

THE LIVING CHURCH

Benedictine Experience

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Priesthood of the New Covenant

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Benedictine experience at Canterbury Cathedral:
Worship provided the framework of the day [p. 9].



Nature's Glorious Tendency

By TRAVIS DU PRIEST

When we think of the world of nature and creation, we usually think of the beauty of a butterfly, a tulip, a trout stream, the clouds, the mountains, or the fleetness of a deer, the awesomeness of the stars, the quietness of a rock. We rarely think of relationships.

Yet relationships are part of the created order. Most higher forms of animal life live in pairs. Many primates live in closely knit families; the male cardinal is among the most faithful of spouses. Even cats and dogs, under the right conditions, become affectionate companions. A number of plants grow as male and female couples. Recent research reports communication — a language, if you will — among trees which live side by side.

From the earliest times, human beings have lived in pairs, groups, or communities. From the earliest times, human beings have naturally made friends. Of all human relationships, friendship seems to be the most natural. But because friendship is natural, it is often taken for granted, often slighted in Christian literature.

Such was not always the case. Friendship was a goddess among the ancients, worshiped and highly honored. Indeed, throughout antiquity, friendship was primary in discussions of love, morality, and conduct. For Aristotle, friendship, more so than justice, was the proper study for lawmakers. For Epicurus, friendship was a counter to the passions,

Our guest columnist this week is the Rev. Travis Du Priest, a staff member of THE LIVING CHURCH who teaches at Carthage College in Kenosha, Wis., and assists the rector at St. Luke's Church, Racine. He has recently written a series of articles on friendship which will be appearing in Currents in Mission and Theology.

a way of finding happiness in life. For Cicero, friendship was the highest good, excepting virtue itself, without which friendship could not exist.

For essayists, such as Montaigne, Bacon, and Emerson, and for 20th century writer Margaret Mead, friendship has continued to be thought of as nature's lofty call to society and as one of life's most useful conditions. In our own time, the topic continues to attract attention from worthies: Horst Hutter's *Friendship in Theory and Practice*, Karen Lindsey's *Friends as Family*, and Martin Marty's *Friendship* all attest to a cross-cultural interest in the subject.

Why? The answer again lies in nature. Montaigne's maxim is no less true today than it was 400 years ago: "There is nothing to which nature hath more addressed us than to society." Human beings live in social groups. Arrangements such as marriage, religious community, or utopian social communities represent natural human inclinations.

But notice that friendship is not among this listing. Even though friendship has been deemed a noble, virtuous, and useful social contract throughout history, it is these other contracts which receive attention, license, and blessing. Indeed, within the Christian tradition, friendship has not often been praised or idealized.

Exemplary friendships are found in the Bible: Jonathan and David are two of the great friends of all time. Jesus addressed his disciples and said, "I have called you friends," and even singled out John as a special, beloved friend. Yet the biblical perspective, as a whole, clearly espouses love of neighbor as self, that is, love of all humanity — equally and without preference.

There is the rub. To choose a friend, while natural, is to select, to single out, to prefer one to another, all of which

confronts the virtue of charity shared equally. Therefore, while friendship is not necessarily denigrated in Christian tradition, it is often omitted from discussions of Christian love.

The Christian tradition from earliest times has reserved its praise for those who live the celibate life as priest or religious, or for those who marry. That friendships can and do exist among celibates, community members, and married couples, or that friendships may be the noble standard of relationship in all other contractual arrangements is often ignored or treated only slightly. Hence, while friendship has been acknowledged throughout history as a basic and normal human condition, it has not been given honor and respect by the church.

There have been exceptions, two of whom are Englishmen who are particularly helpful in our recovering a sense of Christian blessing on God's most natural relationship: the little known 12th century monk, Aelred of Rievaulx, and the 17th century Anglican divine, Jeremy Taylor, both of whom wrote on the nature and practice of friendship.

Aelred's *Spiritual Friendship* tries to revitalize and Christianize classical notions of friendship which Aelred had read about in Cicero as a young boy. In justifying particular friendships, Jeremy Taylor, in his *Discourse on the Nature and Offices of Friendship*, plunges head-on into the question of compatibility between Christianity and those classical ideals of friendship which Aelred had baptized several centuries earlier.

Both writers said some startling things for their times and still provide creative thought and inspiration. Aelred focuses on the spiritual nature of friendship itself. He writes that friendship is from Christ, and authentic friendship leads again to Christ. Taylor suggests that friendship is the universal bond, upon which all other bonds, large and small, are built. Hence, marriage is the "queen of friendships," and, indeed, all societies and civilizations spring from the blessed relationship of friendship.

For Taylor, and for us, friendships allay sorrows, ease passions, sanctuary calamities, counsel doubts, clarify our minds, and improve our meditations. Yet how often we neglect such blessings, even slighting the covenant of friendship itself by thinking or commenting, "Oh, we're just friends."

As Samuel Johnson would put it, we need to "keep . . . friendships in constant repair." By holding our friends and our friendships in mind and heart, we begin to hallow both the Creator of the natural order, ourselves, and other creatures. By holding up to God in thanksgiving our conversations with friends and the support received from them, we begin to hallow the whole of life and to fulfill one of nature's glorious tendencies.

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EDITORIAL AND BUSINESS OFFICES
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LETTERS

Punishment of Criminals

The Rev. David Garrett's letter [TLC, Sept. 25] describes how he served as a juror involving a brutal first degree murder in which he decided on life imprisonment.

The other side of the coin of capital punishment is that there are principles and virtues that transcend physical existence. By taking the life of another, a killer has agreed in principle that society has the right to take his life.

Retribution, the punitive aspect of punishment, will always be rejected by the secular mind because the outlook is humanistic. Reformation is not the only reason for prisons and punishment. They also exist to satisfy God's justice.

CHARLES TODD, JR.

St. Louis, Mo.

Austere Chapel

The letter from Stephen Smith about the chapel of the Anglican Center in Rome [TLC, Sept. 25] showed a reaction entirely different from mine. The picture impressed me so much that I plan to keep it. The chapel's simplicity and austerity are its beauty.

A poem of Edna St. Vincent Millay begins: "Euclid alone has looked on beauty bare..." The picture reminds me of that line. Whatever impression the architecture and furnishings were planned to convey, to me it is one of peace and waiting.

NAME WITHHELD

A Priestly Primate

A recent issue [TLC, Sept. 25] gave us two commendable editorials, on priestly disciplines and on expectations of qualities to be found in the man next chosen and called to be Presiding Bishop. The two have a link.

Such a link was to be seen in Archbishop Michael Ramsey, who was, in his primacy, better understood here and globally than in England. His formidable and unremitting priestliness puzzled politicians, do-gooders, and hard-nosed reactionaries, while his global reach of mind and spirit set him among world authorities as an equal. His learning and his sometimes maddening idiosyncrasies ensured him, and ensure him still, a place among the very great.

Men like Michael Ramsey are rare. A leader in the *London Times* referred to this rarity of his when the question arose as to who was to be the next Archbishop of York.

Elections to the episcopate often

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avoid the courage to choose a giant. People prefer somebody of their own size. We need to pray for the gift of courage to discern and to dare to consider the unusual, relying upon his priestly disciplines to commend his holy leadership to the episcopate and the whole people of God.

(The Rev.) JOHN ANDREW
St. Thomas Church

New York City

The Shot Glass

The letter from Fr. Adams [TLC, Aug. 28] made me want to cry for his statement that he would forego receiving communion, rather than receive it from a "shot glass."

No wonder our church often seems to appeal to the righteous and the purists, more than to the sinners and tax-collectors our Lord preached to. Statements such as this further our reputation for playing church, instead of being serious about communicating with our Lord.

As for me, I will gladly receive Christ's Blood whenever it's available, whether from a shot glass, a coffee cup, or a silver chalice.

(The Rev.) THOMAS MAGRUDER
Sparks, Nev.

Mystery and Awe

Harrison Walker's letter about awe and mystery [TLC, Sept. 25] brings me out of the closet with the children from Narnia. Mystery and awe need not be absent from the Eucharist when everything is seen.

Why not give up archaic burse and veil, and also washing dishes (ablutions) at the altar? One never washes dishes even at a simple dinner. Too, I no longer find changing clothes in public (off cope, on chasuble) any more edifying than changing a shirt in public.

The chasuble, traditionally speaking, is meant to be a symbol in itself and not a surface upon which decorations or symbols are applied. They are properly worn in procession. A cope is a chasuble opened in front — a conical chasuble, no less. A conical chasuble is great from the rear at an elevation, as Mr. Walker said.

Mystery is the Body of Christ gathered to make the Eucharist.

(The Rev.) A. ALDEN FRANKLIN
St. Paul's Church

San Diego, Calif.

Bimodal Consciousness

In his letter [TLC, Sept. 25], Wallace K. Tomlinson, M.D. did the late Urban T. Holmes a serious disservice with his comment that such "statements as the late Dr. Holmes has made go beyond the evidence and are expressions of Jungian cultism, rather than sound scientific observation."

Urban Holmes, in his book *The Priest in Community*, Seabury, 1978, wrote, "There is continuing research which seeks to ground the two realms of consciousness in neurophysical theory, which has given rise to equating the land of which I have just spoken [the wilderness] as right-brain consciousness, referring to the right hemisphere of the brain."

"This notion of the split brain, first developed in the 1950s, may have some foundation. At the same time, it is probably overly simplistic. What I am offering may be described as a model of consciousness in two modes. . . . Until that day of proof comes, however, the model of bimodal consciousness . . . affords a very helpful heuristic device or aid to see new possibilities in our experience."

Contrary to Dr. Tomlinson's assertion, Dr. Holmes clearly knew the scientific limits of the *model* he used to expand the scope of our self-understanding.

(The Rev.) JONATHAN T. FORD, SR.
Church of the Holy Spirit
Bellevue, Neb.

Keeping Records Accessible

Thank you for the recent article, "Preserving Parish History" [TLC, Sept. 11], in which Fr. Goodrow presents some excellent data on archives. As a professional in the field, however, I would take issue with one point he makes: "I have found the local history collection of a nearby university has been pleased to receive many of our parish archives. . . ."

Many public and private libraries are eager to accept church records which are

. . . announcing a DOCTOR OF MINISTRY degree for parish priests and pastors . . .

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known for their accuracy and completeness, but many times the library will then limit or completely restrict access to those records.

My office receives 50 to 75 requests for information each month. Many requests are from desperate people who plead for assistance: "I cannot get the Social Security benefits I am entitled to without proof of age. Or, "A public library now has my baptismal records and, due to financial and staff cutbacks, they cannot search for the information needed for my pension to be released."

History is made every day, but if that history is locked away in a place where it is irretrievable, it is not useful.

I would urge parishes and dioceses to keep their records in a place where access is not going to be limited. Diocesan archivists, such as myself, are often-times willing to help, if they are consulted.

JAMES E. TEMPLAR
Archivist, Diocese of New York
New York City

Moon Time

Your First Article, "Moon Time," was marvelous [TLC, Sept. 18]! I've been an amateur astronomer for many years, and Selene has always been my favorite object in the sky.

Now I know, thanks to your lucidity, why I have been so enamored with the moon, with continually increasing interest and satisfaction.

I hope you won't mind my reading the article to the Huachuca Astronomy Club, which meets at our church. They'll love it.

(The Rev.) WILLIAM WRIGHT, JR.
St. Stephen's Church
Sierra Vista, Ariz.

Cursillo

It has distressed me that the Cursillo movement, professing to be family oriented, is, to me, anti-family. A divorced man or woman may go, but one whose husband or wife will not go, may not go. A person handicapped mentally or physically may not go, but a "healthy" person may go. The Cursillo is the popular clique of the "in" church, so not belonging means being left out of the songs, worship, fellowship, and ministry of the approved.

VIRGINIA C. SCHENCK
Cocoa, Fla.

Even Advertisements

I wish to express my deep appreciation for THE LIVING CHURCH. It is a wonderful publication. Thank you for the book reviews, movie reviews, articles, and even the advertisements.

ELIZABETH B. CARSON
Lexington, Va.

BOOKS

Limited Edition

NATIONAL APOSTASY. By John Keble. Introduction by Alan M.G. Stephenson. Rocket Press. (Order from Jonathan Stephenson, the Vicarage, Steventon, near Abingdon, Oxfordshire, England). Pp. 26. \$10.00

This is an attractive, hand-printed edition of John Keble's "Assize Sermon," issued to commemorate the 150th anniversary of the beginning of the Oxford or Tractarian Movement. Only 700 copies have been made up. The introduction supplies historical information on the background and how the sermon was received. The book also includes Keble's preface to the published sermon.

(The Rev.) JULIEN GUNN
St. George's Church
Nashville, Tenn.

Excellent Collection

THE ANGLICAN MORAL CHOICE. Edited by Paul Elmen. Morehouse-Barlow. Pp. 274. \$10.95 paper.

A hundred years ago systematic theology was in center stage, to be displaced early in this century by apologetics. Today doing theology is linked to ethical and moral issues, with our local situation, if not the whole world, setting the agenda. Hence the importance of this book.

The first section has historical essays by Booty on the Reformation revolt against the distorted formalism of confession and by McAdoo on the development of repentance as a new state of consciousness. The diversity in Anglican moral thinking is shown in essays on the legacy of the Anglican left and the ethics of the early evangelicals.

The section on contemporary theory begins with some unsystematic but delightful thoughts about Lambeth 1930 by T.S. Eliot. Timothy Sedgwick's essay on revising Anglican moral theology, reflecting the challenge of post-Vatican II

Continued on page 14

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Bishop Elected in Georgia

The Rev. Harry Woolston Shippo, rector of St. Alban's Church, Augusta, Ga., was elected Bishop Coadjutor of Georgia on September 15 at St. John's Church, Savannah. The election marked the first time in the history of the diocese that a bishop had been chosen from the ranks of its own priests.

Fr. Shippo, who also serves as dean of the Augusta Convocation, won election on the 11th ballot over a field of 35 other candidates. Four other priests of the diocese were in nomination, and one of these, the Rev. Henry I. Louffit, Jr., son of the retired Bishop of South Florida and rector of Christ Church, Valdosta, was Fr. Shippo's strongest challenger.

Born in Trenton, N.J., in 1928, Harry Shippo attended the New York State Maritime Academy and served as an officer in the Merchant Marine and in the U.S. Navy from 1946-55. A graduate of St. Luke's Seminary at the University of the South, Fr. Shippo was ordained to the priesthood in 1959. He has spent his entire ordained ministry in the Diocese of Georgia, serving churches in Albany and Savannah before going to Augusta in 1970.

Fr. Shippo has served as secretary of the diocese, editor of *The Church in Georgia*, and as a member and president of the standing committee. He has been a deputy to three General Conventions. Since 1953, the bishop-elect has been married to the former Louise Huntington Rosenberger. The couple has four children.

(The Rev.) WILLIAM B. DANIELS

Fr. Scott Dies in London

The Rev. Michael Scott, an Anglican priest who worked for Namibian independence during the early years of the United Nations, died in London on September 14. He was 76.

A native of Southampton, Fr. Scott first went to South Africa for reasons of health, and was ordained to the priesthood after returning to England in 1930. After service in London's depressed East End, he went to India as a military chaplain and later served in the Royal Air Force.

Fr. Scott returned to South Africa in 1943 and went to live in a shantytown near Johannesburg. He applied the principles of non-violent resistance he had learned in India to campaign for the rights of black penal farm laborers and

was jailed for a time.

In 1947, Namibian leaders asked him to present their petition for redress to the United Nations, and this experience began his years of appearing at various U.N. bodies to advocate Namibian independence. In 1949, Fr. Scott was denied permission to re-enter either South Africa or Namibia, but he continued his international efforts on behalf of Namibian freedom. For many years he stayed at the General Seminary during his short visits to New York.

In 1949, the U.N. General Assembly declared that the League of Nations mandate under which the territory was placed under South African control was terminated. South Africa, however, has refused to give it up, despite a 1971 ruling by the International Court of Justice.

"What the world calls lost causes were the essence and substance of his life," said a recent article in the *Church Times*. "His theology of man, his awareness of God's love for all people, was as sure and clear as his penetrating, compassionate gaze. The demands that discipleship made on him were total."

Oxford Movement — Three Saints Festival

On the brisk but sunny morning of September 24, hundreds of visitors from all over the upper midwest and farther away converged on the green and tree-shaded campus of Nashotah House, a

short distance west of Milwaukee, for one of the most elaborate American celebrations of the Oxford Movement.

The largest group consisted of three busloads of people from the Diocese of Northern Indiana, who, under the leadership of their bishop, the Rt. Rev. William Sheridan, had set out at 5 a.m. Groups of St. Mary sisters from Milwaukee and Holy Nativity sisters from Fond du Lac were a conspicuous part of the gathering.

An elaborate program provided lectures, services of worship, tours of the seminary grounds and historic buildings, entertainment for children, a picnic lunch, and time to browse in both the library and the bookstore. The daylong observance was sponsored by the Evangelical and Catholic Mission, the Diocese of Milwaukee, and Nashotah House. Each year the diocese has its "Three Saints Festival" commemorating Bishop Jackson Kemper, James Lloyd Breck, and James DeKoven. This year the "Three Saints" and the Oxford Movement Sesquicentennial were combined into one event.

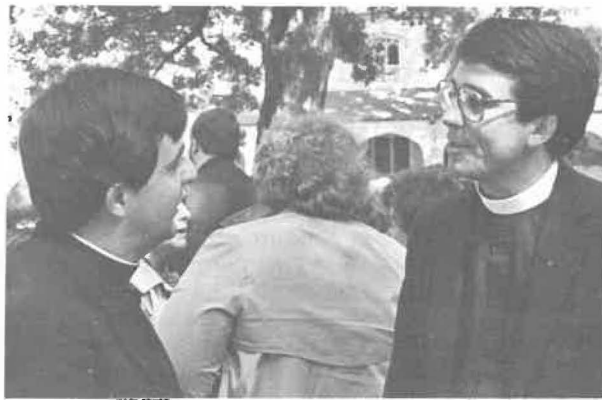
A notable opening address by Prof. Thomas Reeves of the University of Wisconsin-Parkside, who is historian of the Diocese of Milwaukee, traced the development of Tractarianism and ritualism, and of the older high churchmanship which had preceded the Oxford Movement. The American church in the 1840s had many older high churchmen, as well as its indigenous ritualists, both



Worshippers during the recent commemoration of the Oxford Movement at Nashotah House walk in procession to the cemetery singing the litany.



Sisters of the Holy Nativity from Fond du Lac, Wis., were among the worshipers who attended the Three Saints Festival and Oxford Movement Sesquicentennial held at Nashotah House.



Above: The Rev. Peter Geldard of the Church Union in England (left) talked with the Rev. Andrew Mead of Rosemont, Pa. Right: The Rt. Rev. William Wantland, Bishop of Eau Claire (left), and the Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana, approach the out-of-door altar.



Above: The Rt. Rev. Charles Gaskell, Bishop of Milwaukee (wearing the white and red Oxford anniversary chasuble) was chief celebrant at the Eucharist. He was attended by Deacon Susan Clark, of Christ Church, Whitefish Bay, Wis. Right: The bell, named Michael, rings the Angelus before the midday Eucharist.



The Old Testament lesson was read by Woodrow W. Webster (seated, left) of Holy Apostles Church, Oneida, Wis., and Violet M. Porter, book editor of *The Living Church*, read the Epistle. Deacon Michael Kaehr of St. Paul's Cathedral, Fond du Lac (seated, right) chanted the Gospel.



Left: Worshipers from the Diocese of Northern Indiana who began their journey to Nashotah at 5 a.m. Right: Bishop Atkins (left) now provost of Nashotah House, Bishop Sheridan and Bishop Wantland talked in the Nashotah cloister.



of which streams influenced James Lloyd Breck and his companions who founded Nashotah House and disseminated the Oxford Movement widely in America.

A scholarly lecture by the Rev. Andrew C. Mead, rector of the Church of the Good Shepherd, Rosemont, Pa., studied the development of the thought of John Henry Newman, as contrasted with that of James Mozley. "Although intended to defend the conservative position, Newman's concept of development ultimately led to liberalism," he explained.

Later speakers included the Rev. Pe-

ter Geldard, general secretary of the Church Union in England, and the Rt. Rev. William Wantland, Bishop of Eau Claire. Fr. Geldard, who spoke on the challenge of the Oxford Movement today, is considered a highly gifted and stirring speaker, and his appearance at Nashotah marked the beginning of an extended tour he is making to different parts of the U.S. Speaking on "Who is Jesus?" Bishop Wantland spoke for the faith in our Lord, which was and is at the heart of the catholic movement in the church.

The climax of the program was in many ways the pontifical celebration of

the Holy Eucharist out of doors at midday, under the great spreading maples of the Nashotah campus. Woodrow Wilson Webster, of the Church of the Holy Apostles, Oneida, Wis., read the Old Testament lesson. The Oneida people were the first Episcopalians to settle in Wisconsin.

Violet M. Porter, book editor of *THE LIVING CHURCH*, read the Epistle, and Deacon Michael Kaehr, assistant at St. Paul's Cathedral, Fond du Lac, Wis., chanted the Gospel. The Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire and currently provost of Nashotah House, preached on the great Oxford

Movement text of Hebrews 12:14, "the holiness without which no man shall see the Lord."

The Rt. Rev. Charles Gaskell, Bishop of Milwaukee, officiated at the altar using Eucharistic Prayer D, with Bishop Wantland of Eau Claire, Bishop Stevens of Fond du Lac, and Bishop Sheridan of Northern Indiana as concelebrants. Most of the assisting clergy were deacons from various parts of Wisconsin.

The Robert Purcell setting for Rite II was used, having been recently adopted in the Diocese of Milwaukee as the standard setting for diocesan services. Accompaniment was provided by the Newberry Brass Quintet of Milwaukee, and the music was coordinated by the Rev. Louis Weil, professor of liturgics and church music at Nashotah House.

Following the Eucharist, the litany was chanted as the congregation walked in procession to the grave of Bishop Jackson Kemper in the picturesque Nashotah House cemetery. At the grave Bishop Sheridan led prayers. Solemn evensong in the seminary chapel concluded the day's program.

H.B.P.

Archbishop Names Namibian Delegation

The Rt. Rev. Edmond L. Browning, Bishop of Hawaii, and the Rev. Charles A. Cesaretti, staff officer for public issues at the Episcopal Church Center in New York, have been asked by the Archbishop of Canterbury, the Most Rev. Robert Runcie, to join an Anglican delegation for a two-week pastoral visit to Namibia.

The invitation comes at the request of the Anglican Bishop of Namibia, the Rt. Rev. James Kauluma, and with the support of Archbishop Philip Russell of Capetown, Primate of Southern Africa.

Bishop Browning and Fr. Cesaretti will be joined in Johannesburg, South Africa, by the Most Rev. John M. Wambale, Primate of Japan; the Rt. Rev. Yona Okoth, Primate-elect of Uganda; the Rt. Rev. J.L. Thompson, Suffragan Bishop of London; Terry Waite, Dr. Runcie's Anglican Communion affairs assistant; and the Rev. Winston Ndugane, provincial liaison officer for the Church in the Province of Southern Africa.

This visit marks the second time this year that the Archbishop of Canterbury has sent a delegation to Africa for pastoral reasons. The first was the Holy Week visit in support of Bishop Tutu [TLC, April 24]. These visits are believed to mark a significant change in the way the Anglican Communion operates. Rather than through single communion-to-communion relationships, the members are acting more in concert to express pastoral concern and collect and disseminate information about troubled areas around the world.

BRIEFLY...

Presiding Bishop John M. Allin announced recently that Judith Gillespie has been named deputy to the executive for world mission in church and society at the Episcopal Church Center in New York. Ms. Gillespie has been a member of the church center staff for the last six years as coordinator for the United Thank Offering. She will succeed Jeanie Willis, who will retire in October.

According to a new survey by the Gallup polling organization, Americans are more likely now to believe that religion can answer the problems of the world than they were five years ago. The poll, which attempted to assess the nation's spiritual climate, was commissioned by Christian Broadcasting Network in Virginia Beach, Va. "We are seeing a rising tide in religious involvement and interest," Dr. Gallup said. "People say religion *can* answer the problems of the world, and they are turning away from science to religion for the answers." Religious involvement on college campuses has grown in five years from 39 percent to 50 percent. Contrary to the beliefs of some conservative Christians, the survey found that "the proportion of college students who say their religious convictions have become stronger since they've been in college is twice the proportion of college students who say their religious convictions have become weaker," Dr. Gallup said.

Nine people, including Episcopal laywoman Dorothy Granada of Oakland, Calif., who undertook an international fast to stimulate steps toward nuclear disarmament, have ended their protest after 40 days. Ms. Granada, a public health nurse and co-chairperson of the Third World Caucus of Clergy and Laity Concerned, was one of four people who began fasting during the World Council of Churches assembly in Vancouver, B.C. She stopped fasting on September 12, after a physician warned her that severe dehydration could soon cause her to go blind.

What experts say may be the biggest sale of a book manuscript in the 20th century is scheduled to take place in New York City on December 6 when the Sotheby Park Bernet Gallery plans to auction the 12th century Gospels of Henry the Lion. The manuscript, which has been given a presale value of \$3.5 million, was made for the Duke of Saxony and Bavaria for presentation in 1175 to the Brunswick Cathedral in Ger-

many. It was illustrated by a monk named Herimann, and the illustrations include the only contemporary portraits of Henry II of England and the earliest surviving depiction of martyred Archbishop Thomas Becket. The previous record price for a manuscript was established in 1978, when General Theological Seminary sold a Gutenberg Bible for \$2 million.

John E. Weir, senior vice president and treasurer of Seabury Press, has been named interim president. He succeeds Edward J. Birmingham, Jr., who retired on August 31 after three years of service. Mr. Weir joined Seabury in 1952. During his 30-year tenure there, he has acted as controller, director of foreign distribution, and, most recently, director of marketing.

Whitney W. Smith, an independent audio-visual developer from Tampa, Fla., has been named television and audio-visual producer in the communication office of the Episcopal Church Center in New York. Mr. Smith will be filling a position created in response to growing demands for visual and electronic communication throughout the church. He was named to his post by Presiding Bishop John M. Allin. As producer, he will work directly with Sonia Francis, director of the radio-TV audio-visual office and with the program units of the church center staff in the production of slide, audio, film, film-strip and video materials to support the educational and advocacy elements of the general church program. Mr. Smith, a native of Wisconsin and a graduate of Trinity College in Hartford, Conn., spent 15 years as a manager in engineering related fields before moving into media development work 12 years ago. He also worked as associate director of the video center of the Diocese of Southwest Florida. A lifelong Episcopalian, Mr. Smith is active in his parish and has held a number of diocesan offices.

Fr. Peter-Hans Kolvenbach, rector of the Vatican-sponsored Pontifical Oriental Institute in Rome, recently was elected superior general of the Society of Jesus, the Roman Catholic Church's largest religious order. Fr. Kolvenbach, 54, whose election came on the first ballot, is a Dutch Jesuit scholar and accomplished linguist who has traveled widely. He has had administrative experience as a university rector and a provincial. As Jesuit superior general, Fr. Kolvenbach succeeds Fr. Pedro Arrupe, the ailing Spanish priest who led the post-Vatican II modernization of the society during his 18-year rule.

The Benedictine Experience

For Episcopalians to go to Canterbury

and experience Benedictine

spirituality is to go to the very heart

of our Anglican heritage.

By FAY CAMPBELL

One by one the candles were extinguished. The circle of light that had surrounded the holy site of the shrine of St. Thomas Becket slowly disappeared, giving way to enveloping darkness, to whispering voices, and muffled footsteps as the small group filed out of the cathedral. Thirty-two Americans had just sung Compline for the tenth and final evening of their "Benedictine Experience" at Canterbury Cathedral.

Drawn from 16 different states stretching from New Hampshire to Hawaii, the group was an ecumenical one, with Roman Catholic, Lutheran, and Presbyterian members among the predominantly Episcopal gathering. It included nine priests, a bishop, and a Maryknoll sister.

The Benedictine Experience, sponsored by the Canterbury Cathedral Trust in America and led by Dr. Esther Moir de Waal of Canterbury and the Rev. John L.C. Mitman of Michigan, was designed to permit participants to come to know the Benedictine way, not only by studying it through lectures and reading, but also, and most importantly, by actually experiencing it. This was achieved by a carefully integrated program of worship, study, and work.

Worship provided the framework of the day. Each day began with Matins, conducted by the participants, both lay and clerical. The Eucharist was celebrated at midday in the eastern crypt of the cathedral, where the shrine of St. Thomas Becket had stood for the first 50 years after he was martyred. Each afternoon the group joined the cathedral community at Evensong in the great

Fay Campbell, a frequent contributor of articles in our magazine, is secretary of the Canterbury Cathedral Trust in America, which has its base in Washington, D.C.

quire. Finally, Compline was sung in the darkened cathedral to bring the day to a close.

Preparatory reading had familiarized participants with Benedictine spirituality and its significance as the foundation of Anglican Christianity from the time St. Augustine and his 40 Benedictine monks arrived in Canterbury in the year 597. In his opening address, "A Vision of Canterbury," the Very Rev. Victor A. de Waal, Dean of Canterbury, invited participants to enter into the richness, complexity, wisdom, and holiness of Canterbury Cathedral.

For 1,400 years of continuous Christian life, the Cathedral Church of Christ, Canterbury, has been a sign of the Body of Christ in a broken world and has become a shrine of the great saints of the English church — beginning with St. Augustine, its founder and first archbishop, and including St. Dunstan, St.

Alphege, St. Anselm, St. Thomas Becket, and, in more recent times, holy men like George Bell and William Temple.

Canterbury Cathedral is so much more than a building, the dean told us. It is a symbol that points beyond itself to God, and as such it is sacramental in that it communicates grace, enabling us to be more than we are. Thus, from the beginning, participants were immersed in Benedictine spirituality and in their impressive surroundings.

Lectures given each morning presented the history, meaning, and practice of the Rule of St. Benedict, both in ancient times and in our day, in the monastic setting, in its role in the development of the church in England, and in its application to secular life in the 20th century.

Lecturers included Dr. de Waal, Fr.



Fr. Mitman lectures to participants: A carefully integrated program of worship, study and work.

Mitman, Canon A.M. Allchin of Canterbury Cathedral, Dom Robert Hale, OSB, of Incarnation Priory (a joint Anglican-Roman Catholic Benedictine community in Berkeley, Calif.), Dom James Leachman, OSB, of Nashdom Abbey, and others.

In the evenings, lectures dealing with the history, art, architecture, and music of the cathedral were given by Canon Derek Ingram Hill, the cathedral archivist Anne Oakley, the cathedral organist Alan Wicks, and the vesturer Ralph Brasier. Other evening events included a reception at the deanery at the beginning of the Experience, and a candlelight pilgrimage through the cathedral at its conclusion.

In keeping with the Benedictine requirement of "work of the hands," participants were given the opportunity to share in the daily work of the cathedral, cleaning effigies, washing linen, polishing ancient silver, cleaning and repairing chairs, assisting with clerical duties, baking bread for the Eucharist, tending gardens. This labor contributed to the integration of the participants into the ongoing life of the cathedral community.

A daylong visit to the enclosed contemplative Anglican Benedictine community at St. Mary's Abbey in West Malling permitted participants to learn more about monastic life from firsthand observation. Discussions with the sisters and attendance at three of the daily offices provided the visitors a truly memorable experience.

For Episcopalians, to go to Canterbury and experience Benedictine spirituality is to go to the very heart of our Anglican heritage, to discover who and what we really are, and why, and to apply this understanding to our daily lives in a non-monastic, yet profoundly Benedictine manner. Benedictine spirituality, with its attention to body and mind and spirit, and its emphasis on balance and harmony, has meaning in every age and for all sorts and conditions of men and women, holding as it does that our every act, however mundane, is holy when it is offered to God in love and service to him and to his creation.

Canterbury Cathedral is itself a journey through the ages, revealing in stone and glass a portion of the history and holiness of those who have gone before us. If, for Americans, saints are people who lived long ago and far away, the opposite is true in Canterbury, for there one walks where saints have trod and prays in places made holy by their prayers and their presence.

The Benedictine Experience has strengthened the bond between Canterbury and her American sons and daughters. It has led participants to a deepened sense of their spiritual heritage and of their relationship with God and their calling to serve him in his Church and in the world.

Priesthood of the New Covenant

**The acts of a priest are significant
not as the solitary performance
of an individual, but as representative
of the entire community.**

By MARTIN L. SMITH, SSJE

One of the most striking aspects of our experience of grace in Christ is that we receive only what we are ready to communicate and share with others. Grace and the gifts of grace are essentially dynamic, mobile, flowing. Try to hold onto them and the flow is dammed and we cut ourselves off, too. "Give and it shall be given to you" is a refrain of Jesus' teaching. And he makes particularly clear that by withholding forgiveness from others, we shut off the flow of God's forgiveness of ourselves.

Deacons — servants — of the people of God need to be served continually by the great servant, the risen Christ. What they receive, they can pass on; what they pass on, they themselves receive. The title of deacon properly belongs to the whole church collectively and each of the baptized individually.

The New Testament church took a risk in specifically naming these men and women in the ministry as servants because it entailed the danger of others abdicating their own responsibility to serve, and of the deacons monopolizing

service. But it was an inspired risk because ordained deacons could so powerfully embody and symbolize and exemplify the service of Christ, and stimulate and enable and train the serving of their fellow Christians.

It was not long before the church took a similar risk with its overseers and elders, by giving them the name of priest. Once again, the name priest belongs to the whole body of believers collectively and to each individually as a member of Christ, the great High Priest; and here against the risk is high indeed.

There was, and to a degree still is, a tendency of ordained priests to absorb and monopolize priestly identity, bleaching the life of the laity of the meaning and responsibilities and spirituality which are their birthright. It was a tendency for which a laity bent on passivity also bears responsibility.

The Orthodox lay theologian Evdokimov writes of the changes that took place after the establishment of the church under Constantine: "It was the laypeople themselves who relinquished their dignity as a universal priesthood, and then inevitably the bishops became more and more the concentration of the sacred, the priestly, the consecrated. A distance was formed by the progressive impoverishment of the laity, the terrible refusal of the gifts of the Holy Spirit.

The Rev. Martin L. Smith, SSJE, is Assistant Superior of the Society of St. John the Evangelist (Cowley Fathers), Cambridge, Mass. This article is adapted from an ordination sermon.

This was the great treason of the laity, a betrayal of their priestly character.”

However high the risk, our church is not attracted to the Protestant solution of rejecting the name priest, a rejection often linked with impoverished symbolism, a thinning of sacramental experience and understanding, a tendency to the rationalistic and one-dimensional. We ordain priests, but we ordain them to be bearers of the symbol of priesthood for us all.

We look to priests to communicate to the rest of us our common priestly identity, to initiate us into our priestly role and vocation in the world. As priests they must evoke and elicit priesthood throughout the whole body, which is the birthright of every man, woman, and child who has been born again by water and the Spirit.

In reflecting on the symbol of priesthood, it is useless to think in terms of the modern Western clergyman. Weigh instead the significance of priesthood as an archetype — archaic, primal, basic to humankind. What does this ancient cultic, mythic word, which the church boldly gives its officers, suggest?

First, it suggests the human being with access to God. The priest goes into the holy place, enters the presence, has the privilege of being at home in the house of the Lord, has the right to meet the Holy One face to face in intimacy. Grasp this, and we understand why the church loved to call itself “a kingdom of priests” (see I Peter 2:9; Revelation 1:6 and 5:10).

In Christ this mystery of access to God, of being face to face in intimacy with God, this priesthood is conveyed to everyone for the asking. In Christ, crucified and risen, everyone can live as a priest with this direct access to God, can commune with God without an intermediary, can be at home with God — accepted and welcomed. The scriptures speak wonderingly of the uncanny and marvelous privilege of free communication and friendship with the Father, given to us in Jesus.

Priests are consecrated to live in this intimacy with God and to go on seeking the face of God, deepening a personal union with God. This is the core of priestly identity. The more they enter into this heart of the priesthood, the more they will be able to communicate it to the rest of us. But if they drift away from prayer and become “successful clerics” with a facile expertise in church services and the running of the ecclesiastical institution, clerics who no longer expect personal intimacy with the Lord, then they become hypocrites and traitors — and priests only in name.

Secondly, priesthood is vicarious and representative. Priests do not exercise a private privilege. The acts of a priest are significant not as the solitary performance of an individual, but as representa-

tive of the entire community. Priesthood is a matter of profound solidarity with those represented. If Christian pastors are to live up to this ancient name of priest, they must enter into this mystery of solidarity. Their horizons must be as wide as Christ’s.

This means renouncing individualism and detachment and taking on the joys and sorrows, the hopes and fears, the gifts and the sins of the people. It means being an intercessor. As pastors, it means learning how to enter with Christ into every kind of human situation with empathy and commitment.

It means finding in the Spirit resources for this versatile solidarity, to “weep with those who weep, and rejoice with those who rejoice,” and then attracting laypeople to draw on the same resources, helping them become intercessors, representatives who can identify themselves with diverse groups and peoples and bring them into community, a catholic church with a place for everyone.

Thirdly, priesthood has to do with the mystery of sacrifice. The priest does not go up into the holy place empty-handed, but with offerings. Sacrifice expresses symbolically that all life comes from God and belongs to God, and sacrifice reveals that God is not just the giver, but is a receiver.

It pleases God to receive from us. God does not say, “Everything is mine anyway, so there’s nothing you can do for me.” No, God humbly delights in what we freely offer up of our lives in gratitude and praise. God waits for the offering back to him of what we as co-creators have made out of his gifts.

A priest is called to be a steward of the mystery of the sacrifice of the new covenant. In the eucharistic offering, we approach God not empty-handed, but with Christ crucified and risen, broken and outpoured and given, in our hands. His perfect offering is what is ours to offer, eternally rejoicing the heart of the Father and eternally acceptable. With Christ we offer ourselves as members of his body; we offer what Christ who lives in us has enabled us to do and be, “a reasonable, holy, and living sacrifice.”

This is the pregnant language of the scriptures and the liturgy. How is a priest to experience the reality of it? For the priesthood is good news, making concrete actions, daily events, feelings, achievement, thoughts, all experiences weighty with significance and offered to God in Christ.

And so it is the work of the priest to give the same good news of priesthood to the laity, to teach men and women the art of offering, the craft of sacrificial living, and the way of praise. For the secret of the priesthood of the new covenant is to be found and shared with every man and woman who seeks what it means to be desired, loved, and valued by the God who in Christ is one of us.

Getting to Know the Lutherans

By PAUL V. MARSHALL

As local discussions with Lutherans begin, Episcopalians are sometimes brought up short by the Lutheran interest in issues which are not much discussed in Anglicanism, most notably in what they call “justification.” There is some good in that. Episcopalians have sometimes considered the Lutheran interest in justification something of an obsession.

But as our two communions explore the historical roots of our various concerns, issues such as justification may come to look less like obsessions, and more like important parts of a shared Christian heritage. Let us put the Lutheran concern for justification in the same historical and cultural context we employ when explaining Anglicanism to others.

Twenty years ago in a Lutheran-Roman Catholic dialogue, the great Lutheran scholar, Arthur Carl Piepkorn, pointed out that a part of the Reformation debate grew from the fact that the Romans and Germans understood the Latin word *justificatio* differently. German evangelicals were in the habit of translating the word as *Rechtfertigung*, to put things right in a relationship; the word *Rechtfertigung* was also the common German term for the execution of a criminal, who by his death supposedly put things right.

This legal usage went back in German law for centuries before Luther. Thus, the imagery for Luther’s own expression of St. Paul’s theology came from the

The Rev. Paul V. Marshall is the rector of Christ Church, Babylon, N.Y.

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world of his mother tongue. For Luther, it was natural to speak of one's justification as his death — death to sin, a penalty paid for him by Christ. For Luther and his followers, justification was the making right of the relationship between God and humanity.

The theological debaters sent to deal with Luther, as well as those opposing the evangelical position at the Council of Trent, approached the word *justificatio* in a different way, and for centuries we have paid the price of a semantic difference. These theologians did not bring the German overlay of "*peinliche Rechtfertigung*" to their understanding of *justificatio*, but took the Latin word in its simple sense, "making just."

The clash of thought becomes clearer: Lutherans were talking about how a relationship is balanced, with legal overtones, hence the term, "forensic justification" in Lutheran theology. Their opponents, however, were talking about the process by which a Christian soul develops toward the fullness of what Lutherans came to call sanctification, what we might term spiritual growth.

Anglicans and Lutherans would agree that the first type of justification, our fundamental relationship with God, is one which we cannot establish by our own effort. The second type, we would say with equal unanimity, comes only through our Spirit-led struggles to die daily to sin and arise as new people. The relationship between the points of view is not unlike that between two biblical passages: "We are justified by faith, apart from works of the law" and "Work out your salvation with fear and trembling."

I review all this, first, to acknowledge that their particular definition of justification is a hard won and very precious

thing to Lutherans, something about which there is a pronounced emotional attachment. We in Anglicanism must acknowledge that fact and honor it. The very word "justification" has immense symbolic value to Lutherans, even apart from its meaning. It is one of the most powerful symbols of their culture, as perhaps nothing but the words "Prayer Book" or "apostolic ministry" are to Anglicans.

My second reason for pointing out the tip of this semantic iceberg is to indicate that a choice needs to be made. Lutherans are sure to be disappointed if they come seeking in Episcopalians the same identity with, commitment to, and excitement about justification. Yet it would seem a reasonable expectation for Lutherans that we understand what they mean when speaking of justification, that we *affirm* it, and that when we go on to speak of other things, we do not deny it. It may not be appropriate to ask that we be excited about it, or that we invest the term with symbolic value, or even that we use the word in our own churchly discourse — for that comes from a different development.

Anglicans have often misunderstood what Lutherans celebrate when they speak of "justification by faith." To some Anglicans this has sounded like fideism, faith in faith, a mere step away from Charlie Brown's salvation by sincerity.

Lutherans, of course, intend no such thing, and react to such a perception with hurt and dismay. Their theologians of the last 30 years have been very careful to spell out the formula: "justification by grace, for the sake of Christ, received through faith."

Well then, if we define "justification" in the northern German sense of putting

a relationship right and add that it comes by grace for the sake of Christ's work and is appropriated by a faith which is defined as trust rather than assent, can Anglicans own the term?

What does our liturgy say about the relationship to God? We refer to *justification by grace*. In eucharistic prayer one, praise and glory are given to God, who is thanked — "that thou, of thy tender mercy didst give thine only Son Jesus Christ. . . ." "Tender mercy" is an intentional rendering of the Old Testament *chesed*, covenanted loving kindness. The phrase is used in exactly the same way in prayer two.

In the newer eucharistic prayers of Rite II, the sentiment is expressed in similar fashion: Prayer A recalls that "you in your mercy sent Jesus Christ." Prayer B says that God's "goodness and love" are to be found above all in the sending of Christ. Prayer D is most explicit: "in your mercy, you came to our help."

We say, in our prayers, "*for the sake of Christ*." Prayer one proclaims a crucified Christ, "who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Prayer two speaks of "a perfect sacrifice for the whole world."

Faith as trust: it is in the baptismal vows that the Episcopal Church says the most about the role of faith. After the false gods of the world, the flesh, and the devil are renounced, candidates are asked, "Do you turn to Jesus Christ and accept him as your Savior?" — and, even more pointedly, "Do you put your whole trust in his grace and love?" The promises made in response to these questions, we repeat at each Easter vigil and confirmation. This baptismal relationship of trust in a gracious God also shapes the rites of reconciliation, and ministry at the time of death.

Although there is little chance that Anglicans will come to use justification in their common discourse, it is clear that the theology it represents is very much a part of what we say and celebrate.

What must be dealt with on both sides is that justification is not something Anglicans usually stop to think about. Our emphasis in preaching and writing has usually looked toward what Lutherans call "sanctification," what Episcopalians express in the language of spirituality and personal prayer.

This balance may change dramatically, however, now that the Episcopal Church has begun to commit itself to a conscious program of evangelization of the unchurched and to internal renewal. The need our church feels to appropriate and speak the Gospel anew may be what brings together the basics of the Gospel and the exploration of growth in relationship to a God who is, as Luther put it, "for us."

EDITORIALS

Confessionalism

In the ecumenical discussions between Episcopalians and Lutherans, it is repeatedly pointed out that one of the problems is that we are *not* a confessional church, whereas Lutheran churches are. We do not know what this statement signifies to our Lutheran friends, but we suspect it is puzzling and confusing to most Episcopalians.

In this context, "confessional" has nothing to do with confessing sins, but rather with confessing, professing, or proclaiming one's faith (as when we celebrate January 18 as the "Confession of St. Peter"). In the 16th century, various religious bodies in western Europe drew up documents known as confessions, proclaiming and defining their beliefs.

Thus there was the Helvetic Confession for Reformed churches in Switzerland, the Belgic Confession for the Reformed movement in the Netherlands, and the Lutheran Augsburg Confession. In the next century, English-speaking Presbyterianism was codified in the Westminster Confession. The catechism of the Council of Trent had a somewhat similar function in Roman Catholicism.

All of these different religious groups identified themselves by these beliefs, and differentiated themselves from others who believed differently. Those churches which still adhere closely to these 16th or 17th century positions are called confessional churches.

That counts us out. Of course, the Thirty-Nine Articles were written in that same period and in much the same style, but these articles scarcely define the character, spirit, or flavor of Anglicanism, and their continued appearance at the back of the Prayer Book is an historical curiosity.

It is true that there are some good lines here and there within the articles, but when we hear of ecumenical meetings spending hours, or even days, discussing them, most of us react with boredom. We are left wondering if the ecumenists involved are not mainly engaged in an exercise which meets their own emotional needs, rather than the need of the church to be one.

We cannot safely disregard any part of our historical heritage, but the 16th century was marked by tyranny, brutality, sacrilege, iconoclasm, the oppression of the poor, and the collusion of church leaders with the state against their own people. We, for our part, do not regard that era as constituting a bench mark for orthodox Christianity. Perhaps some of our Lutheran friends really feel the same way too.

News and No News

We sometimes receive inquiries as to why some event in church life has not been written about in our pages. It is usually because of one of five reasons, or a combination of them.

Sometimes an event is reported to us which is undoubtedly significant and important to the people in the local area but which, in our judgment, lacks that

indefinable something called national news interest. Sometimes an event is reported to us in a way that appears incomplete, uncertain, or perhaps misleading, and we are unable to obtain adequate additional information.

In many cases, an event is reported to us weeks or even months after it has happened. By that time, the news value may be lost. Some of these late reports are very carefully written and beautifully typed and have perhaps been revised several times. All of that is appreciated, but it is of no use if the report is hopelessly late.

In preparing a news release, accuracy, completeness, and promptness are the major concerns. One cannot spend days revising a story in order to achieve deathless prose. Give us the facts, and we can add the punctuation and, if necessary, even the verbs!

In other cases, advanced notices or fliers are sent out before an event, but no release is sent out afterwards to say that it really occurred. News is not news until it happens.

In a number of cases, no report is sent to us at all. Some quite interesting meetings occur without any news release being sent to THE LIVING CHURCH or to other church publications. This is regrettable, since presumably any organization or conference wishes to advance its views and to forward its concerns. The individuals who plan significant gatherings should appoint someone to be responsible for press contacts: If these responsibilities are fulfilled immediately, results will be achieved.

The Power of Money

Human beings have given money enormous power. The power we have given money is so pervasive that most people think that it is intrinsic power — that money is powerful in and of itself.

Many times I have heard people claim that the Bible says, "Money is the root of all evil." That is not what the Bible says at all. The Apostle Paul wrote to his young friend Timothy that "the love of money is the root of all evils; it is through this craving that some have wandered away from the faith..." I Timothy 6:10.

The fact remains, however, that money, in and of itself, possesses no power whatsoever. The power money has we have given it either directly or indirectly. This transferred power of money takes two fundamental forms. Money seduces and money oppresses.

The seduction of money leads to what we have come to call conspicuous consumption; and the oppression of money leads to despair and poverty. The Bible's message for those who are seduced by money is always one of judgment and destruction. The message for those oppressed in poverty is always one of hope.

The Rev. Maurice A. Coombs

BOOKS

Continued from page 5

theology, suggests new paradigms for Christian ethics related to recent biblical and theological thinking.

The last section reflects our concerns in three areas: contraception, politics, and war. William Muehl's essay deals with the debate between the Moral Majority and secularists over the application of religion to politics. He affirms the willingness of God to act through the political process. The editor and publisher should be congratulated for this excellent collection of essays on our church's rich heritage in ethics and moral theology.

(The Rev.) STEELE W. MARTIN
Christ Church
Quincy, Mass.

Fallen Priest

ASCENT INTO HELL. By Andrew M. Greeley. Warner Books. Pp. xii and 371. \$16.50.

Fr. Greeley, Roman Catholic priest, sociologist, and syndicated columnist, is also becoming known as a provocative and somewhat sensational novelist. This book recounts the life and the fall of a well to do and well educated Irish American priest in Chicago.

The action is generally in the torrid zone, with an impassioned series of bedroom scenes. Not the sort of book one expects a priest to write — yet it is in no sense an anti-religious or anti-church novel. The church is taken seriously both by the author and virtually all of the characters, except for the hero-villain and his reckless brother.

There is also a lot about being Irish, and a lot about Chicago. An interesting interlude involves the Chicago Board of Trade, where the chief character, now a laicized ex-priest, pursues his egotistical career.

Criticized for the imprudent character of earlier writings, the author is careful to include overtly theological affirmations in the prologue and postscript. If this book lacks a hero, it certainly has a heroine. In the prologue we learn she may speak for the author. At the end, we learn she may also speak for God, who is also "unremittingly forgiving, and implacably loving."

H.B.P.

Distilled Wisdom

BOUND FOR LIFE. By Alan Harrison. Mowbray. Pp. 110. £2.95 paper.

Alan Harrison gives us a unique view of the religious life and its place in the church. He is especially qualified to comment. A secular Anglican priest, he is chaplain of the Community of the Sisters of the Church in England.

The book's title refers not, as might at first be imagined, to the restrictive nature of the religious life, but to the goal of the journey on which religious have embarked. The distilled wisdom born of these experiences is presented in a way which will disabuse those who see the religious life as a medieval anachronism in the 20th century. With honesty he lays bare the struggles for renewal and with deep sympathy reveals the resurrection life of communities which the outsider sees only as marked by the signs of death.

An account of the origins and development of the religious life and its place in the history of the church is followed by a look at how it all was "yesterday" — which shows up the strengths of, and the burdens handed on by the Victorian era. The struggles and questions of the present situation are examined, and a tantalizing look is cast at the future.

And it is with life that this book is concerned. Here there are neither blueprints for reform nor any claimed insight into the outcome. Rather, there is excitement about a continuing development. Changed though it will undoubtedly be, and should be, there is a certain hope that the religious life, cleansed and renewed, will be around for a long time.

The observations made on the place of women religious and their gifts to their brothers, and the richness, not without risks, of shared houses and shared works, have wide applications. The revival of women directors is shown to have roots deep in the past.

(Br.) JOHN-CHARLES, SSF
Little Portion Friary
Mt. Sinai, N.Y.

Books Received

STRONGER THAN STEEL: The Wayne Alderson Story. By R.C. Sproul. Harper & Row. Pp. x and 209. \$6.95 paper.

STARTING RIGHT — STAYING STRONG: A Guide to Effective Ministry. By Daniel L. Johnson. Pp. xi and 92. \$5.95 paper.

THE THINGS THAT MAKE FOR PEACE. By Barbara A. Gerlach. The Pilgrim Press. Pp. 61. \$4.95 paper.

WHO DO PEOPLE SAY I AM? By Marvin W. Meyer. Eerdmans. Pp. vi and 89. \$5.95 paper.

THE BATTLE FOR PLANET EARTH. By Mike Russ. Ballantine. Pp. 177. \$2.50 paper.

JUNIPER: Friend of Francis, Fool of God. By Murray Bodo. St. Anthony Messenger Press. Pp. 90. \$3.25 paper.

THE LOST CHILD. By Marietta Jaeger. Zondervan. Pp. 121. \$4.95 paper.

OPENING DOORS TO THE JOB MARKET. By James L. Sheard, Rodney E. Stalley, David L. Williamson. Augsburg. Pp. 190. No price given. Paper.

THE BETTER HALF OF LIFE: Meditations from Ecclesiastes. By Jean Shaw. Zondervan. Pp. 183. \$5.95 paper.

THE CARING QUESTION: You First or Me First — Choosing a Healthy Balance. By Donald A. Tubesing and Nancy Loving Tubesing. Augsburg. Pp. 220. \$3.75 paper.

PEOPLE and places

Appointments

The Rev. Herbert Barsale is vicar of St. Francis Church, Tampa, Fla. Add: 912 E. Sligh Ave., Tampa 33604.

The Rev. Carlos Caguait is vicar of St. Anne's Church, DeWitt, Mich. Add: M.S.U. Clinical Center, 201 Clinical Center, East Lansing, Mich. 48824.

The Rev. Samuel Caldwell is priest-in-charge of St. Peter's Church, Carson City, Nev.

The Rev. Emmanuel G. Collins is rector of St. Stephen's Church, Winston-Salem, N.C.

The Rev. Frederick S. Cryslar, Jr. is vicar of St. Chad's Church, Tampa, Fla.

The Rev. Raymond E. Dage is vicar of St. Edmund's Church, Arcadia, Fla. Add: 327 W. Hickory, Arcadia 33821.

The Rev. Royal F. Dedrick is priest-in-charge of St. Matthew's Church, Salisbury, N.C.

The Rev. Richard T. Edgerton is rector of St. Peter's Church, Tecumseh, Mich. Add: 313 N. Evans St., Tecumseh 49286.

The Rev. Patricia Eichenlaub, formerly associate director of the School of Theology of the Diocese of Michigan, is now director.

The Rev. William Ericson is rector of St. Matthew's Church, Saginaw, Mich. Add: 1501 N. Center Rd., Saginaw 48603.

The Rev. H. Marshall Lowell, Jr. is assistant at St. Hilary's Church, Fort Myers, Fla. Add: 5011 McGregor Blvd., Fort Myers 33901.

The Rev. Robert H. Richardson is vicar of St. Andrew's Church, Northwest Jackson, Mich.

The Rev. R. Michael Swann is vicar of the Curlew Rd. and Carroll Wood missions in Southwest Florida. Add: 3408 Tally Ct., Tampa 33618.

The Rev. Timothy Trively is curate at St. Andrew's Church, Tampa, Fla. Add: 240-A Plant Ave., Tampa 33606.

Ordinations

Priests

Michigan—Elizabeth Barlow-Kay, assistant to the bishop for Venture in Mission and vicar, St. Alfred's Church, Oxford, Mich.; add: Box 257, Lake Orion, Mich., or 4800 Woodward Ave., Detroit 48201. Robert Gallagher, assistant, St. Columba's Church, Detroit; add: 1021 Manistique, Detroit 48201. E.F. Michaella Keener, assistant, Christ Church, Detroit, and vicar of Trinity Church, Detroit; add: 960 E. Jefferson Ave., Detroit 48207. Russell F. Manney, Jr., vicar, St. Matthew's Church, Flat Rock, Mich.; add: 18987 Huntington, Harper Woods, Mich. 48225. Margaret McNaughton, to serve St. Mark's Church, 116 South, Foxboro, Mass. 02035.

Deacons

Eau Claire—Mary Irene Farr, non-stipendiary assistant at Christ Church Cathedral, Eau Claire, Wis.; add: 3212 Ellis St., Eau Claire 54701. John Edward Rasmus, non-stipendiary assistant at Christ Church Cathedral, Eau Claire; add: 412 Park Ave., Osseo, Wis. 54758.

Michigan—Portia Bowers, chaplain, Massachusetts General Hospital, Boston. James Dalton-Thompson. Russell Merrill, assistant, St. Paul's Church, Corunna, Mich. S. Elizabeth Oakes, assistant, All Saints' Church, Pontiac, Mich., and registrar and secretary of the Diocese of Michigan School of Theology; add: 4800 Woodward Ave., Detroit 48201.

New Jersey—Claudia Beth Cluff, assistant at St. John's Church, New Brunswick, N.J. She will also develop a training program at the Third Age Center of Fordham University. Add: 1001 Blue Spring Rd., Princeton 08540.

Resignations

The Rev. William A. Chamberlain, retired priest of the Diocese of Pittsburgh, who has been interim pastor of All Saints' Church, Pittsburgh, Pa., for the past eight years, has resigned. He may be addressed at Apt. 407, 100 Honeysuckle Lane, Frostburg, Md. 21532.

Retirements

The Rev. Canon Harvey E. Buck, who has been serving as an interim priest in the Diocese of Northern California, has retired. He may be addressed at 1420 Arbutus Ave., Chico, Calif. 95926.

The Rev. William P. Price, rector of St. Matthew's Church, Hillsborough, N.C., has retired.

Deaths

The Rev. Joseph Graessle Moore, 79, of St. Croix in the Virgin Islands, retired priest of the Diocese of New York, died on September 8 at the Mayo Clinic in Rochester, Minn., where he was a heart patient.

A graduate of Seabury-Western Theological Seminary, Fr. Moore was rector of St. Paul's Church, Evansville, Ind., from 1932 to 1942. During this time he initiated many social programs, establishing the first integrated congregation in Evansville. Well educated in anthropology, archeology, and the behavioral sciences, he taught and lectured in these fields at the college level, serving also on numerous church committees and advisory departments. Survivors include his wife, the former Ruth Clare Shaughnessy, and three sons.

The Rev. Nathaniel Rue Moor, who was dean of Trinity Cathedral, Pittsburgh, from 1931 to 1963, died in North Falmouth, Mass., on August 20 at the age of 91.

Fr. Moor was rector of Grace Church, Sandusky, Ohio, from 1919 to 1925 and then rector of St. Luke's Church, Atlanta. While at Trinity Cathedral, he was also professor of religion for a number of years at Shadyside Academy, Pittsburgh, and at the Pennsylvania College for Women and the Winchester Thurston School. He was active in many community service groups. His wife, the former Margaret Robley, is deceased. The couple had four children.

The Rev. Alexander Balfour Patterson, Jr., rector emeritus of St. Aidan's Church, Boulder, Col., died on September 17 at the age of 69.

Fr. Patterson, who lived in Boulder after his retirement in 1976, spent much of his early ministry as a chaplain — in the U.S. Naval Reserve and at the University of Texas, and later, the University of Colorado. He was married in 1950 to the former Virginia Wheeler. The couple had three children.

The Rev. Ronald E. Resley, rector of St. Aidan's Church, Boulder, Col., since 1976, died on September 19 at the age of 50.

Fr. Resley was curate at St. Thomas' Church, Baltimore, Md., from 1958 to 1961 and then spent ten years in the Diocese of Texas, working in Liberty, Anahuac, and Wharton. He became associate rector of St. Aidan's in 1971 and was active on many committees of the diocese. Fr. Resley was married to the former Joyce Bailey. The couple had three children.

The Rev. Harley Wright Smith, honorary canon of St. Paul's Cathedral, Los Angeles, and rector emeritus of St. Nicholas' Church, Encino, Calif., died in a Los Angeles hospital on September 2 at the age of 95.

Though he was a graduate of the Illinois College of Optometry, he began to prepare for the ministry under the guidance of the Order of the Holy Cross, teaching at St. Andrew's School, Sewanee, Tenn., before going on to General Theological Seminary. He served as a chaplain during World War I. While he was rector of St. Andrew's Church, Stamford, Conn., from 1920 to 1929, he ministered also to Russian Orthodox people in the area. Before retiring in 1975, Fr. Smith was for many years priest-in-charge of Mount Calvary Church in Los Angeles. He was married in 1944 to the former Mary Stewart, who survives him. The couple had three children and six grandchildren.

The Rev. Richard L. Sonne, retired priest of the Diocese of Colorado, died on September 11 at the age of 78.

Before being ordained in the Episcopal Church, Fr. Sonne was for 14 years a minister of the Reformed Episcopal Church. From 1941 to 1945 he was vicar of St. John's Church, Flossmoor, Ill., and from 1945 to 1965, when he retired, he was rector of St. Stephen's Church, Longmont, Col. He then became an associate canon of St. John's Cathedral, Denver, and continued to live in Colorado. His longtime memberships included the diocesan department of Christian social relations and the Episcopal Actors Guild. His wife, the former Gladys Kirk Crangle, preceded him in death. The couple had three children.

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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N. Y. 12866. (518) 587-7470.

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POSITIONS OFFERED

EPISCOPAL PEACE FELLOWSHIP seeks full-time executive secretary for national office, Washington. Position available in December. Resumes to: Catharine Ward, 2112 Popkins Lane, Alexandria, Va. 22307.

RETIRED PRIEST needed to serve small congregation in midwestern diocese. Light duties in exchange for modern house, utilities, health insurance, and car allowance. Reply Box F-567.*

CHALLENGING ministries in the Anglican Dioceses of Newfoundland. Contact: St. Paul's Church, 390 Main St., North Andover, Mass. 01845.

POSITIONS WANTED

PRIEST, 25 years experience. Excellent qualifications. Seeking position as rector in urban parish or diocesan administration. Married. East or west coast. Reply Box L-568.*

PUBLICATIONS

CHRISTIAN MEDITATION can help you achieve a personal lasting encounter with the living Christ. *The Inner Way*, a journal of Christian meditation, is dedicated to guiding you in your spiritual journey. For free information write: *The Inner Way*, Box 5000, Homeland, Calif. 92348.

RESOURCE GUIDE

YOUTH ADVISORS need help? Now available 4th printing "Being There: New Vision of Youth Ministry" (Rev. Laurence Packard). Sponsored: Diocese Tennessee Youth Department. Offers: whole range parish youth work, complete listing resources, special events, community building programs, new/experienced advisor's manual. 100 pages, © 1981, \$4. Order: St. Mark's Church, Box 4443, Shreveport, La. 71104.

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

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CHURCH DIRECTORY

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ST. MARY'S 39th Ave. & Maryland
Sun MP 7, HC 8 & 10, EP 6. Mon-Fri MP 6:30, HC 7. Sat MP 8:30, HC 9. Mon & Wed HC 6, Thurs 9. EP daily 5

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, the Rev. Matthew Conrad
Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY 2015 Glenarm Place
The Order of the Holy Family
Masses: Sun 7:30 & 10; all other days (Sol on Feast) 12:10. Daily Offices: MP 8, Ev (Sol on Sun & Feasts) 5:30, Comp 9. C Sat 11-2

WASHINGTON, D.C.

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; Wed 6:15; Thurs 12 noon HS; 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 Rev. Gus L. Franklin, pastor Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15 Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the Rev. W. Donald George, the Rev. Donald L. Pulliam
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, d
Sun Worship: 8, 9:15 & 11

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.ree., 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.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

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

THE MISSION CHURCH OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10:30, Fri 6-7

MINNEAPOLIS, MINN.

THE CHURCH OF GETHSEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5, H Eu Wed 5:15 (other days as anno)

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann, the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust-Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. John G. Gardner, c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

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.
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey
Sun Masses 8:30, 11 (Sol); Weekdays as anno

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the Rev. Leslie Lang, the Rev. Gordon Duggins, the Rev. Dorsey McConnell
Sun HC 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15, 12:10 & 5:45, EP 5:30; Tues HS 12:10

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

SPRING VALLEY, N.Y.

ST. PAUL'S So. Madison Ave. & Rt. 59
F.F. Johnson, r; J.C. Anderson, R.B. Deats, Paul Yount
Sun 8 & 10:15

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

NEWPORT, R.I.

EMMANUEL cor. Spring & Dearborn Sts.
The Rev. Roy W. Cole
Sun H Eu 8, Service & Ser 10 (H Eu 1S and 3S)

DALLAS, TEXAS

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The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Stephen S. Gerth, Jr.; 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

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

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev. Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10 HC. Wed Night Life 5-9.

MADISON, WIS.

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