

# THE LIVING CHURCH

## Wildernesses

Lord, I know not this place  
windless, silent — empty  
stretching endlessly into  
nothingness.

I call  
and hear no echo,  
no sound  
save my own strident voice.

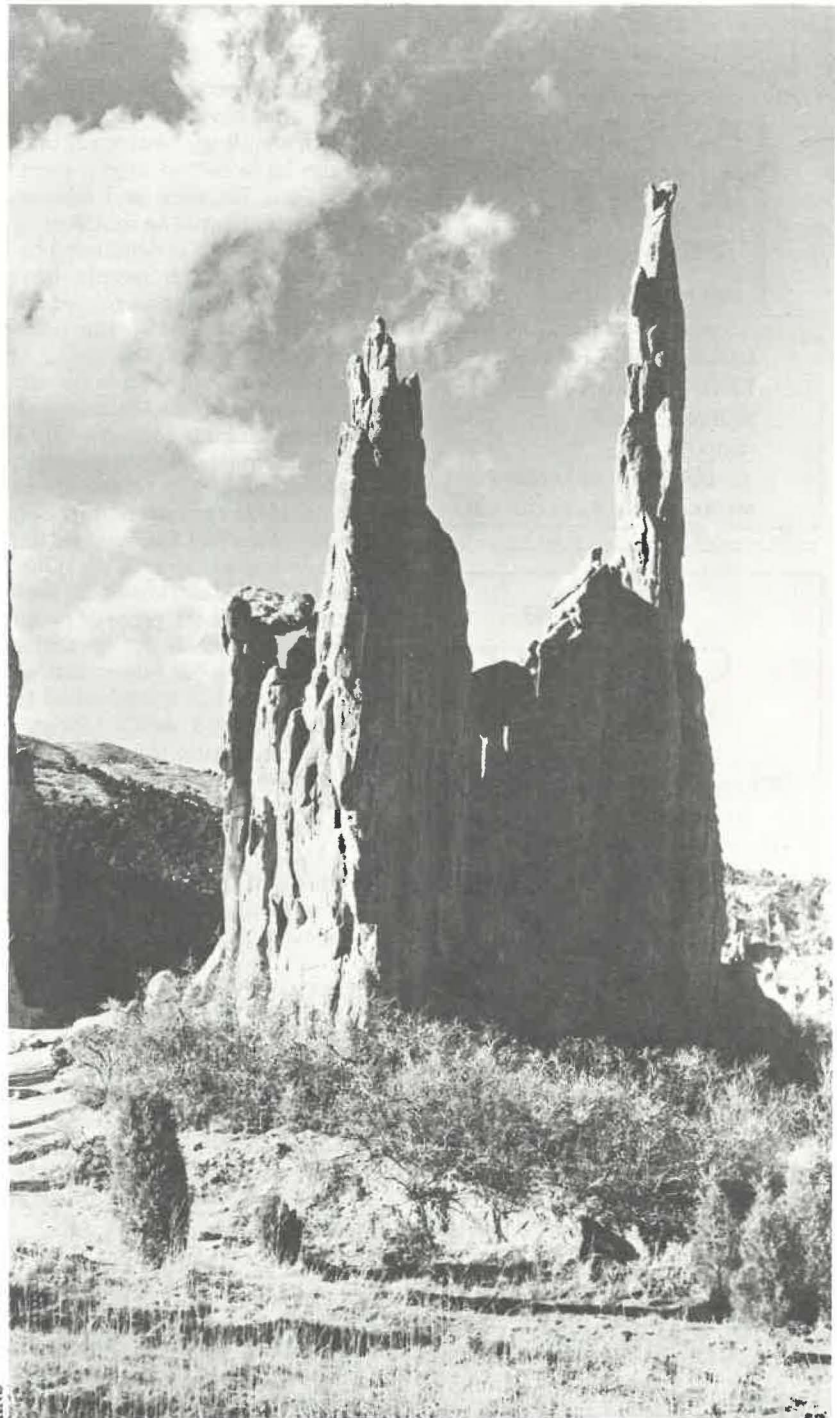
I am alone — totally alone —  
a stinging cold corrodes my being.

I cry  
*Kyrie Eleison*  
Lord, have mercy!  
Even He is far away  
leaving me alone — alone.  
What is, where is this wilderness?

I grope  
through the night  
another place, another space  
now hot, arid  
before me a sheet of fire  
I burn within, without.  
Father,  
send me your peace;  
this wilderness is too much to bear.

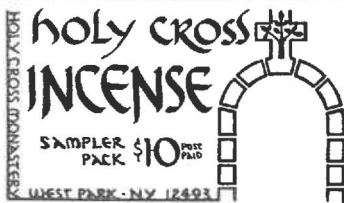
Again, I cry  
*Kyrie Eleison*  
O Christ, have mercy!  
Is there no unction, no solace  
to diminish this pain?  
I sit on thorns and lament.  
The sheet of fire becomes a lambent flame

Presently, out of the darkness  
the Dove of Peace,  
the Holy Spirit descends,  
pervades the vacuum;  
a cooling rain,  
a balm from Gilead  
covers me.  
The Tempter retreats —  
I am at peace.



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## Humanity Made Whole

By WILLIAM H. PETERSEN

These words are addressed to people who have felt and perceived a vocation, a calling. I am speaking of persons who have owned God's promises made at their Baptism and who are growing toward or into the ministry — lay or ordained — that is demanded by those free promises. Such people have claimed their entire being as rooted and standing in Jesus Christ — the perfect, undistorted image of the living God. Here, then, is a Lord who is by virtue of this fact the head of all humanity created, redeemed, and made whole by God.

Now most human beings, practically speaking, are wretchedly unaware of this, their true standing. Consequently, they often feel fearfully rotten, and they think and act worse! We refer to this latter fact as sin: those acts and omissions caused by the divorce of people from the ground of their being and relation to each other. The fact of sin accounts for the mission of those called to live their Baptism into Jesus Christ. Such persons constitute the church, the continuing life of the Body of Christ in the world.

The attitude of Christians is one of growing up daily into an utter trust in the Lord of creation, even as they confess themselves in Luther's wonderfully catholic phrase, *simul justus et peccator* — at once just and a sinner, or, in debased contemporary jargon, at the same time OK and not OK.

This persevering but humbling attitude is commonly called *faith*. Yet keeping faith demands a context, and the living condition of faithful people is one characterized by joy: a joy tested day by day against the hard realities of existence in the world. Christians call this mode of being *hope*.

*The author of this week's First Article, the Rev. William H. Petersen, is academic officer and professor of ecclesiastical history at Nashotah House.*

It has, however, been said of one particularly very human character, namely, poor Ophelia in Shakespeare's *Hamlet*: "She hoped . . . she trusted . . . she had faith . . . she was *stupid!*" Lest any should feel this illustration (from Anna Russell) unduly sexist, I would remind them that Ophelia was stupid precisely because she put her trust and hope in something less than God, namely, a man — and a very disturbed one at that!

But whether they are men or women, Christians do not desire to drift away from the world on a charge of stupidity. Therefore, they are involved: the activity of these people is a willing and powerfully centered energy that expresses itself in costly, sensitive, responsible self-giving and forgiving. This, of course, is *love*.

Considering its divine source, this kind of love is simply incapable of showing any other character than that described. Such active love builds up the human community on every level and in all its complexity; it fosters and nurtures individuals, families, and societies into full maturity — a maturity capable of living all the love that is possible. This kind of love stands strong for the worth and dignity of every person and all creation, because they all belong to God in Christ; the very same love stands hard against all death-dealing lies, fear, injustice, and oppression, because these all deny what God has done and will bring to completion in Christ.

When it comes full circle, the expression of such love in action inspires ever deeper faith and greater hope. These latter qualities again, in turn, become the very conditions necessary for the further expansion of love. Now *this* kind of love is an energy source that will never be exhausted or depleted! It would not fail even if everyone and all things came at last within its life-giving, healing embrace. For that would be paradise . . . and paradise, as everyone knows, is forever.

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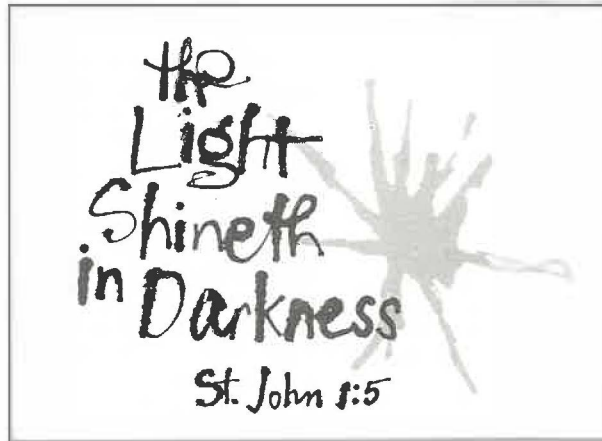
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# LETTERS

## Seminaries

Your editorial, "The Seminary Question" [TLC, June 29], raises several significant questions relating to training persons for ministry throughout our church.

The members of the Board for Theological Education share your concern for encouraging creative programs in theological education, both within seminary structures and through the diocesan and ecumenical educational institutions. We share also your assessment of the diversity and unique resources for scholarship that our seminaries provide.

At the 1979 General Convention, the BTE was directed in Resolution B-127 to study the educational and fiscal resources of our seminaries, and to present to the 1982 General Convention a plan for the support of theological education. In response, both the BTE and the Case Committee for Theological Education — a committee of 30 persons chaired by Dr. Marion Kelleran and the Rev. Wallace Frey — have been assessing the current contributions of theological education institutions, prior to proposing legislation to the 1982 General Convention.

We are therefore concerned with several impressions which we would like to correct for the benefit of your readership.

(1) In these efforts we are *not* considering, nor do we plan to consider, funding through the national church budget, or a national church subsidy tied to the number of students enrolled in each seminary! Neither are others, to our best knowledge, "proposing in some quarters" such national solutions.

(2) We also believe that the church continues to need, and benefits from a variety of educational resources, including diocesan and other ecumenical programs of study for clergy and laity. Any plan which we propose will thus include provisions for widespread support for theological education.

(3) You also suggest that the size of seminary graduating classes leads to "irresponsible ordaining of increasing numbers of clergy." Our figures, and those of the Association of Theological Schools, do *not* show an increase in the number of Episcopal seminary-trained persons seeking ordination, nor is there an increase in the number of persons, over the past three years, training by other alternative methods.

Episcopal seminary enrollments for the M.Div. degree have declined over the past ten years! There *has* been a 50 percent increase over the past ten years in the numbers of students at Episcopal seminaries continuing their education

beyond the M.Div. degree, as well as a modest increase in seminary enrollments by those pursuing educations for vocations as laity in the church and the world.

We think it unfair to imply that seminaries are contributing to an alleged "oversupply" of clergy, as seminaries are not recruiters of students for ordination. The problem which we think the whole church faces at the parish, diocesan, and seminary levels, is not too many clergy, but in the words of Bishop Stephen Bayne in 1971, "too few imaginative and effective ways in which priests and priesthood are being put to work in the church." The same need for imagination may well be true for the diaconate and the increasingly abundant gifts offered by laity.

Our overall efforts are being directed to refreshing the conversation between seminaries and the church, whose mission seminaries seek to serve. On this basis we plan to present recent information and legislation in 1982 which advocate financial support for theological education and for the church's seminaries.

(Dr.) FREDRICA HARRIS THOMPSETT  
Executive Director, BTE  
KARL MATHIASSEN  
Chairman, BTE Resolution, B-127 Committee

New York City

## Bonn Agreement

I was delighted that you covered the July 1-2 celebrations of the Bonn Agreement's 50th anniversary in London and glad that you found the material of interest [TLC, Aug. 16]. Do persist in the interest which **THE LIVING CHURCH** expresses in the Old Catholic world and its relation with the Anglican and Episcopal Churches. I notice from the old records from the Society of St. Willibrord that your magazine has expressed this interest for a long time.

(The Rev.) ALAN M. COLE  
Editor, *Saint Willibrord News*  
Ardingly College  
Haywards Heath

Sussex, England

## Anglo-Catholicism

May I be permitted a footnote to the Anglo-Catholicism nostalgia? When my father was a young priest, there were certain goals — simple things really — the achievement of which was liturgically important. Somebody may correct me, but I think they were called "the six catholic principles."

Not necessarily in the order of their desirability or importance, they went something like this: the eastward position of the priest at the altar, two eucharistic lights (the Epistle and Gospel candles), wafer bread(!), no doubt, eucharistic vestments, and the mixed



chalice (a bit of water added, or the fragment from the fraction?). The last of the principles was incense.

In early 1952 I was having breakfast at the McLaren Foundation, the old St. Alban's School in Sycamore, Ill., with that great priest of God, Royden Keith Yerkes, of blessed memory. He reminded me how every one of the catholic principles had been just about universally adopted in the churches' practice, except incense. And, he added, that would never make it because now people take baths.

Room for another little footnote? One of our more recent histories of the Episcopal Church claims that the rumor that Nashotah House had a daily Eucharist in the 1845s could not be true. But it was true, as shown in the letters between Bishop Kemper and James Lloyd Breck in 1844-1845.

The faculty and students had petitioned Bishop Kemper to allow the daily Eucharist, and it began in December of 1844. But such a furor over "high church" had sprung up later that by June of 1845 the permission was withdrawn.

The 50 volumes of Bishop Kemper's papers in the Wisconsin Historical Society library contain the original letters. Bishop Kemper made a copy of every letter he ever wrote, and he saved every one ever received, so the collection is a veritable gold mine of Episcopal Church history to 1870.

(The Rt. Rev.) DONALD H.V. HALLOCK  
Retired Bishop of Milwaukee  
Arvada, Colo.

### The Cults

I frankly believe we need to be very much concerned with the theology of the cults, precisely because their theology gives birth to their methodology. Most cult leaders have set themselves in the limelight as virtual Messiahs, with their own dogmatic doctrinal systems and almost divine right power.

Many — especially young people — are "converted" because at some crisis point they may have had little spiritual nurture in the church and because they are seeking answers to life's complex problems, answers which the church can give only by pointing beyond itself to Jesus Christ.

Yes, let's be angered about dishonesty, mind control, political and economic terrorism, and philosophic vilification, but let's not ignore the theological bases of

these cults, whether satanic, mad, or merely fraudulent. Unless we understand the fundamental differences between Christian and cult beliefs and why so many people are attracted to the cults, we'll never be able to provide the real freeing and healing ministry that is so badly needed.

(The Rev.) JOHN B. PAHLS, JR.  
Colorado Springs, Colo.

• • •

Like it or not, cultic teaching rarely agrees with the teaching of the Gospel as revealed through the scriptures or the experience of men. Therefore, the church, which is totally committed to teaching these truths, must offset the teaching of the false prophets by what it knows to be the truth, a duty much impressed upon us by St. Paul.

We love the cultist, but we must disdain the false doctrine he proclaims and help him and his disciples to find the truths of Jesus Christ.

(The Rev.) JOHN R. PRATT  
Church of the Redeemer  
Okmulgee, Okla.

### That's All?

Due to illness I have been out of the office for a few weeks and have missed reading TLC. As I was reading quickly to catch up, I came across a letter from the Rev. William Hicks, to which I must respond [TLC, Aug. 16].

Fr. Hicks says, while talking of different ways to use layreaders, "One is simply as lector, who reads the Psalm and lessons, and that's all."

That's all? When one takes on a ministry and service of bringing the Word of God to the people of God, is it proper to say, "that's all"? Should we not realize that layreading is a ministry? Should we not realize that bringing the Word of God to the people of God is one of the greatest services our lay people can perform?

(The Rev.) RONALD R. PEAK  
St. Luke's Church  
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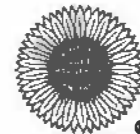
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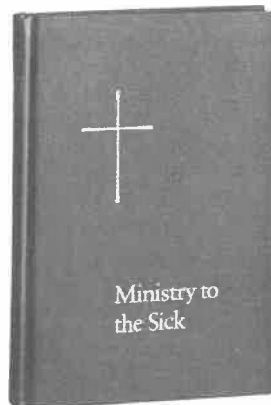
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## 1980 Decline

Although membership in the domestic jurisdiction of the Episcopal Church showed a slight gain of 0.92 percent in 1979, figures now available for the following year tell a different story.

There was a "substantial decline" in 1980, according to the Rev. John Schultz, statistical officer at the Episcopal Church Center in New York.

Baptized membership in the 95 U.S. dioceses and one area mission dropped last year by two percent — from 2,841,350 to 2,787,444. Confirmed members declined by 1.4 percent to 1,933,646 and church school pupils declined to 489,305.

The 1980 decline in baptized members was most precipitous in dioceses in the northeastern and mid-Atlantic states (Provinces I, II, and III). In this area, all dioceses, except Vermont, Maryland, and West Virginia, declined to some extent.

Most dioceses in Provinces IV, V, and VI showed a pattern of increase. A statistical error in reporting the figures for the Navajoland area mission in 1979 accounted for a small part of the 1980 decline, Fr. Schultz said.

On the brighter side, the number of baptisms increased to 63,647 — up 5.6 percent, and confirmations to 59,155 — up 0.30 percent. There was a striking increase in adult baptisms by 14.5 percent to 7,465, according to Fr. Schultz.

The financial picture was generally favorable, with stewardship income rising from an average of \$5.27 to \$5.69. Total parish receipts rose 10.5 percent to \$535 million. Parish operating expenses also increased. Parish endowment funds increased by \$12 million, and long term debt was reduced substantially by parishes as interest charges rose. Pledges for calendar year 1981 were up nearly six percent over 1980. Episcopalians usually give substantially more than is pledged, Fr. Schultz said, so the prospects for keeping ahead of inflation are favorable.

Despite internal economic pressures, contributions to purposes outside the parish rose, with 15 percent of the total income devoted to purposes beyond parish needs, with 11 percent designated for diocesan and national church programs.

Diocesan reports indicate that the clergy population explosion has slowed down, according to Fr. Schultz. In the domestic jurisdictions, the number of

male priests actually declined by 32, while the number of women priests increased to 281 from 184. At the end of 1980, he said, only 45 women were in charge of congregations, but estimates indicate that in a few years, 20 percent of the clergy will be women, with an indeterminate number in charge of parishes.

## Diocese Funds Community Projects

Interracial fellowship and worship, training for work with elderly people and those who are terminally ill, educational programs, and a ministry through the arts are among projects to receive funding from the Diocese of Newark.

The Rt. Rev. John S. Spong, Bishop of Newark, presented over \$100,000 from ACTS/VIM, the diocesan capital fund, to representatives of various programs at a service in All Saints Chapel, Newark, on September 9.

The Hospice, at Mountainside Hospital in Montclair, N.J., was the recipient of one of the largest grants. \$21,000 is designated for the recruiting and training of volunteers.

Educational programs for neighborhood Hispanics at Trinity Church, Paterson, N.J., are being funded for \$20,000 to provide classes in English, high school equivalency, and preparation for civil service exams.

*Black and White Together*, an effort of the New Jersey Council of Churches to decrease racial polarization, received \$9,600 to promote a statewide organization of congregations working toward this goal.

House of Prayer, Newark, received a grant of \$7,500 to broaden its after-school program of remedial education, arts and crafts, and recreational activities. To deal with the many crises faced by children in the program, the funds will enable the staff to add a social worker.

## Outrage at U.S. Veto

Many church and civil rights leaders recently expressed outrage at the U.S. veto of a United Nations security resolution condemning South Africa for its raid into Angola.

In Atlanta, the Rev. Joseph E. Lowery, head of the Southern Christian Leadership Conference, spoke for the conference and a coalition of religious

and civil rights groups when he said, "The failure of the U.S. to support the U.N. resolution aligns the U.S. with racist oppression and military aggression in Southern Africa."

His statement was co-signed by two major black churches, the African Methodist Episcopal and Christian Methodist Episcopal Churches of Georgia; and also by the American Muslim Mission, and by the American Friends Service Committee.

Black church leaders long have objected to South Africa's continued control of Namibia, where the U.N. has called for independent elections and recognized the South West Africa Peoples Organization (SWAPO) as the legitimate representative of the Namibian people.

Their most recent statement dismissed South Africa's fear of Soviet entrenchment in Angola, saying "the presence of Cuban troops and Russian advisers in Angola cannot and does not justify the invasion of Angola any more than the presence of American troops in foreign nations justifies the invasions of those nations. Furthermore, we know of no government anywhere on the face of the earth that is more oppressive and totalitarian than the minority, racist regime in South Africa."

The Washington Office on Africa, which is backed by a number of mainline churches, including the Episcopal Church, has added its voice to the protest against the American government's unwillingness to condemn South Africa's invasion. A spokesman for the office said that protests against the Reagan administration's African policy were increasing.

## Evangelical Congress Meets

"... If God loves the world of today so much, to send Jesus Christ to be intimately bound with it, then we ought to love it enough to listen to it before we can claim with any truth to have a message which is relevant and compelling to it."

The Rev. E. Don Taylor, rector of the Church of the Holy Cross, Decatur, Ga., thus opened his address to the Episcopal Church Evangelical Congress '81, which met at Kendall College, Evanston, Ill., from August 20-23.

In identifying the groups to which he had attuned his own evangelistic listening, he named three: the religious non-Christian ("accepting the Christian way of life would be for many of them a back-

ward step"); the unrenewed Christian ("their criticism of Christianity is 'irrelevance,' 'capitulation to the forces of the world,' and 'the church has left them, they have not left the church'") and the secular modern man ("he demonstrates for me with such clarity how alive and well God is in the world . . . he corrects the notion that Christ works exclusively in the church").

This declaration was heard by the 270 members of the Congress, representing 64 dioceses, including Alaska and Hawaii, who engaged in three days of prayer, song, worship, study, and discussion over the Episcopal Church's hopes for evangelizing the world.

The Congress was jointly sponsored by the Brotherhood of St. Andrew and the Episcopal Church Center Evangelism and Renewal Office. A respected list of other evangelists who addressed the Congress included Valerie Hillsdon-Hutton, evangelism trainer in Uganda, England, and the Diocese of Northern California; the Very Rev. John H. Rodgers, Jr., dean of Trinity Episcopal School for Ministry, Ambridge, Pa., and the Rev. Edwin B. Stube, rector of St. George's Church, Mount Savage, Md.

Also on the slate of leaders were Donald R. Wilson, lay evangelism trainer from Sewickley, Pa.; the Rev. A. Wayne Schwab, staff officer for evangelism and renewal at the Episcopal Church Center, and Lee Buck, Sr., vice president for marketing, New York Life Insurance Company, who was moderator throughout the sessions.

Celebrant for the opening Eucharist was the Rt. Rev. James W. Montgomery, Bishop of Chicago, and the closing Eucharist preacher was the Rt. Rev. C. Shannon Mallory, Bishop of El Camino Real. Also in attendance was the Rt. Rev. Harold C. Gosnell, retired Bishop of West Texas.

"We look upon the event as an opportunity," said Fr. Schwab, "for people engaged alone in evangelism to know each other and to call upon each others' gifts for future use. We hope it will broaden the ways of encountering God and will extend the effort of evangelizing the church and unchurched, the believer and unbeliever."

In her opening Thursday evening sermon, Mrs. Hillsdon-Hutton, speaking from years of experience in foreign and domestic mission fields, summed up by saying, ". . . unless there is that foundation of study, fellowship, and worship, our skills will bring little result. We need to begin here (at the Congress), then our evangelism will grow out of our walking with Christ in forgiveness and love."

The following morning, Dean Rodgers examined the place of evangelism in the church and what each Episcopalian must do to achieve results: "Be gentle, be shameless, teach tirelessly, share freely, and don't wait — evangelize," he concluded.



Erwin M. Soukup

Valerie Hillsdon-Hutton, evangelism trainer, was the preacher at the opening Eucharist at the Episcopal Church Evangelical Congress '81 in Evanston, Ill.

A feature of the Congress was the use of small group discussion. In at least one of the 23 groups, the basic tension between the evangelical and Anglo-Catholic approach to theology surfaced. The emphasis upon the personal encounter with Jesus as more fundamental than the centrality of the Sacrament was a troubling unresolved question.

Later, the same tension troubled a number of participants at the Congress when Mr. Wilson stated in one of his two presentations: "We are not there to give people the Sacrament. We need to show the Gospel first; and then teach people to love the Sacrament."

Mr. Wilson and Fr. Schwab prepared 42 teams of two persons each who made evangelistic visits to families in ten Evanston area parishes on Saturday afternoon. The teams were given a background briefing by priests of the parishes involved, concerning the families on which calls were made.

Another group of individuals and teams made "blind" calls, and approached strangers in witnessing their commitment to Jesus. The teams reported their experiences, which at times were humorous, to an enthusiastically responsive plenary session of the Congress.

In a moving moment of corporate trust and prayer members of the Congress prayed for the Rt. Rev. Gerald Francis Burrill, retired Bishop of Chicago, asking for healing. Word had been received late on Friday that the bishop had broken his back in an accident at his home in Sarasota, Fla.

Unshamed emotions of joy and praise were basic elements of the Congress. Fr. Stube underlined the mood when he stated, "Those who are unable to bring people to Jesus are part of the problem." He described the process of making disciples, bringing people to

Christ, as a process of being "born anew."

Such a process, he continued, has four parts: believing, repenting, being baptized in water, and being baptized in the Holy Spirit. "If we know that we have received the authority of the name of Jesus," he concluded, ". . . he will confirm the work with signs following." "Signs following" were witnessed in the addresses and responses at the Congress by individuals reporting numerous personal experiences of conversions, healings, and miracles.

The opening of each plenary session, and the Eucharists, were accompanied by group singing led by "The Joyful Noise," a group of enthusiastic instrumentalists and singers from the Diocese of Long Island.

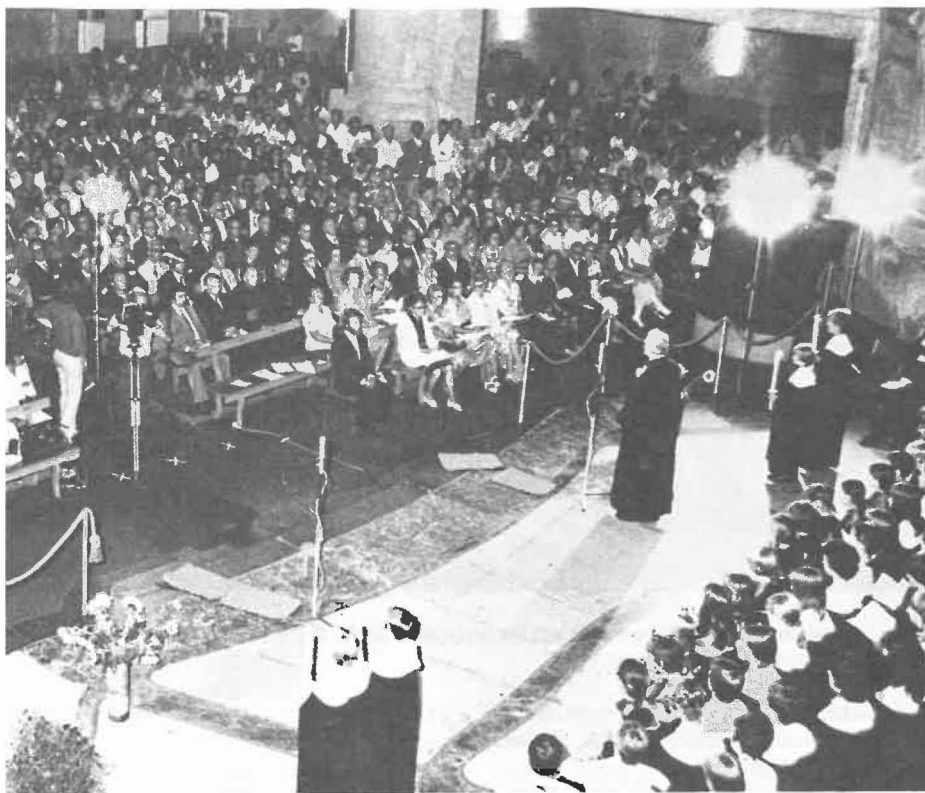
A planning session for back-home application of the principles, methods, and inspiration gained at the Congress was held Sunday morning, and a Eucharist, celebrated by Bishop Mallory, closed the Congress. In his sermon, Bishop Mallory emphasized the importance of achieving unity within the church itself: "This is the strongest force for evangelism there is."

(The Ven.) ERWIN SOUKUP

## East Germany Host to WCC Committee

At its recent meeting in Dresden in the German Democratic Republic, the Central Committee of the World Council of Churches called for a ban on the neutron bomb, which it said was "the most recent and obvious example" of dehumanizing weaponry.

Among other tensions currently plaguing the world, the WCC's governing body noted the apparent inability of the Madrid talks to reach a positive conclusion on matters of European security



RNS

Opening service of the WCC Central Committee meeting in Dresden: A joint statement and a pledge to work to prevent a worldwide nuclear holocaust.

and cooperation; global economic problems; the reduction of aid to developing nations; and the "scandalous increase" in money spent for arms.

Membership in the council increased to over 300 with the acceptance of three African Reformed Churches. The committee also accepted two new councils of churches as WCC associates: the Tonga National Council of Churches, with Anglican, Roman Catholic, and Wesleyan churches as members, and the Council of Churches for Wales, which has Reformed, Methodist, Salvation Army, Baptist and Anglican bodies as members.

"With great regret" the Salvation Army's withdrawal from membership was accepted by the committee. The Army's membership has been suspended, at its own request, since 1978, following the announcement of a grant to the Patriotic Front of Zimbabwe from the WCC's Program to Combat Racism.

The Salvation Army's request for "fraternal status" was granted, but the committee rejected the Army's implication that the WCC is motivated by politics rather than by the Gospel. The committee also expressed regrets that the Army has felt its nonsacramental character to be in tension with the WCC search for eucharistic fellowship.

The site of the Central Committee meeting provoked discussion, and representatives of British, Canadian, and U.S. churches issued a joint statement acknowledging their countries' responsibility for the firebombing of Dresden

during World War II, and pledging themselves to work to prevent a worldwide nuclear holocaust. The Presiding Bishop of the Episcopal Church, the Rt. Rev. John M. Allin, and the Anglican Primate of Canada, the Most Rev. Edward Scott, were among those who signed the statement.

WCC General Secretary Philip Potter called the bombing, which killed about 35,000 people, a "senseless act," committed even though "the result of the war in Europe was no longer in doubt." He said the Dresden bombing made it easier to decide to use the atomic bomb on Hiroshima and Nagasaki.

#### Women and the WCC

In a heated two hour debate, Orthodox delegates succeeded in toning down the acceptance of a controversial report on women's issues.

The report, which had been sent in from a WCC meeting in Sheffield, England, about a month before, was the product of three years of study by Christian groups around the world on the subject, "Community of Women and Men in the Church" [TLC, Aug. 30].

WCC General Secretary Philip Potter said that the report challenged Christians to rethink drastically their understanding of scripture and human sexuality, and it moved the Most Rev. Robert Runcie, Archbishop of Canterbury, to comment, "The church's ministry to women, at least in my own tradition, is often exercised badly and insensitively."

During the debate, Archbishop An-

thony, delegate for the Orthodox Church of Romania, denied that the Eastern churches are opposed to the equality of men and women. "It's the methodology that's wrong. There has not been any dialogue," he said. "This is a doctrinal matter and not just a matter of issuing statements and resolutions.

"If this report is approved, what will the Orthodox think of us here? That we have lost the faith? We can't change tradition as easily as we change shirts. The reinterpretation of scripture is not the same as rewriting a document."

The usual practice of the WCC Central Committee is to receive such a report as an "official document" of the council, and to commend it to the member churches "for serious and prayerful study." This time, the council voted simply to "take note of" the Sheffield text, and to send it to the member churches with a letter from Dr. Philip Potter, WCC general secretary, that will explain the controversy it aroused and especially the Orthodox objections to it.

Orthodox delegates abstained from voting on a recommendation, which passed overwhelmingly, that affirmed the principle of equal participation by women and men as "a goal towards which we move."

In related actions, the committee decided to incorporate women's concerns into all WCC justice and service programs; recommended that all WCC publications use "inclusive" language; and referred women's ordination, the understanding of the diaconate, and the problems of language, imagery, and symbols of God in worship and theology to the WCC Faith and Order Commission meeting in Lima, Peru, next January.

## Haitians Still Detained

Church World Service, the relief arm of the National Council of Churches, is coordinating the efforts of a coalition of religious groups and others who are intent upon achieving the release of 84 Haitians detained at an old naval prison in Brooklyn since mid-July.

The action is part of a new effort to seek the release and resettlement of several thousand Haitian "boat people" currently being held at detention centers across the U.S. and Puerto Rico.

Michael Myers, a CWS resettlement officer, said members of the consortium include the Roman Catholic Diocese of Brooklyn; the Synagogue Council of America; two lawyers' associations; and several Brooklyn congressmen.

Sponsors are available for the Haitians, according to consortium members. Until mid-July, agencies were permitted by the U.S. Immigration and Naturalization Service (INS) to resettle the Haitians and get them out of detention centers before their status was decided, to reduce overcrowding.



# The Single Sacred Deposit

By JOHN G. MOSER

The authentic relationship between sacred scripture and sacred tradition is not one of scripture isolated from tradition, nor one of tradition as a separate but equal source of revelation; the two are closely bound together and closely interrelated.

The best analogy I have ever found for this is in the writings of the French theologian, Fr. Louis Bouyer, who says that the whole of God's revelation to man is like a body, of which the Bible is the heart. The body of tradition cannot live without its biblical heart, but to tip the heart from the body in order to examine it scientifically and in isolation, results in a dead heart, as well as a dead body.

Scripture and tradition are not, therefore, autonomous, let alone in opposition to each other, but, to quote from the fathers of the Second Vatican Council, "Sacred tradition and sacred scripture make up a *single sacred deposit* of the Word of God, which is entrusted to the church. . . . For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal."

If you need proof of the dangers inherent in interpreting scripture apart from tradition, you have only to look at the Protestant abandonment of apostolic succession as an unnecessary option in the life of the church. Now it is true, to be sure, that the New Testament does not set forth in detail the exact relationship between the orders of bishop, priest, and deacon, and it is also true that St. Paul speaks of other orders of ministry. If, on the other hand, we look at the earliest strata of tradition, doubt

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*This article was taken from a sermon preached by the Rev. John G. Moser at the Church of the Good Shepherd, Rosemont, Pa., where he was on the staff. The text of the sermon was "So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter" (II Thessalonians 2:15). Fr. Moser is warden of the Anglican Priests' Eucharistic League.*

and uncertainty seem to melt away in a moment.

Thus, among the several witnesses to the three-fold ordained ministry, we find St. Ignatius, third bishop of Antioch, who was martyred about the year 107, writing, "All should respect the deacons just as they would Jesus Christ, just as they respect the bishop as representing God the Father, and the presbyters as the council of God and the college of the apostles. Apart from these there is nothing that can be called a church."

Or, St. Ignatius again, "Apart from the bishop, let no one perform any of the functions that pertain to the church. Let that Eucharist be held valid which is offered by the bishop or by one to whom the bishop has committed this charge. . . . It is not lawful to baptize or give Communion without the consent of the bishop."

To go back even earlier, to the Epistle of St. Clement, third bishop of Rome, who was martyred about the year 96, we read: "Our apostles also knew, through our Lord Jesus Christ, that there would be contention over the bishop's office. So, for this cause, having received complete foreknowledge, they appointed the above-mentioned men, and afterwards gave them a permanent character, so that as they [the apostles] died, other approved men should succeed to their ministry."

Well, you might think, how could the reformers ignore such evidence? Unfortunately and ironically, this evidence was not at hand at the time the continent of Europe began its disintegration into the various Protestant bodies which arose in the wake of Luther and Calvin. The Epistles of St. Ignatius did first appear in the West in a Latin version in 1498, but several unauthentic letters were mixed in with the genuine ones, and it was not until 1672 that John Pearson, the Anglican bishop of Chester, established once and for all the authenticity of the seven Epistles in Greek which come from St. Ignatius' own hand.

The epistle of St. Clement was similarly unknown in the West at the time of the Reformation; in fact, it was a veritable scholarly "Mt. St. Helens" when, in

1628, King Charles I of England received as a gift from the Patriarch of Constantinople the fifth century Greek manuscript known as the *Codex Alexandrinus*, which included the Epistle of St. Clement as part of the New Testament! It soon came to light that this epistle (sometimes referred to as First Clement) is indeed the oldest Christian document not now in the canon of Holy Scripture, although it was regarded as canonical in Corinth as late as 170, and in Egypt and Syria as late as the fourth century.

Sad indeed it is for the church of God that such clear evidence and testimony to the truth of her tradition was not available at the time of the Reformation, but the important thing is that these writings help establish, once and for all, to anyone today who cares to know the truth, that, as Edward White Benson, Archbishop of Canterbury at the end of Queen Victoria's reign, once noted, "The apostolic succession is not a doctrine; it is a fact."

Now that may all be very well and good, some may say, but the world has changed a great deal since the time of the apostles, and if the church is going to attract modern men and women, the church must keep up with the times. Tradition, after all, is little more than the dead hand of the dead past which impedes human progress and renders the institutional church less relevant to the needs of persons living at the end of the 20th century. To that I say, "Rubbish!"

To quote G.K. Chesterton, "We do not want a church that will move with the world. We want a church that will move the world. We want one that will move it away from many of the things toward which it is now moving; for instance, the servile state. It is by that test that history will really judge of any church, whether it is the real church or no."

How interesting, you say, but does it really matter? Yes, of course it does. To be an Anglican is not merely a matter of preferring dignified worship and tasteful music. We are the direct heirs of the tradition the apostles received from Jesus, through the apostolic succession preserved unbroken in our communion, and we have been entrusted with that tradition, not that we might enjoy it, but that we might share it.

Speaking the truth in love, we must for the sake of truth show our brothers and sisters in Christ that the restoration of Christian unity will never be found through superficial fellowship or by doctrinal compromise, but only, in the words of the Chicago-Lambeth Quadrilateral, "only by the return of all Christian communions to the principles of unity exemplified by the undivided catholic church during the first ages of its existence." That is our vocation and that is our challenge, to know our tradition so thoroughly that we can articulate it clearly and share it enthusiastically.

# A Lutheran Responds to Bishop Wantland

By DAVID A. GUSTAFSON

After reading Bishop Wantland's article, "Interim Eucharistic Fellowship" [TLC, May 24], I feel compelled to respond — as a member of the clergy of the Lutheran branch of the church catholic.

It is not my intention to be disagreeable, but ecumenical dialogues must be open and honest. In the spirit of love and commitment to the unity of Christ's church, I wish to make some observations, raise a few questions, and offer a proposal.

Bishop Wantland is correct when he says that, historically, apostolic succession has consisted both of doctrine and ministry. However, his article is heavily weighted on the side of succession of ministry with only a small portion concerned with the succession of doctrine. It also leaves one with the impression that succession of ministry must be maintained at all costs, leaving doctrinal issues on the periphery.

In the Lutheran-Episcopal dialogues, one is confronted with two church bodies which, although they are similar in many ways, have quite different emphases with regard to the issue of apostolic succession. The Episcopal Church can be characterized as long on succession of ministry, while allowing a wide range of theological positions. Lutheranism, while not always preserving the historic succession of ministry, has been much more concerned with the true doc-

trine, as evidenced by its Confessions as contained in the *Book of Concord*.

Speaking as a Lutheran (who has a strong appreciation for episcopal succession), I must nonetheless challenge Bishop Wantland's position as being too narrow. Is a succession of persons more important than what is believed and practiced in the church? Is succession of ministry only to be found in a "proper" succession of persons? Are not the apostolic usage of the laying on of hands, the *correct* proclamation of the Gospel, and the *proper* administration of the sacraments also integral parts and, finally, the most important elements of the ordained priesthood?

If Bishop Wantland is to raise the question of succession of ministry with Lutherans, it is only fair that we do likewise with the Episcopal Church in regard to doctrine. Lutheranism's doctrinal base lies in her Confessions. Individual clergy and laity may hold contrary opinions, but they are only individual opinions. They do not represent Lutheranism's official doctrinal stance.

To find such a stance in the Episcopal Church is much more difficult. Is it to be found in the Thirty-Nine Articles? Is it in the Book of Common Prayer and, if so, which edition? To Lutherans, it appears that the Episcopal Church allows much more doctrinal latitude than would be tolerated within their own church body. One finds a range of theological positions that boggles the mind of one who is a part of a more doctrinally confessional body.

This leads to an important question: Just how much does Bishop Wantland

know about Lutheranism? One gets the impression that he sees the Lutheran Church as being nothing more than another Protestant denomination. If that is true, then he is wrong. Our Confessions consistently maintain that we are not a sect but instead are a part of the Holy Catholic and Apostolic Church of all times and places.

Continuing in that vein, the Confessions also insist that our ordained priesthood is a continuation of the priesthood that existed in the church at the time of the Reformation. It is not a new "Gospel ministry" — we are ordained into the ministry of the Holy Catholic and Apostolic Church.

Bishop Wantland suggests that we are not priests simply because we do not possess proper succession of persons. In taking such a position, he is, whether he means to or not, saying that our proclamation of the Gospel is not valid and our sacraments are non-existent — that there is nothing on our altars at the Eucharist. To these contentions I vigorously dissent.

If the Lutheran Eucharist is invalid, is not the sacrament offered by an Episcopal priest who is basically a Calvinist (or even a Zwinglian) also questionable? Can his "proper" ordination redeem his defective theology?

Upon reading Bishop Wantland's article, one has the nagging feeling that, in the last analysis, succession of ministry takes priority over the Gospel itself. The Gospel is concerned with what is believed, taught, and practiced; and the New Testament is quite clear in saying that it is the Gospel of Christ that constitutes the church.

Bishop Wantland draws the line and says that proper orders are the issue, and there can be no compromise on that issue. Yet, he maintains a very open-ended view on matters of doctrine and theology. What would happen to the dialogues if Lutherans were to take a similar attitude with regard to doctrinal purity and insist, without compromising, that Episcopalians be more consistent in their doctrine? The answer is simple: the dialogues would go nowhere.

I think the best way to approach the dialogues, eucharistic hospitality, and possible intercommunion is to see ourselves as mutually sinful, with shortcomings, and thus standing under God's grace. Another helpful solution would be the recognition that the concept of apostolic succession is a broad one, and that both church bodies have, in their own way, maintained the succession.

Bishop Wantland admits that Episcopalians can profit from Lutheranism's strong doctrinal stance. Lutherans should be more open to the Episcopal concern for orders. What we need is concern for and commitment to the unity of the church catholic. What is not needed is unnecessary rigidity that could prevent such union from ever taking place.

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*The Rev. David A. Gustafson is the pastor of Peace Lutheran Church (Lutheran Church in America), Poplar, Wis.*

# EDITORIALS

## Prayers for Bishops

As the House of Bishops meets at this time in San Diego, Episcopalians throughout the nation will wish to remember them in their prayers. We have no right to complain of their decisions if we, for our part, have not tried to uphold them in the presence of God's Spirit. We will have news of their meeting later this month.

## Seminary Problems

Early this past summer, in our issue of June 28, we discussed the seminaries of the Episcopal Church and some of the opportunities and problems they face. We are glad now to have a response by Dr. Fredrica Thompsett, executive director of the Board for Theological Education, and Mr. Karl Mathiasen. We welcome their observations, and we believe that communication between the BTE and the church at large is desirable [see p. 4].

Our correspondents strongly protest that the seminaries are not contributing to the oversupply of clergy, and they assert that the number of ordinands each year is not, on the whole, increasing. Yet the fact remains that the total corps of ordained clergy is increasing, as our editorial in June pointed out.

Let us look at the statistics reported in the Episcopal Church Annual, 1981, p. 19. In 1971, there were 7,417 parishes and missions in our church. The number varied somewhat from year to year, but in 1979, the last year reported, there were, again, 7,417 congregations. But how many clergy were there to serve them? In 1971 there were 11,961 — considerably more than we could employ. This number increased every subsequent year except in 1975. Here are the "increasing numbers of clergy" of which we spoke. By 1979 there were 12,978.

In other words, there were *over a thousand more clergy* to serve exactly the same number of congregations! And what about the number of lay people to be served? In 1971 the baptized membership of the church was reported at 3,445,317. By 1979 it was down to 3,095,080. It is all too obvious that the oversupply of clergy has been getting greater and greater. Although the increase is reportedly smaller in 1980 [see p. 6], the number is still far in excess of available positions.

Seminaries do not, our correspondents assure us, recruit ordinands. Yet by heavily subsidizing students preparing for ordination, they obviously encourage them. Indeed if they are not doing so, what on earth is being discussed? It is precisely because theological education is so heavily subsidized that our seminaries are seeking funds.

Then we are told that we should seek "imaginative . . . ways" of putting priests to work "in the church." Unfortunately, we have already been too imaginative, for our priests have taken over too much of the work

that should belong to bishops, deacons, lay readers, members of religious orders, Church Army evangelists, professional church workers, and just plain lay people.

We might agree with a suggestion that we need imaginative ways of putting priests to work *outside* of the church — as missionaries, evangelists, and planters of new congregations. We note with regret, however, that the thousand additional clergy from 1971 to 1979 did not increase our total number of congregations by one digit. As far as total membership of the church is concerned, for each additional priest ordained in this period, we *lost* about 350 lay people!

We continue to feel that our seminary faculties, with their unique opportunities for reflection, research, and publication, might, if they redirected their attention, be able to assist the church with these problems. We respect the perspicacity of individual members of the Board for Theological Education, but we are left wondering whether the Board itself, as a corporate body, is recognizing the reality of the problems the church faces.

## Rate Increase

It's hardly a surprise to anyone nowadays when the price of a magazine has to go up — especially if, as in the case of *THE LIVING CHURCH*, the price is, in fact, below the normal rate for such publications. In any event, the time has now come when this magazine is forced to make a modest increase.

New rates will go into effect on November 1, 1981. The regular annual price in the future will be \$21.50. Two and three year rates will increase accordingly.

Our board wishes to minimize inconvenience to subscribers, and therefore the option is offered to subscribers to renew now at the old rate for one, two, or three years. Even if you recently subscribed or renewed, send us your check and when your current subscription runs out, we will automatically put your renewal into effect.

There is a real inflation beater for you! There is, however, one condition: we must receive your renewal before November 1.

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### To Saint Francis of Assisi

We celebrate any single, simple joy and encounter, awed, the final mystery: that even strong, proud death can not destroy His love who through dying lives triumphantly and gives the commonest reality dimensions of eternity. But twice have simple masters taught us so to see our world: and you are one who, thinking no price imagined too much to offer for paradise, became to all that is the Little Brother; and He who is Himself God's sacrifice, the source of your wounds and ecstasy, the other. Oh, make ours the blessing of your divinest madness, and sing in our souls your song of exultant gladness.

G.J. Frahm

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# BOOKS

## Masculine and Feminine Natures

**RECEIVING WOMAN: Studies in the Psychology and Theology of the Feminine.** By Ann Belford Ulanov. Westminster. Pp. 187. \$9.95 paper.

This book contains some down to earth wisdom *vis-à-vis* women's issues. The author asserts that women should neither try to be like men, nor seek to obliterate the differences between men and women, nor accept stereotypes which assign certain characteristics exclusively to one sex. Rather, both men and women should become more whole by embracing their "contrasexual" natures.

Men who receive their own softer feminine side become more vulnerable, open, and nurturing toward others — and, paradoxically, more masculine. Women who receive their firmer masculine side become more assertive, ambitious, and personally powerful — as well as more feminine. Such persons are better capable of both being and doing, and of knowing their world by both differentiation and "being one with."

The fear of the feminine is the fear of that mysterious and uncontrollable element in human nature which sometimes invades and dominates consciousness. Cultures have tried to control this element by relegating it, through projection, to womankind.

These insights were, for me, obfuscated by the author's use of a Jungian apparatus for their development.

Some of the book's theological fragments are richly biblical in their emphasis upon "presence." Others seemed like pseudo-scientific speculation: "At the heart of the Eucharist is the instinct of cannibalism. Mixed with prayer is childish wish fulfillment."

The book seemed to me to lack unity, and I found it difficult to finish it.

SYLVIA FLEMING CROCKER  
Laramie, Wyo.

## Fund Raising

**A FOUNDATION GUIDE FOR RELIGIOUS GRANT SEEKERS.** Edited by Peter S. Robinson. Scholars Press (P.O. Box 5207, Missoula, Mont. 59806). Pp. x and 99. \$6.00 paper.

Have you ever tried to find a foundation to assist with a project connected with your parish, diocese, or other church-related agency? It can be a frustrating, time consuming, but intriguing task. The standard sources of information are the directories and other resources made available through the Foundation Center and its cooperating

libraries scattered throughout the nation.

A growing number of related secondary books help grant-seekers find their way through this rugged terrain. The present brief book is an introduction to, and a part of, this literature. Clearly presented, it is in the style of other foundation guidebooks. The addresses of the Foundation Center libraries and cooperating institutions are listed, and a mini-directory gives basic information on the several hundred largest foundations, which have a record of making significant grants to explicitly religious institutions and causes.

If you have to go on the foundation trail, here is a good way to begin. To reach the conclusion of this kind of research, however, one will need to go on to various other directories and related materials which will have to be purchased, borrowed, or used in one of the libraries with a foundation collection.

H.B.P.

## A Growing Area

**DEVELOPMENT AND RELIGION IN TANZANIA.** By Jan P. van Bergen. Madras: The Christian Literature Society; and Leiden: The International Institute for Missiological and Ecumenical Research. Pp. 337. \$12.50 paper. Available from IIME, Department of Missiology, Boerhaavelaan 43, 2334 Leiden, Netherlands.

The effort to establish in Tanzania an agricultural socialist society with indigenous roots began with the Arusha Declaration of 1967. The movement was led by President Julius K. Nyerere, who is a Roman Catholic, and TANU — the Tanganyika-Tanzania African National Union, the sole political party. The process was intensified with the passage of the Villages and *Ujamaa* Villages Act of 1975.

The purpose of the villages (*ujamaa* means familyhood) has been to move scattered bush populations from tribal and extended family clusters, often in inconvenient and unhealthy locations, into more efficient and economically self-reliant villages with adequate water, health, and educational services, and with a self-supporting agricultural and cottage industry system.

Tanzania is one of the poorest nations of the newly independent Third World, and the effort to keep people inhabiting the countryside instead of streaming to the cities is extremely important, both to the economic and the civil order.

Three major religions exist in Tanzania (and East Africa generally): (1) "traditional religion," which is the generic term for the animism of the 130 tribes there, almost exclusively limited to the bush and tribal locations; (2) Islam, which has existed since the tenth century and the beginnings of the Persian and Ara-

bian slave trade; and (3) Christianity, dating from the Portuguese explorations. Roman Catholics, Anglicans, and Lutherans have the largest following, and Anglicans have experienced a geometrically expanding growth since World War I. The Anglican Church is fully indigenized, and today there are more Anglicans in Tanzania than in the United States.

What is the relationship between the government, the TANU, and the religious groups? To chronicle and describe that unfolding relationship, the present volume publishes the results of historical, sociological, and statistical researches conducted from 1972 to 1978 under the aegis of the World Council of Churches.

Jan P. van Bergen, the coordinator and editor of the project, is a Dutch sociologist from the Department of Missiology at Leiden. Local teams of Christian groups gathered field study information from villagers and local authorities, and both the government and denominational archives provided more information.

This book is essential reading for all who wish to study the mission history of East Africa; it is invaluable to any who wish to think analytically about mission strategy in emerging nations. No matter that the quality of printing and binding (done in India) are poor by American standards, and the price high. This book should be in the libraries of the seminaries as they seek to revive studies in mission, and it should be read by all clergy and lay persons who still pray and ponder about the world mission of the church.

(The Rev.) JOHN PAUL CARTER  
St. John's Church  
Ellicott City, Md.

## Books Received

**A GUIDE TO UNDERSTANDING ROMANS.** By Harold J. Brokke. Bethany Fellowship. Pp. xii and 211. \$3.95 paper. Reprint of 1964 edition, published as *Saved by His Life*.

**LOVE IS THE WAY.** By Phil Mason. Published by the author at 1 Whitney Road, Burton Latimer, Kettering, Northants, England, NN15 5SL. Pp. 42. 70p paper.

**NATIONHOOD: Towards a Christian Perspective.** By O.R. Johnston. Latimer House. Pp. 32. £1paper.

**THE FAITH IS STILL THERE.** By David H.C. Read. Abingdon. Pp. 94. \$4.95 paper.

**ANOTHER BROWN BAG.** By Jerry Marshall Jordan. Pilgrim Press. Pp. 118. \$.95 paper.

**FUND-RAISING PROJECTS WITH A WORLD HUNGER EMPHASIS.** By Paul Longacre. Herald Press. Pp. 70. \$1.95 paper.

**YOGA & PRAYER.** By Michaelle. Christian Classics. Pp. 109. \$6.50 paper.

**CITYSIDE/COUNTRYSIDE: A Journey to Two Places.** By Nathan B. Cobb & John N. Cole. Stephen Green. Pp. 230. \$12.95.

**STRONGER THAN STEEL: The Wayne Anderson Story.** By R.C. Sproul. Harper & Row. Pp. 208. \$9.95.



## A Pre-Advent Season

By THE EDITOR

This coming November offers a striking example of the value of foresight. It begins with All Saints' Day on a Sunday. Thereafter it appears to have the usual "green Sundays" until Advent begins on November 29. Only when we examine the propers carefully do we see that this is not necessarily so. In fact St. Matthew's Gospel, as it takes Jesus into Jerusalem at the end of his earthly ministry, becomes more and more overshadowed with themes of judgment in the Kingdom.

The middle Sundays of November are, in fact, a sort of "pre-Advent" during Year A of the lectionary. This may also be the case at Morning Prayer with the old lectionary, depending on which selections are made.

Our Eucharist lectionary for Year A includes a number of striking passages from the Old Testament and from First Thessalonians at this time. These should not be ignored. The Gospels give us three great Advent passages which, in fact, are never read for the Holy Gospel within Advent itself — the wise and foolish virgins, the servants with the talents, and the sheep and the goats.

The appropriate material for these days certainly involves advanced planning. Obviously for November 8 we choose that greatest of Advent hymns, which is based on this very Gospel, "Wake, awake" (Hymnal, number 3), but no choir director wishes to be told this only one week ahead! It is interesting to note that Bach's chorale arrangement of this is said not to have been originally composed for Advent, but for a "long year" when extra Sundays after Pentecost were added to the Lutheran calendar and this passage was read. We have this passage only once in three years, so let's go all the way and have hymn 4 as well!

An outstanding hymn for November 15 is number 499 with Bortniansky's great tune, and for November 22, Wesley's great Advent hymn, number 5, "Lo! he comes," is most striking. Other hymns that are very appropriate within this group of Sundays are numbers 500 (we confess to a predilection for the tune in *Babilone*, which may be used with this), 522, and 524.

These are great hymns, but a choir can't sing them all without practice. Exactly the same may be said about

preaching and teaching the passages in these propers. They are not easy to handle, and preachers and teachers will need to do their homework. We have to prepare now, in October, for this kind of November.

Are we recommending that Advent "really" begin, with purple vestments and all, in mid-November? No, we are not. If people start talking about November 8 as the First Sunday of Advent, neither the lay readers, nor the altar guild, nor the Sunday school will ever recover! In any case, November 1 should be observed as a great feast with the best vestments, flowers, and so forth.

The last Sunday after Pentecost is widely observed as the Feast of Christ the King. Without laying undue emphasis on this modern feast, we think it is symmetrical and appropriate for each of the two "green seasons" to begin and end with a "white feast" (our Lord's Baptism and the Transfiguration for Sundays after Epiphany, and Trinity and Christ the King for Sundays after Pentecost).

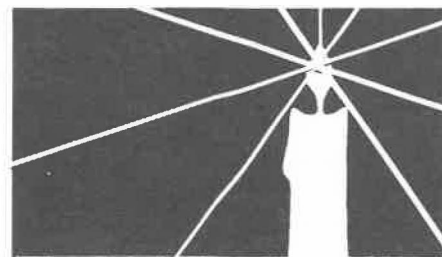
Many churches have the altar elaborately decorated with pumpkins, squashes, and so forth for Thanksgiving, and then leave these in place for a week. We suggest this year that these decorations be used instead on the preceding Sunday, *not* Advent Sunday. This year, the Gospel of the sheep and goats (the so-called Great Assize), Thanksgiving, and agricultural produce can be woven into a suitable emphasis on feeding the hungry.

### Creek Crossings

I remember that old log across the creek. It was sycamore and huge, larger to me because I was small. The challenge was to go over, limb to limb, never touching the trunk.

The limbs slowly became brittle and weak. Then only the trunk would do, and now it has long since gone. I have new creeks to cross, and they need a different log, one from the same source.

Roy Turner



## Proclamation 2 Aids for Interpreting the Lessons of the Church Year

**Elizabeth Achtemeier, Gerhard Krodel, and Charles P. Price, editors.** Designed to assist preachers, *Proclamation 2* follows the three-year system of lessons shared by the Protestant Episcopal Church, the Roman Catholic Church, the United Church of Christ, the Christian Church (Disciples of Christ), the United Methodist Church, the Lutheran and Presbyterian churches, and the Consultation on Church Union.

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\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

# Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

## October

- 2-9 Meeting of the House of Bishops (Bahia Hotel, San Diego, Calif.)
- 14-17 General Board of Examining Chaplains (College of Preachers, Washington)
- 20 Annual Meeting, The Living Church Foundation (Milwaukee)
- 23-24 Convention, Diocese of Western Michigan (Kalamazoo)
- 23-24 Convention, Diocese of Western New York (Amherst, N.Y.)
- 30-31 Convention, Diocese of Northern Michigan (Mackinac Island)

## November

- 6-7 Convention, Diocese of Kansas (Topeka)
- 6-7 Convention, Diocese of Massachusetts (Boston)
- 6-7 Convention, Diocese of Iowa (Des Moines)
- 9-11 Annual Conference of Diocesan Liturgical and Music Commissions
- 13-14 Convention, Diocese of Northwest Texas (Midland)
- 13-15 Convention, Diocese of West Missouri (Joplin)
- 18-20 Executive Council Meeting (Greenwich, Conn.)
- 19-22 Convention, Diocese of Rio Grande (Carlsbad, N.M.)
- 26 Thanksgiving
- 29 First Sunday of Advent

## December

- 4-5 Convention, Diocese of Bethlehem

## January

- 4-7 North American Academy for Liturgy (Emory University, Atlanta)
- 22-23 Convention, Diocese of Florida (Tallahassee)
- 28-30 Convention, Diocese of Tennessee (Nashville)
- 28-30 Convention, Diocese of Atlanta (Atlanta)
- 29-30 Convention, Diocese of Newark
- 30 Convention, Diocese of San Diego (La Jolla)

## February

- 4-6 Convention, Diocese of West Texas (Brownsville)
- 11-13 General Ordination Exam evaluation conferences (various locations)
- 11-13 Convention, Diocese of Texas (Houston)
- 18-20 Sincicators Annual Meeting (Tempe, Ariz.)
- 19-21 Convention, Diocese of Southern Virginia (Norfolk)

## March

- 8-10 Conference, Lilly Endowment: Understanding the Local Church (Atlanta)

# CLASSIFIED

## PRAYERS

**YOUR** intercessions and thanksgivings gladly received and offered. Poor Clares of Reparation — Enclosed Contemplatives (Episcopal) — St. Clare's Convent, Box 342, Mount Sinai, Long Island, N.Y. 11766.

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# PEOPLE and places

## Appointments

The Rev. Vincent J. Anderson is rector, St. John's Church, Iona, Mich. Add: Washington at Kidd, 48846.

The Rev. Henry H. Crisler is rector, St. Stephen's Church, Woodlawn, New York City. Add: 439 E. 238th St., New York 10470.

The Rev. Paulding James is vicar, Holy Trinity Church, Grangeville, Idaho. Add: 311 S. Hall St., 83530.

The Rev. Nicklas A. Mezacapa is curate, St. Luke's Church, Kalamazoo, Mich. Add: 247 West Lovell, 49007.

The Rev. Kenneth J. Semon is rector, St. John's Church, Sturgis, Mich. Add: 110 South Clay St., 49091.

The Rev. Gerald A. Skillicorn is rector, St. Paul's Church, St. Joseph, Mich. Add: Morten at Lane Dr., 49085.

The Rev. E.L. Scramton is non-stipendiary associate, St. Paul's, Kingsport, Tenn. Add: 161 E. Ravine 37660.

The Rev. John C. Sterling is rector, St. Mary's Church, Dyersburg, Tenn. Add: 108 N. King St. 38024.

The Rev. David L. Stokes, chaplain missionary, Church of the Good Shepherd, Rosemont, Pa., is now also interim assistant rector, All Saints', Wynnewood, Pa.

The Rev. Charles R. Summers is interim vicar, St. Martin's Church, Martinsville, N.J.

The Rev. Richard Thrumston is rector, Calvary Church, Hyannis, Neb. 69350.

The Rev. Albert C. Walton is assistant, St. Andrew's Church, Bridgeton, N.J. Add: 2009 Fairton Rd., Millville 08332.

The Rev. Kenneth A. Wolfe, Jr. is rector, Christ Church, Ithaca, Villanova, Pa.

The Rev. James E. Wynn is executive secretary of the departments of Christian social relations and of urban ministry of the Diocese of New Jersey. All mail: 808 W. State St., Trenton 08618. Residence: 829 W. State St.

## Address Changes

St. James Episcopal Church, 1332 Viscaya Dr., Port Charlotte, Fla. 33952.

## Resignations

The Rt. Rev. Robert H. Mize has resigned as vicar, St. Raphael's Church, Oakhurst, Calif. He will continue to assist the bishop of the Diocese of San Joaquin.

## Retirements

The Rev. Thomas Fletcher, as rector of St. Mark's Church, New Britain, Conn., since 1961. Add: 134 Wellington Dr., Farmington, Conn. 06032.

## Seminaries

The Rev. Thomas J. McElligott, rector of Emmanuel Church, Alexandria, Minn., has been named the first full-time manager of the Education for Ministry Program at the School of Theology, University of the South, Sewanee, Tenn.

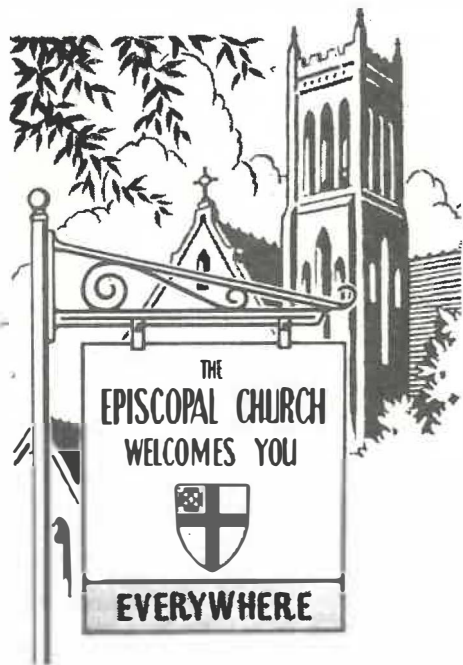
## Transfers

The Rev. Charles H. Birkby, from the Diocese of New Jersey to the Diocese of Central New York.

The Rev. Orville Gatti, Jr., from the Diocese of New Jersey to the Diocese of Southern Virginia. Add: 205 Brunswick Ave., Blackstone, Va. 23824.

# 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.



## LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)  
The Rev. F. Newton Howden, r  
Eu every Sun at 8 (1S, 3S, 5S, 11); MP 2S & 4S at 11

## WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle  
The Rev. H. Stuart Irvin, D.Min., r  
Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily 10

ST. PAUL'S 2430 K St., N.W.

The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;  
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP  
6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence  
The Very Rev. Eckford J. de Kay, dean Near the Capitol  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Mon, Tues, Thurs, Fri, 5:15 Wed

## BOSTON, MASS.

CHURCH OF THE ADVENT Beacon Hill and Back Bay  
The Rev. Richard Holloway, r 30 Brimmer Street  
The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the  
Rev. Richard Kilfoyle  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,  
Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues  
12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat  
5

ALL SAINTS' At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

## NEWTON, MASS.

GOOD SHEPHERD OF WABAN Waban Square 244-4028  
The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the  
Rev. Henry M. Palmer, the Rev. Richard Cromwell  
Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## MINNEAPOLIS, MINN.

GETHSEMANE (historic, downtown) 905-4th Ave., So.  
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(Continued on next page)

## SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
the Rev. Maurice Campbell, the Rev. Frederic W. Meahger,  
Dr. Brian Hall  
Sun HC 8 & 10; Wed HC & Healing 10.

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, cu-  
rate; d, deacon; d.r.e., director of religious education;  
EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,  
Episcopal Young Churchmen; ex, except; 1S, 1st Sun-  
day; 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.

# CHURCH DIRECTORY

(Continued from previous page)

## KANSAS CITY, MO.

**ST. PAUL'S** 40th & Main Sts.  
The Rev. Murray L. Trelease, r  
Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S & 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th Tues); Fri 12:00 noon HC

## ST. LOUIS, MO.

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Sun H Eu 8, 9, 4 (11 H Eu 1S & 3S, MP 2S & 4S choir). Mon, Wed, Fri & HD H Eu 12:10

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The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz  
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E. Stolt, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints' Days as anno

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, r; the Rev. William J.F. Lydecker ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat 10; Organ Recital Thurs 12:30; C Sat 11-12

## NEW YORK, N.Y.

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112th St. and Amsterdam Ave.  
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**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

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Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene Y. Lowe, Jr., Jane Henderson, Gerald G. Alexander, ass'ts; Calvin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 6:30; Thurs HC & HS 12:10. Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

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

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates; J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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**ST. IGNATIUS** 87th St. and West End Ave.  
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**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily MP 7:40 (1:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie Lang  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to 6

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts., LO 3-1876  
Sun Masses; 8, 9:15, 11 (High), 6:15. Sun Offices: Matins 7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 & 10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena & Rosary). Confessions: Fri & Sat (5-6); half hour before each Sunday Mass; at any time by appt.

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Canon Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

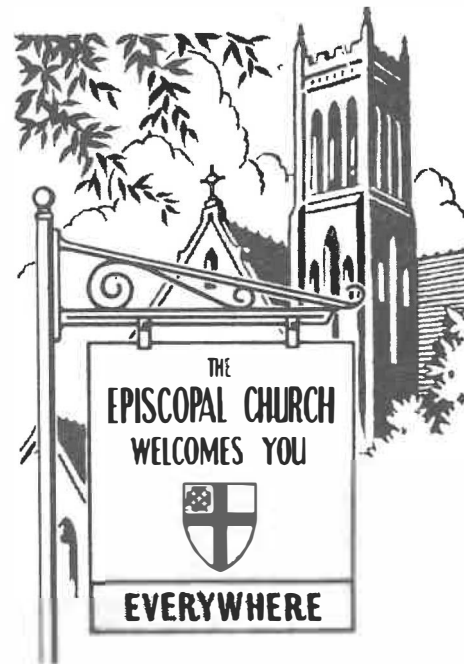
## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchardt, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Nelson W. Koscheski, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

**ST. LUKE'S** 5923 Royal Lane, 75230  
The Rev. Richard J. Petranek, r; the Rev. Douglas Alford, c  
Sun Eu 7:30, 10, 6; Eu Tues 9:30, Wed 6:30, Thurs 11:30



## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rae Cummings, D.Min., r; the Rev. Jack Roen, the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC, 4:45 EP. Wed Night Life 5-9.

**ST. PAUL'S** East Grayson at Willow  
Fr. John M. Beebe  
Sun Eu 8 & 10:30. Wed. 10. C Sat 11-11:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

**ST. MARTIN'S** near Parham & Broad  
The Rev. W. Frisby Hendricks, III, v  
Sun H Eu 8 & 11 (1S, 3S, 5S), MP (2S, 4S); Wed 10; HD 7:30

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. PAUL'S** 914 E. Knapp St.  
Anthony C. Thurston, r  
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S, 4S & 5S)

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL IN PARIS**  
23 Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeton; the Rev. John C. Fisher, hon. ass't  
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdys: H Eu 12:30

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