K. Barrett's *vade mecum* has been the place to pursue an enriched understanding of the Roman-Hellenistic world within which the New Testament was born. A tremendous variety of pagan, Jewish and Christian writing was included: a personal letter from a wronged but long-suffering wife imploring her negligent husband to come home, a certificate of the manumission of a slave, a business question brought to an oracle, sayings of rabbis and philosophers, liturgical prayers, blessings, curses and a smattering of just about everything else that made that polychromatic period of the world's history so fertile and creative.

Now Barrett has issued a revised and expanded edition (30 percent longer) of his indispensable work, one destined to share classic status with its predecessor. The 1956 edition, since it was published before the Dead Sea Scrolls and the Nag Hammadi Codices were widely available, made short shrift of sectarian literature. It included only a few sections from the DSS Community Rule (called "Manual of Discipline" in 1956) and a few of the "Zadokite fragments" from the the Cairo synagogue geniza. The new edition, though it has omitted the Cairo fragments, has incorporated a variety of selections from the Qumran caves (DSS), three excerpts from Nag Hammadi documents, two brief mandaeen excerpts, three selections from the targums (Aramaic translations of the OT, and added sections from Jewish apocalyptic mysticism and from the Greek tragedians. Other sections are also slightly expanded. This new edition is printed in an easily readable typeface, one much kinder to the eye than that of the original.

Barrett has done a fine job of updating the selections of primary material, but he has fairly well ignored most of the scholarship of the last 20 years in his treatment of the sources at the beginning of the book. Nevertheless this is an extraordinary collection of material. It will well serve anyone who would like to delve seriously into the environment of the New Testament

authors. It will certainly appear on college and seminary "must buy" lists. It will, as well, be attractive to those who pursue such knowledge for the pure delight of it.

(The Rev.) DAVID R. RUPPE  
Assistant Professor,  
New Testament and Patristics  
Nashotah House  
Nashotah, Wis.

## Huguenots in Virginia

**TURFF AND TWIGG. Volume One.** The French Lands: A Study of 10,000 Acres Donated by King William III to the French Refugees who Settled on the Southern Bank of the James River in the Colony of Virginia in 1700. By Priscilla H. Cabell (Box 17091, Richmond, VA 23226). Pp. 468. \$60.

King William Parish was formed in 1700 upon the arrival in Virginia of hundreds of French refugees, later called Huguenots, most of whom by this date had lived in England a number of years and were used to worship according to the Book of Common Prayer. King William Parish was an Anglican parish formed from French-

speaking refugees; the first church (and its four successors, including the present-day Manakin/Episcopal Church) were built near Manakintown, the name of the French settlement, on the southern banks of the James River in nearby Richmond. Apparently the church records and vestry minutes were kept in French, and French Books of Common Prayer used for approximately 50 years, into the mid-18th century.

Altogether 10,000 acres were given to the French by King William III. Before the American Revolution, such sovereign conveyance of land was known as a land patent (grant). Cabell's study was largely a compilation of documents and data pertaining to the patentees, their descendants and the land tract progression: she carefully locates and traces each patent and indexes thousands of family and place names. Her references to the Glebe lands (lands within the clergyman's benefice, which were apparently not issued a patent) are quite interesting.

The book will be of interest to histo-

(Continued on page 12)

Would  
you trust  
this man  
with your  
baby?



Probably the Israelite mothers had no option. According to recently published evidence, Pharaoh Sesostris III, pictured above, was the king who forced the Israelites into slavery, and ordered the slaughter of all the newborn baby boys. This evidence reveals that during the 12th dynasty, Semitic slaves were used to build mud brick pyramids, babies were murdered, and these slaves suddenly disappeared, as would be expected from the Exodus record.

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## Jerusalem Visit

At the invitation of the Rt. Rev. Samir Kafity, Anglican Bishop in Jerusalem, the Most Rev. Desmond Tutu, Archbishop of Capetown, made a Christmas pilgrimage of peace and prayer to the Holy City. Accompanied by the Rt. Rev. Michael Nuttall, Bishop of Natal in South Africa; the Rev. Canon Winston Ndungane, provincial executive officer; and Mr. John Allen, the archbishop prayed that the Prince of Peace would bless the peoples of this region and establish justice for all its peoples.

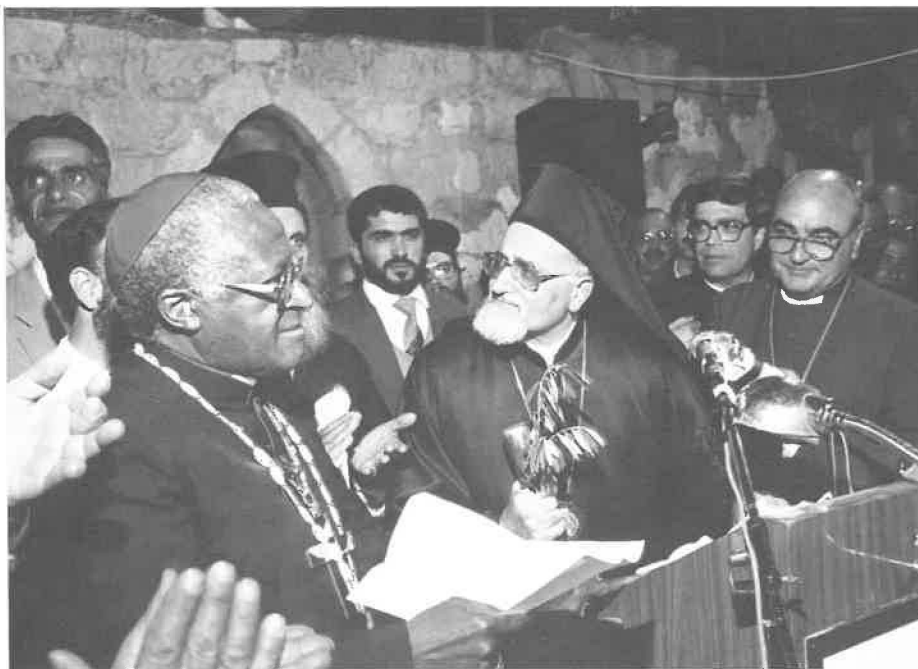
While in Jerusalem, the archbishop participated in the annual Christmas service in Shepherd's Field in Beit Sahour, a Christian Palestinian town bordering Bethlehem that has been under tax revolt for the last several months against the occupational forces of Israel. Over 3,000 people turned out to hear Archbishop Tutu pray for justice and peace for Palestinians and Israelis. The archbishop reminded the congregation that it was the shepherds, not the powerful, who first received the word that the Christ child had been born.

At the Christmas Eve service on the roof of the Church of the Nativity in Bethlehem, Archbishop Tutu called on the congregation to remember that the Christ child was both helpless and full of love.

### All Pilgrims

Archbishop Tutu's words were followed by readings and carols by both the St. George's Cathedral Choir and the Fiji Island U.N. peace-keeping force in Lebanon. Bishop Nuttall delivered the homily in which he noted that like the shepherds and magi, all Christians are pilgrims of the Lord. The service at the Church of the Nativity ended with a blessing by Bishop Kafity and the host Greek Orthodox priest read the Christmas Gospel in Greek.

A bomb threat disrupted the Christmas Eve midnight mass at St. George's Cathedral immediately after Archbishop Tutu had preached his Christmas sermon. A caller warned that a bomb was set to explode in the church in ten minutes and the cathedral was cleared. As the people emptied into the cathedral courtyard, Bishop Kafity led the congregation in prayers for reconciliation and peace between all peo-



Archbishop Tutu is greeted by Archbishop Luffi Laham of the Greek Catholic Church, Jerusalem, as Bishop Kafity (right) and the Very Rev. John L. Peterson, dean of St. George's College, look on: Christmas Eve at Shepherd's Field. [Photo by Gara Nalbandian.]

ples. The Eucharist continued and the hundreds of worshipers who remained received their communion from Bishop Kafity, Archbishop Tutu and Bishop Nuttall.

On Christmas Day the archbishop urged the government of Israel to recognize the Palestinian rights to self-determination. "Our part of the world has seen a government trying to impose those it thinks represents the people," he told the Palestinian worshipers. "We pray that those who are in power here will know that this would be an exercise in utter futility, and that they must accept those whom the people recognize as their authentic representatives."

"Israel must be assured its right to exist with territorial integrity as a sovereign state" he said, "But, equally, Israel must recognize the Palestinian right to self-determination, and we support your call for your sovereign state."

Besides the Christmas services, Bishop Kafity, who was responsible for the program of the archbishop's visit, arranged for the archbishop to visit religious leaders as well as Jewish, Christians and Muslim holy places. On the last day of his visit, the archbishop visited Yad Vashem, the Holocaust memorial. In the guest book of the Holocaust Museum, Archbishop Tutu wrote, "This is a shattering experience, and the world must never for-

get our inhumanity to one another."

Following his visit to Yad Vashem, Archbishop Tutu said that he had seen "the anguish of those who are victims of injustice and oppression, and the anxiety and the fears of the Jews, and that is why we say very firmly that Israel has a right to existence as a sovereign state. But I pray too, that Israel and the Israelis will hear the cry of the Palestinians, that they, too, are created in the image of God."

Playing down the political overtones of his visit, the archbishop said, "We are aware that the Israeli government is very sensitive to suggestions that it treats Palestinians the same way the South African government has treated black South Africans. But our faith compels us to state what we perceive to be the truth and to speak up for justice everywhere, whether in South Africa, the rest of Africa, the Middle East, Eastern Europe or China. Denouncing injustice is for us a religious duty and not a political act."

NICHOLAS PORTER and  
(The Very Rev.) JOHN L. PETERSON

### No Third Term

The Very Rev. David Collins, president of the House of Deputies since 1985, has announced that when he concludes his second term in 1991 he will not seek reelection to a third.

"The sense that I get from the good

Lord is that enough is enough and that it is time to concentrate on the ministry of prayer and writing, teaching and preaching, for which I took what I thought was early retirement in 1984," he told the council of the Diocese of Atlanta recently. He was dean of St. Philip's Cathedral in Atlanta from 1966 to 1984.

A deputy to General Convention since 1967, Dean Collins was chairman of the committee that brought to the house legislation approving the ordination of women to all orders of ministry. That responsibility "stands out above all the rest," he said.

Pamela Chinnis, vice president of the House of Deputies since 1985, said she intends to run for the office of president at the 1991 General Convention in Phoenix.

## Kansas Consecration

The Rev. William E. Smalley was consecrated Bishop of Kansas on December 8 at Grace Cathedral in Topeka. Bishop Smalley, 49, succeeds the Rt. Rev. Richard F. Grein, who became Bishop of New York in October [TLC, Nov. 12].

Bishop Smalley had been rector of Ascension Church, Gaithersburg, Md., since 1980, after serving for 15 years in the Diocese of Bethlehem. He was elected in Kansas June 17 during a special convention at Grace Cathedral [TLC, July 23].

The Most Rev. Edmond Browning, Presiding Bishop, presided at the consecration and was assisted by Bishop

Grein; the Rt. Rev. Edward C. Turner, retired Bishop of Kansas; the Rt. Rev. Onell Soto, Bishop of Venezuela; and the Rt. Rev. Theodore Eastman, Bishop of Maryland.

Preaching was the Rev. Doris Bray, associate director of the Episcopal Ministry of Unity in Palmerton, Pa. She called on members of the diocese to "begin with God," saying, "It is our common brokenness and weakness that drives us to seek God; to seek his love, his strength, his wisdom."

(The Rev.) ANN CLEVENGER

## Bishop McNairy Dies

The Rt. Rev. Philip F. McNairy, retired Bishop of Minnesota, died at the age of 78 on December 8 of complications related to Alzheimer's disease.

A native of Minnesota, Bishop McNairy was a graduate of Kenyon College in 1932 and Bexley Hall Seminary in 1934. He served parishes in Columbus and Cincinnati, Ohio, and St. Paul, Minn. He was dean of St. Paul's Cathedral, Buffalo, N.Y., when he was elected Suffragan Bishop of Minnesota in 1958. He became Bishop of Minnesota in 1971 and retired in 1978. Bishop McNairy was a former member of the Executive Council.

Ecumenically, he was involved in ministerial associations, various church councils and was active in the beginning of dialogues among the Lutheran, Episcopal and Roman Catholic churches in the Minnesota area.

Bishop McNairy is survived by his wife, Cary; a son, the Rev. Philip E. McNairy of Longview, Wash.; daughters, Judy McNairy LeWin and Patricia of Minneapolis; and seven grandchildren.

## Action Repudiated

The Bishop of the Rio Grande, the Rt. Rev. Terence Kelshaw, has sent his diocese a formal declaration regarding the recent ordination of a practicing homosexual in the Diocese of Newark [TLC, Jan. 14]. Bishop Kelshaw's statement reflects the feelings of a number of other bishops and it is anticipated that further statements are forthcoming.

Asserting that the Rt. Rev. John S. Spong, Bishop of Newark, has violated scriptural teaching, ordination vows, the resolution of the House of Bishops, and the trust of the church, Bishop

Kelshaw declared the following:

"Therefore: as a bishop of the Diocese of the Rio Grande, I repudiate the action of the Rt. Rev. John Spong on the basis of the four violations mentioned and separate myself and the diocese from it. Bishop Spong does not speak or act in this matter for the Episcopal Church. He does not speak or act in this matter for the other dioceses of the church. He does not speak or act for the Diocese of the Rio Grande. Bishop Spong speaks and acts on this matter only for Bishop Spong, and in contravention to the mind of the church expressed in four General Conventions. In this action he has, in my opinion, violated authority in the church and the collegiality of its leadership. It is now time to call a vocal minority to accountability for the many radical directions this church and its leadership have taken against the clear wishes of its membership."

## Canon West Dies

The Rev. Canon Edward Nason West, sometime sub-dean of the Cathedral Church of St. John the Divine in New York City, died unexpectedly on January 3 at the age of 80.

For over 40 years Canon West was devoted to the Cathedral Church of St. John the Divine, having been called by Bishop Manning as canon sacrist in 1941. Subsequently, he served as sub-dean from 1966 to 1981; he has also served as master of ceremonies. A native of Boston and a graduate of the General Theological Seminary, Canon West was ordained a priest in 1935.

He began his work at the cathedral as the great nave was opened, and it became his responsibility to devise ceremonies appropriate to the space; he became in time an articulate spokesman about liturgy and religious practices around the world. He received many honors and was a member of numerous honorary organizations, including the Order of the British Empire. He was also an honorary chaplain to the Archbishop of Canterbury and warden and a founder of the Community of the Holy Spirit. Of all of his accomplishments, however, close friends say that he was happiest that his design of the Compasrose became the symbol of the Anglican Commu-

(Continued on page 15)



Bishop Smalley

# Joy at Christmas in Panama

“After a while, the soldiers said (reluctantly) that we’d better break it up.”

By EDWARD O. WALDRON

Christmas celebrations tend to become routine for parish priests; services, sermons, choir rehearsals, the Sunday school pageant, baskets for the poor, and communion for the sick. So Christmas has gone for me for 30 years — until 1989 in Panama.

U.S. forces invaded in the early morning of December 20, a Wednesday. We were awakened by the terrifying sounds of shelling and bombing, rockets and machine-gun fire. Planes and helicopters roared overhead; jeeps and tanks rumbled through the streets. We huddled together in the house, comforting the children, listening to the radio news.

By daylight, helicopters were everywhere, zooming low, hovering, sometimes landing. I think they were looking for Gen. Noriega; he had made a public speech here in Colon Tuesday afternoon. But he had eluded them.

Thursday was “looting day.” Every store in Colon was ransacked. A “carnival spirit” prevailed, with both hoodlums and Sunday school teachers dancing home with televisions and video equipment. Periodically, the mood would change sharply, with machine guns chattering, and rocket fire

causing the sound of “whoosh . . . crump.” The PDF had fled; police stations were devastated and empty. The U.S. forces sealed off the city, but there was no authority in the town to keep order. The “Dignity Battalions” (or “Digs”) were sniping at random; many civilians were hit — including old Egbert Clark, who trains our acolytes. And many were killed — including Javier, an infant I baptized two months earlier. The morgue was overflowing; an ice cream truck was brought down to the hospital, to keep the extra bodies.

On Friday the U.S. troops entered the city, and commenced to systematically round up the PDF fanatics, and the zany “Digs.” Colon’s tallest building is the “Quince Piso” (15 floors). A band of “Digs” was ensconced in the upper floors, shooting down from the balconies. Two massive helicopter gun-ships hovered outside, firing rockets point-blank at these wild young men, acting out some unreality Noriega had injected into their muddled minds. Two were killed, many innocent occupants were injured.

Saturday in my neighborhood, people began to take hold of things. We started sweeping the streets, and piling up the garbage and the debris. Neighborhood defense teams were organized; U.S. military police would come if we called. Informal food-sharing began to occur; I hoped emergency supplies would come soon, because most of us were out of food.

Saturday afternoon I walked down to the barricade at the “check-point.” I asked the soldiers if I would be permitted to pass through on Sunday morning, in order to officiate at the church and visit the hospitals. It made a difference when I flashed my U.S. passport, and they said “OK.” So I went home, and got on the phone, and Sunday morning almost a hundred braved the dangerous streets and came to church.

Back in my neighborhood Sunday afternoon, a squad of U.S. soldiers raided the home of a PDF supporter. They took out a lot of guns and ammunition, and led him away in handcuffs. It was traumatic for us. People were feeling the stress. And nobody would be going to church tonight; it was Christmas Eve, but the barricades and the curfew would keep us all home.

In that depression, it suddenly occurred to me: “Let’s have a Christmas Eve mass for the neighborhood, right here on the porch!” So we strung some lights . . . the youth organized Kool-Aid and cookies for the “Agape” . . . and we spread the word: “Mass for the neighborhood, seven o’clock, on padre’s porch.” And many came; the crowd spilled out into the yard.

We sang all the old familiar songs, both Spanish and English, with guitar and tambourine. A couple of U.S. soldiers on patrol sauntered over to the crowd, thinking perhaps they should break it up. But we invited them to join us, which they did. They were just young boys, as scared as we were. They had been trained for war-games, but this was no game; 23 of the their comrades had been killed. And they were tired, showing the strain of stressful, sleepless nights.

“Peace to men . . .”

It was a wonderful Eucharist, with young and old, black and white, Panamanian and North American, civilian and military, liberator and liberated . . . singing (together with the morning stars) praises to God the King, “. . . and peace to men on earth.”

We all listened again to St. Luke’s story, of how Jesus came into this troubled world, to be with his friends. Then and now. And we shared around the communion, and sang “Silent Night.” It was very emotional; none of us could speak for a while. But then, we had the blessing, and we all sang “Feliz Navidad,” and the kids broke out the Kool-Aid, and suddenly, everybody was light-hearted and laughing . . . as though there was nothing wrong.

After a while, the soldiers said (reluctantly) that we’d better break it up. Everyone embraced, and went home singing.

The neighborhood got very quiet. We put the children happily to bed. Looking up at the star-lit sky, my wife said to me, “Best Christmas we’ve ever had. . . .”

*The Rev. Edward O. Waldron is rector of Christ Church, Colon, Republic of Panama.*



# The Lord, the Giver of Life

## Examining the full personhood of the Holy Spirit

By JONATHAN B. COFFEY, JR.

**T**oday an opportunity to look again at a family conflict which has been with the Christian community for well over a millennium: the controversy regarding the addition of the Latin word *filioque* ("and [from] the Son") to the Nicene Creed by the churches of the West. This was and is in direct opposition to the belief and practice of the churches in the East.

The churches of the West (Roman Catholic, Anglican and Protestant) have obviously developed in a very different manner from the churches of the East (Orthodox). Our theology, liturgy, ecclesiology, and practice have grown far, far apart since the formal break which took place in 1054. But how did we come to be in conflict?

Few people seriously question the fact that the earliest known texts of what is properly called the Niceno-Constantinopolitan Creed did not include the phrase "and the Son"; and few question that the phrase was added first in the eighth century Spanish church and then in the ninth century was applied more broadly in Europe by Charlemagne. Finally, in 1054 Pope Leo IX set forth a bull of excommunication against Cerularius, the Patriarch of Constantinople. The rest, of course, is history.

But why would a family choose to divide over such a seemingly arcane matter? And how might we late 20th century Christians go about identifying the issues, assigning responsibility and seeking reconciliation? The answer lies today as it always has in the Person of the Holy Spirit, and there is nothing less at stake than truth itself.

The fundamental issue at the heart of the *filioque* controversy is the nature and identity of God. This is hardly a marginal concern. If we as trinitarians assert that the Holy Spirit proceeds from the Father and the Son, where then do we look to discover the unity of the Godhead? We must look, as theologians in the West have for most of

the past millennium, not toward the life of a personal God, but toward a philosophical concept of "substance" or "essence" in which all three persons share. If the source of the unitive life of the Blessed Trinity is to be found in a concept or force, then so it is with all of life which has been created by that same God. We end up building our house on the shifting sands of human-made abstractions and when the storm comes, we will be washed away in its tide.

Likewise, if we as trinitarians assert that the Holy Spirit proceeds from the Father and the Son, we undermine in a conclusive manner the full personhood of the Holy Spirit. The result is a blending of the Holy Spirit into a unitive force or attraction between the Father and the Son. This reduction of the Spirit's full identity will then (as it has in the church's history) ensue in a weak or absent pneumatology (theology of the Holy Spirit), an unfortunate perception of the church as an institution of this world and a tragic loss of the dynamism, energy and boldness which result when communities, groups, and individuals encounter the person of the Holy Spirit. In short, we are left with an inadequate theology, an oppressive ecclesiology and an existentially tepid spirituality.

### Original Integrity

On the other hand, if we as trinitarians make the choice to eliminate from our doctrinal and liturgical usage of the Nicene Creed the phrase "and the Son," we first of all return the text to its original conciliar integrity. The choice to honor the truth of history is not an inconsiderable virtue in itself. But we gain much, much more. By professing that the Holy Spirit proceeds solely from the Father, we assert again the ancient truth that the source of unity with the Godhead (and therefore of all life) is to be found in the *person* of God the Father, and not in an abstract principle or concept. This recovery of the personal origin of life can reconnect us with the most deeply personal currents of existence. The mysteries which we call God and life become again as they were intended to

be, first narrative and only then exposition. We thus make the dangerous and crucial pilgrimage again from concept to character, from abstraction to embodiment, from speculation to revelation, from It to Thou.

And again, if we as trinitarians make the choice to eliminate from our doctrinal and liturgical usage the *filioque* clause, we return to a profession of the full personhood of the Holy Spirit. To begin with, this will mean that we will be professing a fully trinitarian faith again. This is no inconsiderable fact. But we will be returning as well to the ancient and reliable revelation that while it was (and is) Christ who instituted the church, it was (and is) the Holy Spirit who constituted the church. If it is the person of the Holy Spirit who constitutes the church, then we are, as church, primarily an organism which has organizations, rather than an organization which has organisms. The vision of the church returns to its organic and charismatic roots, and forsakes as error the picture of the church as fundamentally a human institution alone.

And, as if that were not enough, churches, groups and individuals would be freed through this choice to encounter again as a normative Christian reality the power and grace of the Holy Spirit in their lives. No longer would it be necessary for groups to coalesce on the margins of Christian life as "charismatic" or "spirit-filled" but all churches, all groups and all persons would be recognized as having this as their birthright.

The issue of the integrity of the Nicene Creed has been at issue in our church for some time. A former bishop of my Diocese of Arkansas, the Rt. Rev. Henry Niles Pierce, addressed the diocesan convention of 1888 regarding his desire to bring this issue before the bishops gathered at the next Lambeth Conference. He said the Anglican Communion "... has acknowledged ... that nothing, as touching the Faith, should be required of a Christian man, except what has been set forth as such by the undisputed General Councils." He continued, "If the former supposition be true, then no inferior authority, whether a Spanish

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*The Rev. Jonathan B. Coffey, Jr., has served in several parishes and is currently rector of St. Paul's Church, Fayetteville, Ark.*

Provincial Council, an English Convocation, nor an American General Convention, has a shadow of a right to add to or alter or to take from that Creed a single word, much less to add what is virtually another article of the Faith. If such right exist anywhere it must be in another true, Ecumenical Council; for no inferior body can claim it" (Journal of 1888, the 16th convention of the Missionary Diocese of Arkansas and Parts Adjacent).

This issue has been addressed in sig-

nificant ways of late. The 1985 General Convention sanctioned the omission of these controversial words "and the Son," subject to the approval of the Lambeth Conference, which was accomplished in 1988. The Anglican Church of Canada has dropped the filioque from the creed in its revised liturgy. Debate continues in our church regarding how best to correct what is coming to be recognized as error. Maybe a consensus will emerge in our generation.

And who knows? Maybe the feuding siblings of East and West will one day settle their differences. Maybe one of the greatest sins of the church will one day be redeemed: the choice to divide and go it alone. Maybe the Holy Spirit will be freed to do her work of constitution and empowerment in a fuller way so that, in spite of it all, the whole creation might be brought back through the body of the Son to its intended communion with the Father, that God may be all in all.

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## The "Solid Rock" Theory

Jesus saw potential in a mistake-ridden fisherman.

By MARION J. HAMMOND

**T**he story often called "Jesus walking on the water" might be called "Peter not walking on the water." Peter sinks, and is saved by Jesus. Wouldn't it be amazing if that were the reason Jesus called him "the Rock?" Every so often he would look at Peter and say, "Pete, you're a real rock," and then they would both laugh a little.

We have heard a lot about St. Peter this month. To think that the term "rock" is used as a symbol of endurance and stability just doesn't fit the picture of Peter in the gospel story. He is sort of a bumbling person really, and that is kind of nice. If he can later be seen as an anchor to the church, and it was the early church that came up with the "solid rock" theory, then almost anyone could be characterized by that kind of solidity. One thing for sure, the term "rock" as a compliment was not used because Peter had earned it.

But then again, our Lord was not talking about the past. Surely he saw potential in this rather mistake-ridden fisherman. That is a lesson for us. If we were to spend three minutes thinking about our own personality and actions over the previous 24 hours, we would probably concentrate on our failures. Why such a negative view? How about looking for what someone has called "the appreciates." In rela-

tion to the past there are "resents and regrets" but there are also "appreciates" and we often forget this third.

Unfortunately, many of us who were raised in a religious tradition were handicapped in this area by the teaching of the church. Self-examination had to do with evils and sins. It was about where we messed up, not where we succeeded.

The opposite of a self-exam is a resume. We never put the good in our self-exams, or the bad in our resumes. Resumes are about our personas, the faces we want to show others; they imply that we have faces we don't want others to see.

Our personas are not lies. They give true pictures of who we are, in part. If I say that I really want to get to know someone, that person will probably start by revealing to me his persona; then, as our friendship grows, that person will become more trusting of me and will allow some of his other face to show through. Only if I con-

tinue to accept that person despite his weaknesses can we have an intimate relationship.

Often what are thought of as intimate relationships (marriages, for example) go through a rather pleasant, easy time (persona to persona) and then move into rough times, leading possibly to a falling out as bits and pieces of the shadow of each person is revealed.

There is another aspect of our personalities: our hopes and dreams. Good counselors don't only ask about the past — "Tell me about your mother and father." They also ask about the future — "What do you see yourself doing five years from now?"

To share our hopes and dreams with others, we need to know that we will not be locked into the past by words such as, "But you always . . ." or, "Yes, but remember when you . . ." which imply there is no possibility for growth and change.

We all ask, "Who am I?" We must be careful that it is not only, "Who does Freud say I am? Who do other people say I am? Who does the SAT (the Personality Inventory, the I.Q. Test, the Meyers-Briggs Test) say that I am? Who does my husband (or wife, kids, boss, teacher, student) say that I am?" Each may play a part in telling us who we are. But we should not forget our Lord's example with Peter. We should include our hopes and dreams, our futures, as well as our pasts. Together they give us a present we can handle.



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*The Rev. Marion J. Hammond, a retired priest of the Diocese of Colorado, resides in Honolulu, Hawaii.*

# EDITORIALS

## Following the Filioque

Last week we spoke briefly of the famous filioque clause intruded into the Nicene Creed in Western Europe during the Middle Ages. This week we have a feature article on the topic [p. 9]. We also wish to collect for our readers information on the present canonical standing of this matter.

In the General Convention before the last, it was resolved that, in response to the Lambeth Conference of 1978, "the General Convention of the Episcopal Church express its intention to restore in liturgical usage the original form of the Nicene Creed as promulgated by the Council of Chalcedon (i.e., without the filioque), provided that such restoration is endorsed and commended by the Anglican Consultative Council and by the Lambeth Conference" [*Journal of the General Convention, 1985, p. 181*].

The topic was raised at Lambeth in 1988, and the conference concluded by "recommending to the Provinces of the Anglican Communion that in future liturgical revisions the Niceno-Constantinopolitan Creed be printed without the Filioque clause," Resolution 6, section 5 [*The Truth Shall Make You Free; The Lambeth Conference, 1988, pp. 208-9*].

We are very grateful to the Rt. Rev. David B. Reed of Kentucky, co-chairman of the Anglican-Orthodox Theological Consultation in this country, for pursuing attention to this topic. Bishop Reed has advised THE LIVING CHURCH, "Further action on this by the Anglican Consultative Council is no longer needed, in view of Lambeth's decision. Every Anglican province is now free to act on this recommendation."

Thus it is now up to the Episcopal Church to implement its own resolution of 1985, which we have quoted. Since the decision of two General Conventions is necessary to carry out a change in the Book of Common Prayer, we believe that appropriate preparation for action in 1991 should not be delayed. The next General Convention itself could approve "trial use" of the omission of the offending words. We hope that both the Standing Liturgical Commission and the Standing Commission on Ecumenical Relations see to it that this topic is on the agenda.

The article by Fr. Coffey in this issue explains some of the pastoral relevance of this matter.

## One to Be Heard

The visit of the Most Rev. Desmond Tutu, Archbishop of Capetown, to the Holy Land for Christmas was a notable event and we are pleased to have an account from persons who were with him [p. 6]. Although the primary reasons for his visit were personal and spiritual rather than political, the attention, by a world-wide speaker for justice and freedom, to the oppression of the Palestinians can only be a great encouragement to those who hope and pray for a peaceful solution to the problems in the Holy Land. Moslem figures have been speaking of this topic for years, but they do not command full public attention in the West. We hope that the archbishop's words receive a wide hearing.

## Israel and South Africa

Our thoughts return to the question of the alleged linkage between South Africa and Israel. Both are said to be strengthened by economic and commercial partnership. We regret that this question has not been fully investigated by those who are in the position to do so. With all the great expenditure of time and attention to the divestiture of holdings in South Africa, and the imposition of sanctions against the unjust and oppressive government of that nation, we find it remarkable that so little attention is given to the position of Israel, either by the Executive Council of the Episcopal Church or other similar bodies.

The problem of Israel is all the more glaring in that we not only have trading relationships with it, but the U.S. government actually subsidizes that nation. In the Holy Land, as in parts of Latin America, church-related hospitals struggle to accommodate men, women and children wounded by bullets which, in part, at least, have been indirectly purchased with dollars from the American taxpayer.

## Editor in the Middle East

During this latter part of January, your editor is paying a brief visit to Egypt and to Israel. We anticipate further news in THE LIVING CHURCH regarding church affairs in these important areas.

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### Sermon on the Mount

(Matt. 5:2-12)

High on the mountainside, these words he taught,  
These words which flashed and glistened in the light,  
Words which, unknown, the world had always sought:

How blest they are who know that they are naught  
Apart from God, the kingdom is their right.  
High on the mountainside he sat and taught

How blest the meek, how blest are those distraught:  
The earth is theirs, God's comfort in their plight:  
Words which, unknown, the world had always sought.

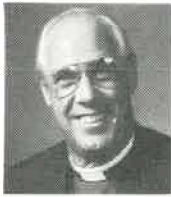
And those who for God's righteousness have fought:  
They shall be filled; God will make known his might.  
High on the mountainside he sat and taught

How blest they are whose every word and thought  
Is pure, for glory then shall fill their sight  
Words which, unknown, the world had always sought

Gave them the world's first glimpse of that which ought  
To be a shining vision, clear and bright.  
High on the mountainside he sat and taught  
Words which, unknown, the world had always sought.

Christopher Webber

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## BOOKS

(Continued from page 5)

rians, to libraries with collections on colonial churches, and to those with individual family interest. A sure value of the book, though, is the reminder of the nature of colonial parishes, and the reminder, as a sage once put it, that God is in the details. Many of the refugees quickly moved on, though descendants of some remain in the same parish. Most physical evidence of the hospitalities of the Church of England and of the Virginia colonists has crumbled, however, the land of the parish survives, as does the memory of an interesting story of faith and risk that one can recover through patience and scholarly attention to detail.

(The Rev.) TRAVIS DU PRIEST  
St. Luke's Church  
Racine, Wis.

### Pursuing Excellence

**CREATIVE WRITING: For People Who Can't Not Write.** By Kathryn Lindskoog. Academie/Zondervan. Pp. 279. \$14.95.

The playful subtitle establishes a light-hearted tone that is carried throughout, complemented by Patrick Wynne's humorous illustrations at the beginning of each chapter. The fifth chapter, "English, the Marvelous Mess," begins, "Writing fairly well in English is like cutting a cantaloupe. But writing superbly in English is more like performing brain surgery." Light-hearted, however, should not be confused with breezy, which this book is not.

Chapter one is on creativity. Mrs. Lindskoog does not limit creativity to only a certain group of people; every person, through hard work, can make good things. "Abraham Maslow

pointed out correctly that a first-rate soup is more creative than a second-rate painting," she says.

Chapter nine, "Writers in Action," features a collection of short responses, by writers who work in the religious market, to seven questions about their backgrounds, habits, experiences, etc.; they also tell who their favorite authors are and offer advice for writers. The chapter is especially helpful in showing what many writers hold in common, and what they differ upon.

Mrs. Lindskoog's admiration for C.S. Lewis is made known through many references in the book, including the final chapter, a biographical sketch drawn from some of Lewis's letters that are stored at the Wade Center in Wheaton, Ill. Attention is given to Lewis's thoughts about the craft and life of a writer. Mrs. Lindskoog is the author of a number of books on Lewis, including *The C.S. Lewis Hoax*, which challenges the authenticity of certain writings attributed to Lewis and published after his death.

Careful reading, coupled with the writing exercises suggested at the end of each chapter, should improve anyone's writing. The assignments range from playing word games to starting a collection of favorite quotations to keeping a record of the first things that are on one's mind when waking up in the morning. The chapters are also loaded with suggested readings to assist writers. I will continue to use this fine book.

J.E.S.

### Books Received

**MIRACLES DO HAPPEN.** By Briega McKenna, O.S.C. with Henry Libersat. St. Martin's. Pp. 142. \$13.95.

**BEST SERMONS 2.** Edited by James W. Cox. Harper and Row. Pp. 417. \$16.95.

**JOHN WITHERSPOON: Parson, Politician, Patriot.** By Martha Lou Lemmon Stohlman. Westminster. Pp. 176. \$7.95 paper.

**CHRISTIAN MORAL JUDGMENT.** By J. Philip Wogaman. Westminster. Pp. 192. \$14.95 paper.

**THE DIVINE PHYSICIAN.** By William B. Ward. Westminster. Pp. 64. \$5.95 paper.

**NARRATIVE THEOLOGY IN EARLY JEWISH CHRISTIANITY.** By William Richard Stegner. Westminster. Pp. 156. \$11.95 paper.

**JOHN CALVIN'S DOCTRINE OF THE CHRISTIAN LIFE.** By John H. Leith. Westminster. Pp. 238. \$16.95 paper.

**REVELATION.** By M. Eugene Boring. Westminster. Pp. 240. \$18.95.

**CALVIN'S INSTITUTES: A New Compend.** By Hugh T. Kerr. Westminster. Pp. 192. \$12.95 paper.

# 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

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**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. 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

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**DePAUW UNIVERSITY** Greencastle  
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 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  
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 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**  
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 CANTERBURY HOUSE 1116 Louisiana  
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**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. Minneapolis 55414  
 The Rev. David Setzer, chap. (612) 331-3552  
 Sun Eu 6. Wed Eu 12:15

**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  
 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** Shady at Walnut  
**CARNEGIE-MELLON UNIV.** Pittsburgh  
**CHATHAM COLLEGE**  
**UNIV. OF PITTSBURGH**  
 CALVARY  
 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 Polst, 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

### 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.

# PEOPLE and PLACES

## Appointments

The Rev. J. Frederick Barber is rector of the Church of the Advent, 54 Delaware Rd., Kenmore, NY 14217.

The Rev. Richard A. Biega is vicar of St. Elizabeth's, Box 292, Buda, TX 78610 and rector of Emmanuel, Box 1238, Lockhart, TX 78644.

The Rev. Canon Mark L. Cannaday is now canon for evangelism and Christian education for the Diocese of West Texas, Bishop Jones Center, Box 6885, San Antonio, TX 78209; Fr. Cannaday is also program officer for the diocese.

The Rev. William J. Cavanaugh is rector of St. Bartholomew's, 600 Belmeade, Corpus Christi, TX 78412.

The Rev. Robert F. DeWolfe is rector of Trinity Church, Box 692, Pharr, TX 78577.

The Rev. John F. Hardie, Jr. is assistant of All Saints', 504 N. Camden, Beverly Hills, CA 90210.

The Rev. Julius Jackson is rector of St. Philip's, 15 Fernhill Ave., Buffalo, NY 14215.

The Rev. Mitchell Lindeman is rector of St. Matthew's, 2325 S. 24th St., Lincoln, NE 68502.

The Rev. Leon Love is rector of St. John's, 431 Lake St., Box 145, Wilson, NY 14172.

The Rev. Arthur R. Mack is rector of Trinity Church, 5448 Broadway, Lancaster, NY 14086.

The Rev. David C. Pettit is rector of Holy Trinity, 416 N. Garfield Ave., Alhambra, CA 91801.

The Rev. Joseph W. Pinner, Jr. is rector of St. Luke's, Box 301, Brandon, MS 39042.

The Rev. Edward A. Scully is rector of St. John the Evangelist, Fremont and St. Mark's, Newaygo, MI. Fr. Scully has recently transferred from the Diocese of Brandon of the Anglican Church of Canada to the Diocese of Western Michigan.

The Rev. Canon Barbara J. Smith is deputy for administration, Diocese of Western New York, 1114 Delaware Ave., Buffalo, NY 14209.

The Rev. Betsy I. Smylie is vicar of Ephphatha Mission of the Deaf, 6195 Newton Rd., Orchard Park, NY 14127.

The Rev. John S. Smylie is rector of Trinity Church, 261 E. Main St., Hamburg, NY 14075.

The Rev. Frank St. Amour, III is rector of St. Alban's, 4 Lake Ave., Box 214, Silver Creek, NY 14136 and St. John the Baptist, W. 4th and Lark Sts., Dunkirk, NY 14048.

The Rev. Calvin K. Steck is rector of St. Peter's, 205 Longmeadow Rd., Eggertsville, NY 14226.

## Ordinations

### Priests

California—Juan Manuel Cabrero-Oliver, Box 1041, Bolinas, CA 94924. Charles Edward Robinson, 8145 Camelback, #202, Scottsdale, AZ 85251.

Colorado—Joseph Harp Britton, curate, St. Michael's, 225 W. 99th St., New York, NY 10025.

Montana—Timothy K. Vance (for the Bishop of Central Florida), rector, St. James', Box 744, Lewistown, MT 59457.

West Texas—James B. Cook, assistant, St. Francis', 4242 Bluemel, San Antonio, TX 78240.

## Permanent Deacons

California—Leilani Lucas Nelson.

Connecticut—Margaretta Y. Brown, chaplaincy team, Regional Hospice Network, 151A Heritage Village, Southbury, CT 06488. William H. Gerns, assistant to chaplain, Hartford Hospital, 49 Catherine St., Hartford, CT 06106.

Katherine P.N. Lwebuga-Mukasa, chaplaincy team, Morgan St. Detention Center, Hartford and child advocate consultant; add: 50 Ledge Hill Rd., North Guilford, CT 06437. Mary J.O. Suroviak, street minister with Isaiah 58 Ministries, Willimantic, CT; add: Rte. 87, R.D. 2, Box 226, Lebanon, CT 06249. James T. Todd, assistant for outreach, St. John's, Bridgeport, CT and assistant in prison chaplaincy, Bridgeport Jail; add: 10 Canterbury Close, Westport, CT 06880.

Eau Claire—Lawrence Neil Edson, non-stipendiary assistant, St. Katherine's, Owen, WI; add: 608 Madison St., Stanley, WI 54768.

## Transitional Deacons

California—Joan Stuart Butler Ford and Paul Eric Strid.

Quincy—Robert Stevenson Munday, associate dean for administration and associate professor of systematic theology, Trinity School for Ministry, 311 Eleventh St., Ambridge, PA 15003.

Western New York—James Williams

## Retirements

The Rev. Richard B. Duncan, as rector of St. Stephen's, Olean, NY; add: 3410 Jollytown Rd., Cuba, NY 14727.

The Rev. Norman H. V. Elliott, as rector of All Saints', Anchorage, AK; add: 2401 Galewood, Anchorage, AK 99508.

The Rev. Robert T. Jenks, as rector of St. Paul's, Holley, NY.

The Rev. Katherine G. Riggs, as vicar of St. Francis', Canyon Lake, TX; add: 936 Canterbury Hill, San Antonio, TX 78209.

The Rev. Burton H. Shepherd, as rector of Epiphany, Kingsville, TX; add: 217 Billy Evans, Kingsville, TX 78363.

The Rev. Robert M. Sutherland, as rector of St. Peter's, Westfield, NY; add: 150 Chestnut St., Westfield, NY 14787.

## Organizations

The Rev. R. Edgar Wallace has assumed the duties of secretary general of the **Confraternity of the Blessed Sacrament**; add: Box 936, Minocqua, WI 54548.

## Deaths

The Rev. John Wellford, retired priest of the Diocese of Southwestern Virginia, died on Thanksgiving Day in Roanoke, VA at the age of 89.

Fr. Wellford was in the Diocese of Southwestern Virginia the entire 63 years of his ordained ministry, serving congregations in Abingdon, Norton, Amherst County, and Covington. He was rector of Emmanuel, Covington for 25 years. He was a graduate of General Theological Seminary and is survived by his wife, Harriet, a son, six grandchildren, eight great-grandchildren, a sister and a brother.

## NEWS

(Continued from page 7)

nion. The Compasrose was dedicated by the Archbishop of Canterbury during the 1988 Lambeth Conference and a variation done for Canterbury Cathedral has been placed in the stone floor of the cathedral before the nave altar.

Canon West's unique qualities of life and learning is perhaps best summed up by Madeleine L'Engle's foreword to his last book, *Outward Sign*, in which she writes that he possessed "that very child-likeness which is the key to the kingdom of heaven."

### Seminary to Close

As of June 1, the doors of the Episcopal Theological Seminary in Kentucky will be closed for good, the Diocese of Lexington reported in its publication, the *Advocate*. The seminary, located in Lexington, provides training for the vocational diaconate as well as continuing education for clergy and Christian education leadership certification.

"The board of trustees really felt that as good stewards of the assets of the good saints who had gone before us, the funds could make a far greater impact in the Christian education movement in the Diocese of Lexington and the vicinity than in training persons pursuing a career in the ordained ministry," board member Don Tullis said.

The November decision followed a long period of assessment for the seminary. Last June a decision was made to not admit new students and to hire a professional consultant to determine the future of the seminary. The consultant, Caroline Hughes of the Alban Institute, conducted an extensive study and summarized her findings in a report which said, "On the whole, I found little support for the continuation of the seminary in its present form." Most adjacent dioceses have their own training programs, she found, and the seminary was not filling a need.

The seminary's charter will remain intact and will maintain the institution's assets for 20 years. Other funds will be transferred to the diocese.

### NOTICE TO SUBSCRIBERS

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# 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.

**FASCINATING ACCOUNT:** Mary's appearances at Zeitun, Egypt. 300,000 witnesses. Fifty photos of actual apparitions. Official verification (Orthodox/Roman): testimonies. Best seller! \$9.50. **Cenacle Press**, Suite 211, 1902 Ridge Rd., West Seneca, NY 14224.

## FOR CHILDREN

**THE CHILDREN'S PAGE.** A special page of the newsletter intended for children. 12 monthly pages arranged by church year: \$5. **Trinity Church**, P.O. Box 208, Staunton, VA 24401.

## ORGANIZATIONS

**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: **C FEC**, 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, BSG**, 42-27 164th St., Flushing, NY 11358.

**IS THE THREAT** of feminist theology exaggerated? Or are the predictions being fulfilled? What will happen to God? *Feminism and the Reconstruction of Christian Belief*, by William Oddie. Copies available from the Evangelical and Catholic Mission for \$7.50. Write: **ECM**, 1206 Buchanan St., McLean, VA 22101.

## PILGRIMAGE

**MYSTICS, MONASTICISM, AND RELIGIOUS ART** — A cultural pilgrimage — July 12-30, 1990. A European contemplative pilgrimage exploring art and architecture inspired by monasticism. For brochure: **Pilgrimage Coordinator**, 33 Longwood Rd., Aiken, SC 29801.

## POSITIONS OFFERED

**THE END OF THE ROAD** — the closest place to heaven on earth — Homer, Alaska. Looking for a non-stipendiary opportunity? Call (907) 235-8975 or write **Box 4274, Homer, AK 99603** or the **Episcopal Diocese of Alaska**, Box 70441, Fairbanks, AK 99707; (907) 452-3040.

**ASSISTANT PRIEST** needed for Anglo-Catholic parish affiliated with the Episcopal Synod of America. Special gifts in adult education needed. Reply to: **Holy Nativity Episcopal Church**, P.O. Box 860467, Plano, TX 75086-0467.

**DIRECTOR OF EDUCATION** sought by corporate size parish with active Church school and adult education program. We need a layperson, full-time, trained at master's level with a theological background. Director will be member of nine-person ministry team. Resumé to: **Rector, Church of the Holy Comforter**, 222 Kenilworth Ave., Kenilworth, IL 60043.

**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.

## POSITIONS WANTED

**TRADITIONAL AND CONSERVATIVE** priest, age 38, married, seeks new call to parish desiring strong spiritual leadership with priorities on sacraments, preaching, teaching, visiting, pastoral counseling; additional importance on stewardship and evangelism. Prefer call as rector, 150-500 communicants; will consider associate. Reply **Box L-692\***.

**PRIEST** seeks full-time position: half-time church music (Master's Degree in Sacred Music, 10 years experience) and half-time pastoral care (M.Div., 10 years experience as rector). Married, grown children. Reply **Box Y-691\***.

## PROPERS

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers**, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

## FOR SALE

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

**PIPE ORGAN** Four rank Wickes pipe organ built in 1971. Very good condition. \$15,000 negotiable. Phone: **Robert Tucker** 704-339-0769 after 5:30.

## TRAVEL

**TRINITY JOURNEY PROGRAM 1990.** Sponsored by Trinity Church, Wall Street. **The Church of Rome: Our Western Roots** Rome, Assisi, Florence, May 27-June 8 with Prof. J. Robert Wright, General Seminary. **Come, Let Us Sing to the Lord: A Journey into English Cathedral Life and Music**, Winchester (Southern Cathedrals Festival), July 9-20 with the Rev. Nancy Roth and Mr. Robert Roth. **Journeying with Julian: A Seminar on the Showings of Dame Julian of Norwich**, Norwich, July 11-22 with Prof. Elisabeth J. Koenig, General Seminary. **The New Russia: Orthodoxy, Culture and Transition**, New Valamo Monastery (Finland), Leningrad, Odessa, Moscow, Helsinki, August 19-September 3 (Labor Day) with Madeleine L'Engle. **The New Russia II: A Russian Christmas**, Moscow, Odessa, Leningrad with the Rev. James C. McReynolds, Director, Trinity Journey Program. Program prices for \$1,800 to \$3,295 include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the **Christian Education Office** (212) 602-0807 or write: **Trinity Journey Program**, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.

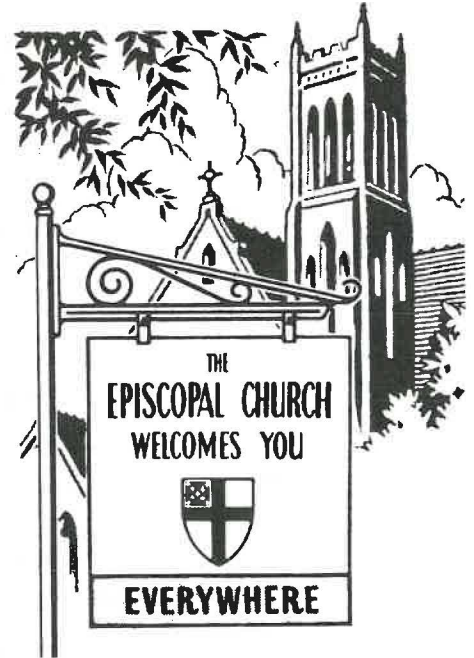
## WANTED

**RETIREES** to settle in south coast of Oregon. Mild climate; lowered living expenses; churches in every community. Retired and non-stipendiary clergy welcome too — keep your hand in. For further information, write: **SW Convocation**, P.O. Box 246, Bandon, OR 97411 for a personal response.

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

# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



## 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 10:3-15, 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.  
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

## 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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d  
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  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

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

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler  
Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

## BARNEGAT LIGHT, N.J.

**ST. PETER'S AT THE LIGHT** 7th & Central Aves. 08006  
The Rev. Adam Joseph Walters, priest-in-charge  
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.  
Historic designation—circa 1890

## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

## NEWARK, N.J.

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

## ALBUQUERQUE, N.M.

**ST. MARY'S** 1500 Chelwood, NE (at Constitution)  
The Rev. Thomas Wand, r; the Rev. Carl Gockley  
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

## BINGHAMTON, N.Y.

**CHRIST CHURCH** 187 Washington St.  
"Binghamton's First Church — Founded 1810"  
The Rev. W. Frisby Hendricks, III, r  
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

## NEW YORK, N.Y.

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

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

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

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

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

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Thomas Anderson, r  
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct.-April, 5. C 1st Sat 4-5

## SHARON, PA.

**ST. JOHN'S** 226 W. State St.  
(1st exit on I-80 in Western Pa.)  
The Rev. H. James Conzidine, r  
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 823-8135  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't  
Sun Services 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdys Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ST. ANDREW'S** (downtown) 917 Lamar St.  
(817) 332-3191  
The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell  
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor (512) 226-2426  
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno