

# THE LIVING CHURCH

## Anglican and Roman Catholic Relations

• pages 8-10



Bishop Coburn (right) passes on his pastoral staff to Bishop Johnson: retirement of the 13th Bishop of Massachusetts [p. 6].



# THE LIVING CHURCH

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## Stretching to the Limit

By ROBERT N. WILLING



Squirrels in this part of the woods climb high in the trees. We seem surprised by a vast horde of them and their tales tell me that if I were of a certain haunches make a great stew. Now or another I've never been able to justify why, in my "growing up in the Bronx, the furry little animals with the bushy tails were fed so often with nuts and popcorn by seniors and young children, when a squirrel looking animal without bushy tail was lurking in allies and backyards were fed with good cheese and bread on huge mousetraps. Eat a nut, not on your life. But that's the way it is.

Sometimes I look out the window and see the bushy-tailed creatures bounding from tree to tree. Oftentimes the squirrels that they move out on seem unable to sustain their weight, and you are certain that they are going to fall. They make a leap for a similar perch on the next tree . . . and so we move from place to place on an endearing journey, often a struggle. I've never seen one miss the perch and fall to the ground.

Now or other the seeming fretfulness of my friends, the squirrels, certain analogy to life in . . . we don't want to press it too far. We be called "squirrelly," but let me tell you a few things that I see.

They are true to Christ often we have the kind of risks that get us out of the thinnest part of the limb — not to turn around but to keep on going. The only option is to leap and land the best. Kirkegaard says some things about that. That analogy is not simply to the leap of faith but to be rekindled and rethought

periodically to assure our response to the God who lives, but more especially to those courses of action to which we commit after prayer and thought, that demands us to stretch ourselves to the limit. For some of us, scrambling around with frenetic behavior translates into faithfulness, persistence, commitment to duty, even plodding along.

Another thought has to do with having goals in focus. The squirrel seems to know where he's heading even though there may be a radically circuitous route to get there. Planners often delude themselves that a particular goal is easily achieved. If the goal is simple and sound and if it is within the realm of achievement then there are an infinite number of ways (strategies) to get there. Keeping a journal or some form of documentation is an especially helpful way of logging where we've been so that the next time "through the forest" there may be an easier or more simplified way of getting to the other side.

The living of the Christ-life is not confusing or frenetic — indeed Jesus came to free us from all that. The basic simplicity of loving God, loving self, loving another, often takes tricky turns in the acting out of it — that's where sometimes the freneticism creeps in and where leadership can be asserted. But the basic task is the focus for the working out of our day-to-day living. God promises the presence of Christ and the guidance of the Spirit as constant resources to provide that sustaining force when we're out on the limb that seems unable to sustain us, but that enables us to leap . . . one way of viewing that is growth. Today is a day for the church to encourage risk-taking for the glory of God.

Robert N. Willing is an archdeacon of the Diocese of New York. This article was first published in the newsletter of the mid-Hudson regional office of the Diocese of New York.



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# TERS

## re Love and Grace Abound

Thank you very much for reprinting Bishop Edmond Browning's reply to the editorial board of *Witness* [TLC, Oct. 5]. It is too bad that the parts don't quite fit together. For example, in the paragraph which begins — "I believe that Jesus' sacrifice put our guilt and self-rejection behind the healing presence of hope and — ends with a very important

Browning said, "My vision of the Church is that of a community where grace abounds." That is a line we will commit to memory. We should be grateful for a Presiding Bishop with this vision.

(The Rev.) ROGER WM. SMITH  
St. Helena's Church  
St. S.C.

## Not a Good Thing

The hysterical tone in the first paragraph of Donald C. Brey's article on [TLC, Oct. 5] is designed to curb the blood of all who read it. The hammer approach continues in an insightfully veiled way when Mr. Brey deals with any nuances in our 1976 resolution concerning abortion, especially when he suggests it is possible to oppose efforts to protect unborn without repudiating Christianity. Surely, THE LIVING CHURCH can find a more reasoned approach of its editorial position (with which I vigorously disagree) than the one being presented here.

Seeing it, the basic problem is our willingness to admit to shades of gray on this issue, and indeed on other issues.

No one in the church who supports *Roe v. Wade* or the 1976 resolution has to my knowledge suggested that abortion is a good thing, or that it is anything less than a grave moral issue. To label those of us who take these positions as "pro-abortion" is grossly inaccurate and unfair.

For all the world it seems that our "pro-life" friends seek to evade dealing with not only moral complexities and the tragic choices we must make, but that they wish to shove this and possibly other moral absolutes down the pluralistic society's throat. Our society and our Anglican tradition are open, and, thankfully, remain so. I trust the Episcopal Church will remain so as well.

(The Rev.) WILLIAM A. GREENLAW  
Church of the Holy Apostles  
New York, N.Y.

• • •

An excellent article on abortion by Donald C. Brey.

It seems that the controversy is over the personhood of the unborn. A "person" is a rational supposit, having its own proper act of existing. It is a distinct subsisting individual in a rational nature. "Personality" on the other hand is the proper act of existing proportioned to a rational nature. A human being is a person by having its own act of existing.

Further, if it is in the womb of a human female it is human, not a cat or an oak tree. If it is not dead, it is living. Excluding the facetious proviso that it might be a tumor, it is living in the womb of a human female, it is a living human. As such it has all the rights of any other human guaranteed by divine Grace, if not by human law.

(The Rev.) WILLIAM LAHEY  
St. Paul's Church  
Winter Haven, Fla.

## Opposite Stand

As a priest now canonically resident in the Diocese of Southwest Florida, I write with deep concern and some despair in response to "A Statement of Witness" [TLC, Sept. 7] issued by a number of bishops.

I write out of deep concern and some frustration for I take the opposite stand and feel the church needs to know that these bishops do not speak for all within their dioceses.

(The Rev.) VINCENT F. SCOTTO  
Church of the Good Shepherd  
Punta Gorda, Fla.

## Two Edges

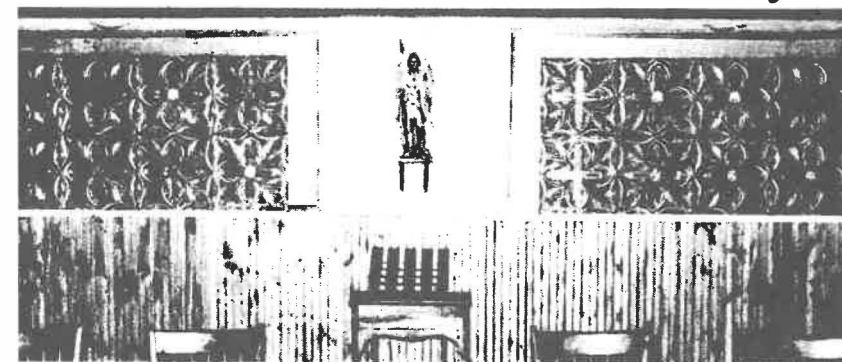
It seems amazing that Bishop Leonard of London would provide the perfect opening for women priests in England while trying to prevent the same [TLC, Sept. 28]. He should know that swords have two edges. If he can claim universal primacy and take under his wing a deposed priest and his congregation (in this case, in Oklahoma) in violation of the jurisdiction of another bishop, it can happen the other way.

Under Bishop Leonard's logic any bishop could pick up any group and provide pastoral care. It then follows that a group of Anglicans could separate out of the Diocese of London and come under the care of, let's say, an American bishop who then provides them with a woman priest.

Please note that the issue here is not women's ordination, but rather episcopal authority! I might expect this type of behavior from some of our bishops, but not one who claims to be a defender of the catholic faith.

(The Rev.) ROBERT KEIRSEY  
St. Andrew's by-the-Sea  
San Diego, Calif.

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# BOOKS

## Readable and Constructive

**THE EVANGELICAL ROMAN CATHOLIC DIALOGUE ON MISSION: 1977-1984.** Edited by Basil Meeking and John Stott. Eerdmans. Pp. 96. \$4.95 paper.

Of the cascade of dialogue reports which I have read (or attempted to read) during the last few years, this seems the most satisfactory. Its aims are limited, it refuses to fudge the issues, it is readable and makes an important contribution to the ongoing debate concerning the nature of mission.

The initial chapters of theological preamble delineate points of agreement and disagreement between the participants. These lead to sections exploring the influence of culture on mission and the areas where mutual cooperation is possible between Evangelical and Roman Catholic Christians. These final chapters are concise, provocative, challenging, and reflect the deepening mutual trust of the conferees.

As we wrestle with our understanding of mission at local and global levels, there is considerable food for thought in this little volume. Throughout, the Anglican values of the three main Evangelical participants are clear, making it a useful tool for Episcopal parishes seeking deeper relationships with both Protestant and Roman Catholic neighbors. I have no qualms in recommending this work for prayerful study and critical discussion.

(The Rev.) RICHARD KEW  
Executive Director  
SPCK/USA  
Sewanee, Tenn.

## Exacting Book

**DIVERSITY AND COMMUNION.** By Yves Congar, O.P. Trans. from French by John Bowden. Twenty-Third. Pp. viii and 232. \$9.95.

Having recently published in his 70s a notable work on the Holy Spirit, Fr. Congar now returns in his 80s to his earliest theme and the one in which he surely will have made his greatest contribution: ecumenism. This work will likely be his swansong, and a careful reading of this exacting book will richly repay anyone seriously concerned with the first mark of the church. As always, Congar's scholarship is up-to-date and massive: abbreviations occupy two full pages, one-fifth of the book is documentation, with most references to recent works — up to 1980. But it is even more the French Dominican's quality of spirit which attracts us, encourages us, and instructs us.

His major purpose is to examine various recent efforts to reformulate the goal

*Continued on page 14*



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## McCrea Dies

Rt. Rev. Theodore Harper McCreary retired as Suffragan Bishop of the Diocese of Minnesota in 1975, died September 22 at the age of 78. A burial service was conducted at St. Matthew's Cathedral in Minneapolis on September 26.

He received degrees from the University of Minnesota, Minneapolis, in 1929 and from Harvard University, Cambridge, Mass., in 1930. He was a graduate of the General Theological Seminary in New York and was ordained to the priesthood in 1943.

He was consecrated a suffragan bishop in 1975. Bishop McCreary served as assistant rector at St. Martin's Church in New York, R.I., and then as priest-in-charge and eventually rector of St. Andrew's Church in Dallas.

He served on a number of diocesan committees and survived by two brothers.

## Tight Security at Cathedral

Rt. Rev. A. Donald Davies has installed a bullet-proof reception desk at the Cathedral Church of the Holy Spirit in Paris, and on Sundays an armed security guard goes through the cathedral and bags of worshippers attending services.

The recent bombings in Paris have prompted strong security measures by Bishop Davies, who retired as Bishop of the Diocese of New York last year and was named rector of the Convocation of American Bishops in Europe, based in Paris in 1982 (Ec. 22, 1985).

He and his wife, Mabel, say they never expected the wave of terrorism that has struck Paris. He said the security measures at the cathedral are necessary to protect members of the American Bishops in Europe, an American diplomatic corps who worship there. The bishop's parishioners, an American embassy official, has had his car bombed twice, but escaped injury. Security guards thoroughly inspect the cathedral before meetings.

"It's really sad, but we have to do it," said Bishop Davies, who travels throughout Europe to minister to American Bishops. The Davies' residence is on the same street as one of the American embassies, and the bishop is surrounded with diplomatic officials. "Being so close to an Arab embassy has its points, he said, since Arab officials

impose tight security. "They inspect every car that parks on the street," he said.

Bishops Davies added that people in the American Embassy have been very helpful in aiding the security effort. "We get a call once a week from them, telling us who is in town who might be dangerous," he said.

## Bishop Coburn Retires

From around the Diocese of Massachusetts and the larger church as well, people gathered at the Cathedral Church of St. Paul in Boston recently to celebrate the ministry of the retiring 13th Bishop of Massachusetts, the Rt. Rev. John B. Coburn. The 700 people who packed the cathedral shared an Evening Prayer service with Bishop and Mrs. Coburn.

John Coburn was consecrated Bishop of Massachusetts in 1976. Prior to his election, he spent seven years as the rector of St. James' Church in New York after having spent 12 years as dean of the Episcopal Theological School in Cambridge, Mass. Earlier in his career, he served as chaplain in the Navy, as rector of Grace Church in Amherst, Mass., as chaplain at Amherst College and as dean of the cathedral in Newark, N.J.

He is remembered around the church for his presidency of the 900-member House of Deputies from 1967-1976. Most recently, he chaired the Joint Nominating Committee for the election of the Presiding Bishop.

Near the end of the service, Bishop Coburn passed his pastoral staff to the Rt. Rev. David E. Johnson, symbolically marking the passage of the episcopal office to the next bishop. The two men then shared a warm embrace which was loudly applauded by the congregation out of respect and affection for both bishops [front cover].

BARBARA BRAVER

## New Treasurer Completes Reorganization

Ellen F. Cooke, assistant treasurer of the Diocese of Virginia, has been named executive for Mission Support and treasurer of the Episcopal Church Center in New York. Her appointment completes the reorganization that the Most Rev. Edmond Browning, Presiding Bishop, instituted in his first year.

Mrs. Cooke becomes one of three mission group executives who, along with

senior executive officer George L. McGonigle, will oversee the operations of the Church Center, its staff, program planning, and Executive Council and General Convention support functions.

She has a bachelor's degree in economics from Georgetown University and served two years as business manager of the National Cathedral School in Washington, D.C. For the following six years she served as a financial consultant with schools and religious organizations.

In 1977, she undertook a long-term consultancy with the Diocese of Massachusetts in the areas of accounting, audits, personnel and deferred giving programs. From that experience, she was named assistant treasurer of the diocese.

She moved to Virginia in February of this year. Mrs. Cooke is married to the Rev. Nicholas T. Cooke, assistant rector at Christ Church, Alexandria, Va. They have three children.

She began her Church Center duties November 1.

## Illegal Service

The Most Rev. Robert Runcie, Archbishop of Canterbury, has voiced "displeasure" at an Anglican woman priest's celebration of Holy Communion in London in violation of the regulations of the Church of England.

The Rev. Joy Bennett, a priest in the Diocese of Hong Kong, was the celebrant at the service which took place at Church House, the Church of England's London headquarters. The event, which a U.S. source said happened October 3, was sponsored by the Movement for the Ordination of Women (MOW), a group that has campaigned for the approval of women priests in England.

Ms. Bennett, who was ordained in 1971, is employed in Chinese ministry as a pastoral assistant without priestly function at St. Martin's in the Field, London. She was quoted by a London newspaper as saying she regarded herself as a priest in "the church of God, not just the Church of Hong Kong."

The Rt. Rev. Graham Leonard, Bishop of London, has been an outspoken leader of the opponents of women's ordination, and some observers viewed the illegal service at a London location outside his jurisdiction as an effort to defy or embarrass him.

Dr. Runcie was in Cambridge, Mass., lecturing at Harvard University when news of the service broke. A spokesman for the archbishop told the Religious



NEWS SERVICE that our membership planned a "full inquiry into the matter."

In addition to women supporters of MOW, an estimated 40 male priests reportedly attended the unauthorized communion service.

After the Church of England's General Synod voted down a proposal to allow women priests ordained abroad to celebrate Holy Communion in its parishes, leaders of MOW had warned that some of their backers might choose to ignore the synod's ruling and invite women ordained abroad to celebrate anyway [TLC, Aug. 3]. The synod later voted to reconsider the issue and wait until February 1987 for a report.

## Statement on Episcopal Jurisdiction

*After hearing about the controversy surrounding St. Michael's Parish in Tulsa, Okla. and the parish's subsequent "adoption" by the Rt. Rev. Graham Leonard, Bishop of London, the House of Bishops issued a resolution formally advising the bishop not to intrude into affairs of the Episcopal Church [TLC, Oct. 19]. The following is the complete resolution.*

The House of Bishops has been made aware of the circumstances surrounding the deposition of a priest in the Diocese of Oklahoma. It is clear that the canonical process of the Episcopal Church in the United States of America was followed in specific detail in the charges, trial and appeal procedure in that case. The court of appeals was presided over by the Bishop of West Missouri and it upheld in every point the decision by the ecclesiastical court of the Diocese of Oklahoma. The deposition was pronounced and this person is no longer recognized as a priest in good standing of the Episcopal Church or of the Anglican Communion. The members of the vestry of the parish served by this deposed priest have been placed under discipline by the Bishop of Oklahoma. The ownership of the property of this parish is being litigated in the civil courts of Oklahoma. It is important to note that the standing committee, the diocesan council and the diocesan convention in Oklahoma have each by unanimous vote supported the process and conclusion of this situation. As a response to these events, the House of Bishops of the Episcopal Church feels it necessary to make a statement on episcopal jurisdiction.

Following the American Revolution the Episcopal Church was organized in the United States on the basis of state boundaries. With the reception of bishops these units became dioceses. The

## NEW FUND IN DELAWARE

The rector, wardens and vestry of Immanuel Church in Wilmington, Del., announced the establishment of the Isaiah/Matthew Fund to administer about \$2.3 million in bequests from two members of the parish.

After a period of study, the vestry developed a Statement of Mission, which indicates the fund's purposes should be to assist the needy and to share the news of Jesus Christ with the world. These purposes are reflected by the name of the fund, which refers to the prophet Isaiah's call for justice for the poor (Isaiah 58:1-12), and to Christ's com-

pel to every nation (Matthew 28:

Grants from the income or loan the principle will be for local, national and international concerns. According to senior warden Gretchen Jones, the church's involvement will not be limited to writing checks; members of Immanuel will be active participants in programs and projects launched through the fund.

The bequests were given by Seeley and Sophie Kendall, \$200,000 of Mrs. Kendall's bequest will be given to the Episcopal Church in Delaware, where she was a resident for the last years of her life.

missionary expansion of the Episcopal Church outside the United States has likewise been organized in geographically defined areas under a bishop. Articles V and VI of the Constitution of the Episcopal Church make the geographical nature of our church explicit and clear. In the United States new dioceses have been created by subdividing first a state and later any existing diocese with specific reference to which counties of the state were to be included in the new diocese and which were to remain in the old. Similar procedures have been followed in missionary dioceses. The canons allow each diocese the freedom to establish parochial boundaries within that diocese. In the absence of a diocesan provision to do so, parochial boundaries are to be set according to Canon I.13. Bishops in the Episcopal Church are required to respect the integrity of diocesan boundaries and are not allowed to perform episcopal functions in a diocese other than their own except at the invitation of the bishop in whose diocese that function is to be performed. This would be the case whether or not such functions take place in an Episcopal Church. Indeed, if a bishop is found to be "exercising episcopal acts in and for a religious body other than this church . . . without the express consent and commission of the proper authority in this church," he would be subject to trial and deposition on the grounds of abandoning the communion of this church (see Article III, sect. 3 of the Constitution, Canon III.15.4 (a), and Canon IV.9).

It is the expectation of this House of Bishops that the autonomy of the Episcopal Church will be respected by the other branches of the Anglican Communion and all their bishops. It is inappropriate for a bishop in another jurisdiction to assume that he has the authority to judge the competency of our canonical process or to contradict this process. It is equally inappropriate for a bishop to claim the authority which belongs to

a province to establish dialogue into communion, or otherwise recognize schismatic groups that style themselves "Episcopal" or "Anglican." We urge the Primate and House of Bishops and other branches of the Anglican Communion to challenge, correct, and discipline any bishop of that branch of our Communion who attempts by his physical presence or his episcopal office to eviscerate the communion of our church or to move a deposed priest of our church to another vestry to circumvent the canons.

As bishops of the Anglican Communion we are convinced that the episcopal office is not a personal possession or a gift of grace recognized by the church to the life of a particular province in a particular province. The service of holy orders and their exercise of jurisdiction strikes at the roots of our public faith and polity. Episcopal collegiality are at the heart of our common life. If a bishop of one province takes under his pastoral and ecclesiastical authority a deposed priest, a dismissed vestry member of a schismatic church, the order of the church is compromised, trust and collegiality are violated, and the integrity of the decision making process of that province is destroyed. We regard such consequences with gravity, and we urge these activities to be deplorable, destructive and irresponsible.

We support the Presiding Bishop of the Episcopal Church in his efforts to communicate these convictions to those who might be predisposed to act contrary to these procedures and to urge the Primate and House of Bishops of the Episcopal Church in which the offending bishop is canonically resident. A pastoral concern can be expressed only through the exercise of a common discipline under the authority of the episcopal authority.

Our prayer is that our branch of the body of Christ may serve God in communion with our Anglican brothers and sisters around the world, recognizing our mutual need of one another and our reliance on the Holy Spirit to bring us into all truth.

# Sowing the Seed

*Anglican and Roman Catholic relations have progressed through a stony and thorny history.*

By GEORGE R. HUBBARD

years since the Second Vatican Council there have been many advances in the relations between the Anglican and Roman Catholic communities. The roots of this *entente cordiale* have been sown over and many more years into the future by the most of the faithful in either church who would realize. There are, however, many twists and turns along the way; much of the ground has been hard and thorny.

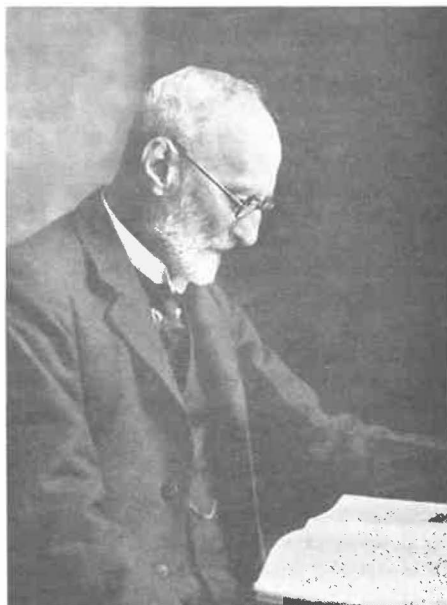
Official approaches between Rome and Canterbury have always been more political than a theological isomorphism. Theology has been a frequent excuse for political excesses on both sides. The earliest proposal for Anglican-Roman Catholic reunion was issued by John Phillipp in 1841, 12 years after the passage of the Catholic Emancipation Act in England and only eight years from the beginning of the Oxford Movement.

It was in the second generation of the movement when concerned churchmen began to take the cause of applying Catholicism to the public worship of the Church. For this they suffered persecution from the hierarchy, by the government and such organizations as the Protestant Society (the Kensingtonites). The Church Union rapidly grew to become an effective lobby for freedom to worship in accordance with Catholic tradition. The helm of this organization was held by the fatigable Lord Halifax.

John Wood, the second Viscount Halifax, is an enigmatic character in English history. While still at Eton he succeeded the young Prince of Wales (later King Edward VII) on his first foreign tour, and later held appointment as Groom of the Bedchamber at the prince's marriage to Princess Alexandra.



Cardinal Mercier



Lord Halifax

Lord Halifax was a man of strong principles, not given to compromise or accommodation; he soon found his court position at odds with his religious views. He resigned the position and devoted the rest of his life to the work of the Church Union, of which he was twice to be president. In this work his energies were unflagging and his optimism boundless even into extreme old age.

In addition to Lord Halifax, two other striking personalities were at the heart of the movement for reunion. The foremost in energy and dedication to the cause was the Abbé Fernand Portal, a French Lazarist priest. His evangelizing efforts in France and in Rome and his provocative publications sparked the first approach to reunion. His gift for deep and lasting friendships encouraged the investigations of Anglican orders during the reign of Pope Leo XIII and ultimately bore fruit in the famous Malines Conversations.

Lord Halifax and Abbé Portal met by chance on the island of Madeira in December of 1889. Portal was, by his own admission, ignorant of Anglican doctrine and practice, but he was greatly impressed by Halifax's knowledge and personal piety. By the end of 1890 the two were deeply engrossed in the possibilities of an approach to reunion.

In 1894 Portal published a pamphlet on Anglican orders, reviewing the ordinal of the first Prayer Book and the facts surrounding the consecrations of certain bishops. This work did not go unnoticed in Rome; both Cardinal Rampolla and Leo XIII expressed interest in it. Nor was it ignored by the Roman hierarchy in England — Cardinal Vaughan, the Archbishop of Westminster, was upset about the whole affair, feeling that Portal was infringing on his territory, and he wrote an extremely anti-reunion statement to *The Times*.

The establishment of the Roman hierarchy in England in 1850 had been conceived as a missionary strategy to address the spiritual needs of the rapidly

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growing Irish labor force, frequently acquired an ultramontanistism that was "more catholic than the pope," preoccupied with demonstrating its orthodoxy and absolute loyalty to the See of Peter. The outlook of this young missionary church was vastly different from that of the historic national catholic churches of the continent. Centuries of hostile feeling between the English and the Irish, and the age-old animosity between England and France likewise undermined much of the pioneering work done for reunion in the early years of the 20th century.

Leo XIII, at first favorably disposed toward Portal and Halifax, was eventually swayed in the opposite direction by a faction within the Curia closely tied to the English Roman hierarchy. The political machinations of Aidan Gasquet, Edmund Bishop and Merry del Val during the course of the investigations read like an intrigue and espionage thriller. The ultimate condemnation of Anglican orders *Apostolicae Curae* and the suppression of Portal's *Revue Anglo-Romaine* halted any visible work toward reunion for 25 years.

In 1921 the third actor in this drama came to the stage — the world-famous Archbishop of Malines and Primate of Belgium, Desiré Cardinal Mercier. Mercier had stood virtually alone against the German invasion and occupation of his country in World War I. He had appealed in vain to the world for aid; he had appealed in vain to the Vatican for condemnation of German aggression — only England had come to Belgium's assistance. Portal, still pursuing the cause

Halifax to meet. Mercier was familiar with the Lambeth Appeal for Unity of 1920 and was not averse to a meeting of some Anglicans and Roman Catholics being held within his jurisdiction.

The Malines Conversations, as these meetings came to be known, took place on five occasions between 1921 and 1926. It was characteristic of the ecclesiastical and political atmosphere of the era that the meetings were held practically in secret. No formal authorizations from Rome or Canterbury were either sought or given, though both hierarchies were kept informed of what was taking place. Archbishop Randall Davidson of Canterbury was an extremely conservative churchman who, moreover, feared any public uproar which might endanger his dream of Prayer Book revision.

Many remarkable ideas and statements arose during the conversations. Dom Lambert Beauduin was the author of the paper, "The Anglican Church United, not Absorbed," which was certainly one of the high points of the sessions. This document, read to the meeting by Cardinal Mercier himself, envisioned the Anglican Communion as a *uniat patriarchate* within the Roman Catholic Church, maintaining its own customs, liturgy and canon law. Dom Lambert was quoted in the press as envisioning the suppression of the English Roman hierarchy in the course of reunion. The consternation in Rome and London was considerable!

Both Portal and Mercier died in 1926 and without their zeal and support there

glicans could accomplish — the conversations were discontinued after Pope Pius XI's encyclical *Mortalium animos*, generally thought to have been written in reaction to the World Missionary Conference, was also felt as a date insult to the Anglican conversationalists. *L'Osservatore Romano*, two weeks after the encyclical's promulgation, stated "there will be no more conversations at Malines."

The seed sown at Malines was dormant for many years. As received in 1960 Bishop Stephen Neill, writing *Anglicanism*, termed the conversation a dead end. Some of the seed has taken on good ground, however; in 1949 Leonard Prestige, a disciple of Charles Gore (one of the conversationalists), began meeting in Rome with Cardinal Tisserant and Monsignor Giampietro Montini (the future Pope Paul VI). In 1950 began a series of bilateral discussions which attracted the interest and support of Cardinal Feltz, the Archbishop of Westminster, sympathetic ears at the Vatican. The first involvement of the English hierarchy, a new era was opened out, work toward unity.

This new age of ecumenism was begun by 1960 when Archbishop of Canterbury Geoffrey Fisher made a famous visit to Pope John XXI. The spirit of the times was expressed in the archbishop's words on that occasion: "None of us can ever go backward. Two churches are now running on parallel lines. We must look forward in time that one day the lines will converge."

# Renewed Hope

*A Look at the 1896*

*Roman Condemnation of Anglican Orders*

By R. WILLIAM FRANKLIN

In January 1896, Pope Leo XIII appointed a commission to reexamine the question of the validity of Anglican orders, and to report its findings to him. The ultimate outcome of the investigation was the promulgation of the apostolic letter *Apostolicae Curae*, with its judgment that Anglican orders are "absolutely null and utterly void."

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*Apostolicae Curae* laid out the doctrinal basis for the Roman Catholic rejection of Anglican ministry in the last 90 years; and it is the background of the Roman Catholic practice of admitting Anglicans to Holy Communion only in very limited circumstances.

Today *Apostolicae Curae* is in the press again; the publication in March of Jan Cardinal Willebrands' correspondence of July 1985 with the two ARCIC cochairmen on *Apostolicae Curae* has raised new hopes for Anglican-Roman Catholic reconciliation. The Cardinal President of the Vatican Secretariat for Christian Unity has stated that the Vati-

can is prepared "to acknowledge the possibility" that *Apostolicae Curae* no longer pertain today.

There are precedents for the withdrawal of papal letters when the stances of church history have changed. After Pope Clement XIV in 1773 abolished the Society of Jesus he expressed to be "forever valid, forever effective," Pope Pius VII restored the order in 1814.

In 1296 Pope Boniface VIII issued the bull *Clericis Laicos* which forbade clergy of any state to pay taxes to a prince without the consent of the pope. The king of France replied by p-

Cardinal Willebrands' letter is the first public statement in 90 years by a high Vatican authority to cast doubt upon the decision of 1896."



Cardinal Willebrands

The export of gold and silver from France, thus cutting off the flow of money to the papal court. With this and other threats, Boniface VIII gave way completely and withdrew the bull *Clericis Laicos*.

The new developments of our own time have opened the way to a possible re-examination of the 19th century papal judgments on Anglican orders. First, the opening of the Vatican archives through the work of Leo XIII (1903), by Pope Paul VI in 1962, and by Pope John Paul II in 1978, has made available to scholars a vast number of previously discovered documents that confirm the co-existence of two distinct groups within the Church of Rome. Pope Leo's eight-member commission, the drafts and reports of the commissioners had been kept secret until 1978.

### Opposition and Support

The commissioners were opposed to the validity of Anglican orders, but the majority favored them: the famous historian Abbé Louis Duchesne, Pietro Gasparri, Emilio De Augustinis, and the Rev. T. B. Scannell. Duchesne studied the registers of English dioceses to look for traces of the ordination of Anglicans by Roman Catholics, and he reported that "not one had been uncovered." For Gasparri the validity nor the nullity of Anglican ordinations was clearly affirmed by the 16th century bulls, and the distinguished canonist concluded that the material succession of Anglican orders was intact. De Augustinis, rector of the Gregorian University in Rome, reached the conclusion that Julius III and Paul IV had meant that Anglican ordinations were "illicit but valid." The tradition of prudent reserve, of speaking "with true Roman caution," of T. B. Scannell, the fourth member of the Anglican orders, the best to believe that Julius III and Paul IV were not making quick and decisive judgment on the course of the ordination in the Church of England.

The conclusions of these four commissioners were suppressed; Cardinal Willebrands' letter is the first public statement in 90 years by a high Vatican authority to cast doubt upon the decision of 1896. This is for him, new historical documentation that "cannot be ignored."

Secondly he draws attention to the liturgical convergence that may allow the Vatican to acknowledge that Anglican ordinals no longer retain the invalid "native character and spirit."

*Apostolicae Curae* argues that apostolic succession did not continue in the Church of England because the ordinal of the 1552 Book of Common Prayer was defective in "form" and in "intention." By "defect of form" Leo meant that by leaving out any reference to the eucharist as a sacrifice and to a sacrificing priesthood in the ordination prayers of bishops and presbyters, the Church of England introduced a radically new rite, one markedly different from any ever used in the Roman Catholic Church. Actually, of course, historic Anglican writers, such as Lancelot Andrewes, have preserved the idea of the eucharistic sacrifice, and in particular, of a commemorative sacrifice.

Modern liturgical scholarship has demonstrated to Roman Catholics that the rites for ordaining priests in the earliest centuries of Christian history made no reference whatsoever to the sacrificial functions of priesthood which are central to Leo XIII's condemnation.

In fact, the liturgical movement has led to the promulgation of similar rites of ordination in the *Pontificale Romanum* of Pope Paul VI and in the new ordinals of many churches of the Anglican Communion. The words now used for Roman Catholic and U.S. Episcopal consecrations of a bishop are both virtual translations of a part of *The Apostolic Tradition* of Hippolytus of the early third century. Both churches now intend and say similar things at ordinations.

Thirdly, Cardinal Willebrands' state-

ment draws attention to the theological convergence that is represented by the ARCIC Final Report of 1982 which addresses the "defect of intention" put forward by *Apostolicae Curae*. (By "defect of intention" Leo XIII means that, in abandoning the theology of eucharistic sacrifice when defining the office of bishops and priests in the 1552 Book of Common Prayer, the Church of England did not "intend" to ordain her ministers in continuity with those of the ancient Catholic Church in England.)

As a final step to remove this "defect of intention," Cardinal Willebrands invites the bishops of the Anglican Communion to ratify at the 1988 Lambeth Conference the consensus statements on eucharist and ministry contained in the Final Report of ARCIC.

The Final Report defines the distinctive priesthood of the ordained ministry in such a way that there is a marked connection to the sacrificial character of the eucharist, understood as a perpetual memorial or *anamnesis* of the sacrificial death of Jesus Christ on the cross at Calvary. The language of the Report is consistent with a long-standing tradition within Anglicanism. In 1646 Jeremy Taylor wrote of priests of the Church of England who "offer up the same Sacrifice to God, the Sacrifice of the cross, by prayers and a commemorating rite and representment." Jeremy Taylor and a majority of Anglicans over the course of the centuries never doubted the manifest intention of the Church of England that her bishops and priests were to continue as identical in order with those "ordained by the apostles."

The explicit confession of one faith in the eucharist and the ministry, "the remarkable process of liturgical renewal in both communions," together with an appeal to new historical materials "for enlightenment," constitute now for Cardinal Willebrands "the strongest possible stimulus to find ways to overcome the difficulties which still hinder a mutual recognition of ministries."

### Positive Responses

Both the Vatican and the Episcopal Church are responding in a positive way to this recent Roman opening. Vatican Radio has confirmed that the Willebrands' letter means "in future that the Catholic Church may be able to recognize the validity of ordinations in the Anglican Communion," and the Presiding Bishop of the Episcopal Church has welcomed the letter as "good news." Bishop Browning is encouraging further progress of the ecumenical movement: "I stand squarely behind this dialogue and I look for future steps towards the visible unity for which Jesus Christ prayed and for intensification of common witness with the Roman Church."

## Anglo-Roman Relations

**E**cumenical relations are fraught with all sorts of ambiguities. Our Lord prayed for the unity of his followers; in the Nicene Creed we profess belief in the one church; and we are committed to seeking Christian unity. Yet we do not wish to give up what we believe to be valuable in our own tradition nor do we wish to accept what we believe to be wrong in the traditions of other Christian bodies. We recognize, furthermore, that the varied shapes and forms of Christianity have attracted various sorts and conditions of people in ways that a single, bland, homogenized form of religion might not.

All of these problems are epitomized in our relations with the Roman Catholic Church. Because of the size and influence of this body, even a partial or limited reconciliation with it would be a historic step on the road to Christian unity. Much of Roman Catholic teaching is similar to our own, but even where similarity is greatest, certain elements in each church are reluctant to admit it. Meanwhile, the Roman use of power, especially the centralized and self-affirming power of the papacy, spreads a certain veil of dissimilarity over many features of church life.

The background of contemporary Anglican-Roman Catholic relations is discussed in two articles in this issue, and readers will immediately see how complex it all is. History has provided few individuals who, like Lord Halifax, could see all the problems and yet effectively lead others to a wider vision. Opinions will differ as to whether it is or is not desirable to press the papacy to reopen the question of *Apostolicae Curae* at this time. One response to Cardinal Willebrands' communication would be for Anglican bishops to affirm the ARCIC Final Report and for Roman Catholic bishops quietly to forget *Apostolicae Curae*.

## Bishops' Statement

**T**he recent meeting of the House of Bishops [TLC, Oct. 9] produced a statement on jurisdiction which we reproduce in this issue [p. 7]. It is a weighty and carefully composed document meriting serious consideration.

The first paragraph has to do with a situation in Oklahoma on which we will not comment here at this time. It is followed by a summary of the history of our American dioceses and of the bishops within them. The implications of this for canon law are then spelled out. We believe this statement is timely, not simply because of a painful situation in one diocese, but because of the importance of the principles for the polity and governance of our church.

In recent years, the geographic factor in ecclesiastical jurisdiction has often been forgotten or buried. As Bishop Vogel of West Missouri said in the House of Bishops, in the ancient church an individual was very clearly ordained bishop, priest, or deacon to serve in a

specific locality. They normally served there for 1

As the church in the past identified itself with that of the indigenous people of an area or community, clergy and their families were, in most cases, prominent elements in the local population. We need to pursue our thoughts this far to see that problems arisen in modern America.

Our priests typically come from somewhere else do their spouses. Often they are quite outside the tern of local community life. They often only remain a few years. Our diocesan bishops formerly served life. Early retirement and other factors have changed that. Meanwhile, so many of our bishops, other clergy and lay leaders go to one place for their vacation another to attend a conference, to another for a special program. They speak, preach, and lead or participate in services in many localities. Some clergy are ordained and simply "turned loose," without any parochial or other specific duties tied to their ordination.

This statement on jurisdiction, if taken seriously, lays certain burdens on our American bishops. How are the constitution and canons are to be enforced with respect to foreign bishops, must they not also be continuously obeyed at home? If geographic boundaries are important, they should be given more attention. If discipline is to be enforced on foreign bishops for their actions, what about our own? Are we seriously prepared to ask for canonical accountability? It may not be a two-edged sword, but rather one with four or more edges.

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## The King of Glory Passes on His Way

Eyes lifted, drifted; stifled yawns,  
slender smiles, whispered words unheard  
Falling below the Organ's blast,  
filled a living mosaic as the verse began:  
"For all the saints . . ."

Raised the voices, now the first refrain  
as the chorus, full without restraint  
Threw Alleluias as if in heaven's halls  
echoing brightly off the hallowed walls.

In the empty place  
waiting for the pace of recession  
To fill the void;  
in the maelstrom of the swirling sounds,  
cherub faces:

"The King of glory passes on his way . . ."  
blinded eyes gloried in the pomp and holy noise  
But failed  
to see the King.

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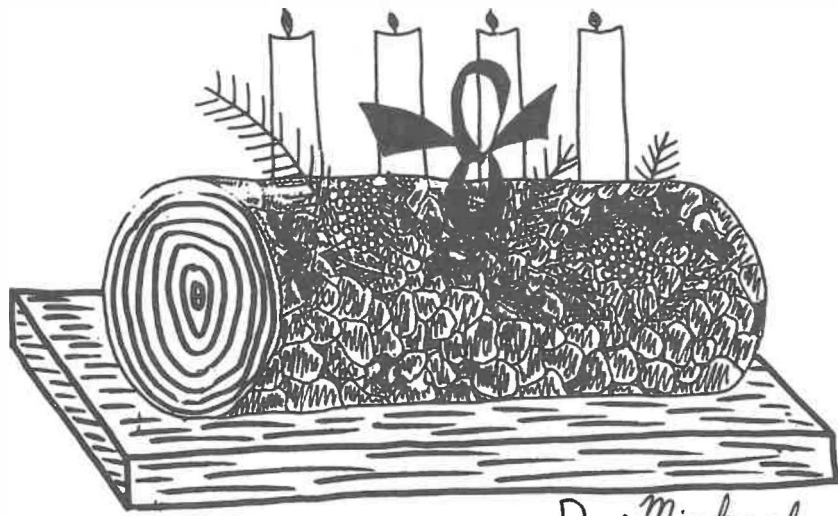
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# Advent



By: Michael

By D.J. MADDUX

A great deal has been said about the  
 problem of presenting Christmas as  
 a real Christian celebration and the fur-  
 ther difficulty of keeping Christmas out  
 of the Advent season.

Speaking as a parish priest who does  
 not allow Christmas music or decoration  
 until the completion of the four Sundays  
 of Advent, I feel that the problem is not  
 with Christmas, but with the failure to  
 use Advent to the fullest. We hold  
 Christmas until the services of Christ-  
 mas Eve on the same logic that is used  
 in celebrating Easter on Sunday rather  
 than on Good Friday. Many people are  
 eating chocolate eggs and playing Eas-  
 ter music on Good Friday. The church  
 does not have to.

Advent is such a wonderful season for  
 teaching and in essence we now have not  
 four, but seven weeks of a united season  
 of preparation to use before Christmas  
 for our teaching and worship to create a  
 Christian context for Christmas. Why  
 not set these weeks aside for a notice-  
 able change in the liturgy and the pat-

tern of parish events? In this way  
 Advent becomes important to our peo-  
 ple and there is less reason to displace it  
 with premature versions of Christmas.

In our parish we have done a variety of  
 things to create a special "feeling" for  
 this unique season. We have Advent  
 vestments. A special season deserves  
 thematic treatment. Our set of vest-  
 ments happens to be blue. We have im-  
 ported to their color and design an  
 expression of hope. These same vest-  
 ments are used for funerals and memo-  
 rial services. The unity of the symbolism  
 is well received and appreciated.

The Advent liturgy has so many inter-  
 esting and expressive possibilities with-  
 out going beyond the Prayer Book and  
 hymnal for sources. The replacement of  
 the "Gloria" with the "Benedictus," the  
 careful selection of prayers and hymns  
 and the possible variation of ceremonial  
 can do a great deal to make Advent wor-  
 ship peculiarly lovely.

The Advent wreath should be large  
 and well made. It should be placed care-  
 fully and is especially effective when it  
 replaces the use of flowers until Christ-  
 mas. Sometimes we have replaced ser-  
 mons with other forms of teaching. On

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 Church of St. David of Wales, Shelton,  
 Wash.

several occasions I have written monologues which are then given by costumed members of the congregation speaking of events and conditions relating to the coming of Christ into the world. These views through the eyes of biblical characters are within the abilities of people in virtually any congregation to create, or they can be purchased from Christian education supply houses. Over the years our visitors have ranged from Mary and Joseph to Simeon and Anna. Perhaps the all-time favorite was Salome! While monologues or plays require some preparation they also get a high degree of attention from listeners. Reader's theater and other simple plays can involve many people in an experience of learning and growth while teaching and sharing.

For an occasion that is festive without being Christmas our parish has long made use of the visit of St. Nicholas on a Sunday near his day. A person dressed as a bishop has arrived after the morning Eucharist, or more recently at a special afternoon celebration bringing non-sugar treats for the children. Sometimes his gifts have included Christian comic books or Advent calendars. The children are prepared to think of this visitor as a representative of the loving and giving spirit God has given Christian people. The arrival has often been dramatic, ranging from a horsedrawn cart to the local fire truck.

The St. Nicholas event has been a good way to have fun with our children before Christmas without taking away from that event. It has had special value in that many of the children have come to see the universal "Santa" as a version of the "friend of Jesus" they saw at church. This experience also tends to take Santa away from Christmas and give more room there for the Christ Child.

Our experience has been that the most elaborate Advent celebration should take place at the beginning of the season and the remainder of special events should be on Sunday mornings.

People are busy before Christmas, but not in the least unwilling to share an experience with their children which will give a spiritual and non-commercial aspect to their Christmas preparations.

### Family Celebration

At present we are in the habit of holding a special Advent church family celebration early in the evening of the first or second Sunday of the season.

Members of the parish prepare materials for the construction of "yule logs" which are used like the Advent wreath and subsequently burned on Christmas Eve. These are simple short logs with holes drilled for four candles and a shin-

gle or board nailed to the bottom of a base. Fresh greens and candles are also ready to be used by families and individuals who will make up the decorated logs using staples and wire.

People have often enjoyed making extra logs to take to shut-ins and others who have missed the event. Each participating household is given a little booklet we make with suggested home prayers and Bible readings to be used in connection with lighting the candles on the log. The total expense for the materials is not very great and a number of people can be involved in the preparations.

Aside from the treats which St. Nicholas brings we have enjoyed having a sit-down dessert and coffee time which is more relaxed than the regular Sunday coffee hour and is much less work than adding another church dinner at this busy season.

### Advent Hymns

We end our celebration with a simple service based on "An Order of Worship for the Evening" in the Prayer Book. The beauty of the Advent hymns is such that we do not need elaborate music to make this a fitting way to end the celebration.

Two local practices have become meaningful in context of that service

and might suggest ways to bless and distribute ornaments used later on the Christmas trees of parishioners homes. On one occasion I gave out stars with the suggestion following an old Swedish custom could be hung in the window during Advent as a sign of expectation. Many simple ornaments can be made or purchased which have good symbolic teaching value.

### Manger Lesson

A further custom of ours is to let children place the empty manger spot which it will occupy at Christmas. We then talk about the reasons why the figures are not yet in it. The figures are placed in locations which represent the respective homes of the participants in the coming drama. On subsequent Sundays the children advance their figures toward Bethlehem. All of this is meant to say on several levels that it is not yet Christmas, but it is time for making spiritual preparation.

Simple practices of this sort culminate on the Fourth Sunday of Advent when people remain after church to do a very simple lunch. We are not going to celebrate Christmas early in our lives. We might miss part of Advent!

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*There are better endings to unexpected pregnancy than abortion!*



Continued from page 5

of ecumenism, i.e., the "unity of faith," as "pluralist unity," "reconciled diversity," and "conciliar community" (or unity). In his first part he considers early diversity and present cultural pluralism among Christians and shows how they fit with and, indeed, enhance communion. Turning to the Eastern Orthodox, he sees them to be, from the Roman Catholic side, one with Catholics but also as sister churches, and he hopes that the pending Pan-Orthodox Council will modify their tendency to believe that church unity means uniformity with Orthodoxy.

As for the West, Congar draws attention to the substantial agreement on "fundamental articles" among Roman Catholics, Lutherans, Anglicans, and the World Council of Churches. But the turning point of the book is chapter 16 in which "reconciled diversity" is explained in reference to Lutheran theologians J.A. Moehler (d. 1838) and our contemporary H. Meyer. Meyer's theory is that doctrinal pluralism must be related to the "unity of faith" not by suppressing confessionalism or rejecting everything not spelled out in "fundamental articles" (which would be what Roman Catholics call "false eirenism") but by "redefinition of the confession by dialogue." Congar explains: negatively, the peculiar features of each confession may not be forced as a condition of reunion on other traditions unconsulted in their formulation; and, positively, those special features must be shared and then, enriched by the dialogue, "re-received" by the confessing church. This process would function much like a truly ecumenical council, and allow each tradition to preserve its treasures, but now redefined by dialogue.

Congar admits that few other Roman Catholic theologians may be prepared to argue that, say, Immaculate Conception and papal infallibility dogmas may not be required as they stand of all Christians. But he is not alone. And he points out that recent Roman popes have joined non-Chalcedonian primates in issuing un-Chalcedonian christological formulations as expressions of the "unity of faith." Oh that such learning, loyalty, and true eirenism may not pass away with Fr. Congar!

(The Rev.) HALL PARTRICH  
Greensboro, N.C.

**Books Received**

**PATH OF THE HEART: A Spiritual Guide to the Universal Quest for Joy.** By Beverly Lanzetta. Paragon House Publishers. Pp. xviii and 108. \$7.95. paper.

**HOW TO BE AN EXTRA-ORDINARY PERSON IN AN ORDINARY WORLD.** By Robert H. Schuller. Jove/Revell. Pp. 188. \$3.50 paper.

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# PEOPLE and places

The Rev. Kenneth Regen, as of September 30; add: 5075 W. College Ave., No. 17, Greendale, Wis. 53129.

## Resignations

The Rev. Ralph R. Carskadden, as rector of All Souls', San Diego, Calif., to study at the University of Washington, Spokane, Wash.

## Other Changes

The Rev. George Glenn McCulloch (ret.) is honorary vicar of St. Hugh's Mission, Box 584, Idyllwild, Calif. 92349.

The Rev. Jonathan F. Raff is now non-parochial.  
The Rev. Paul D. Twelves is now non-parochial.

## Deaths

The Rev. Michael L. Jenkins, vicar of the Church of the Ascension in Forsyth, Mont., died unexpectedly at the age of 44 on September 29.

A native of Billings, Mont., Fr. Jenkins was living in Hysham, Mont. at the time of his death. He was a graduate of the General Theological Seminary. From 1971 to 1976 he served several parishes in Montana; and was a member of the commission on ministry of the Diocese of Montana from 1974 to 1976. From 1981 until his death, he served as vicar of Ascension, Forsyth. He is survived by his mother, Carol, and two children.

## Appointments

The Rev. Canon J. Perry Cox is interim rector at Church of the Ascension, Atlantic City, N.J.

The Rev. Peter Gillingham of England will be serving as interim priest at St. Philip's, Charleston, S.C. through December, 1986.

The Rev. William M. Hargett is now rector of Christ Church, Mt. Pleasant, S.C.

The Rev. Peter D. Ouzts is now at All Saints', Hampton, S.C.; he continues as priest-in-charge of Holy Trinity, Grahamville, S.C.

The Rev. Nolan Redman is rector of the Church in Almaden, San Jose, Calif.

The Rev. Mary Jo L. Smith is the deacon at St. Bartholomew's, Cherry Hill, N.J. Add: 6 Old Colony Lane, Marlton, N.J. 08053.

The Rev. Robin Joy Smith is vicar of Church of Transfiguration, 304 Coker Dr., Rome, Ga. 30161.

The Rev. Frank C. Strasburger is chaplain at Princeton University; add: 53 University Place, Princeton, N.J. 08540.

The Rev. Charles F. Sutton, Jr. is now at St. Luke's, Gladstone, N.J.

# Calendar of Things to Co

This calendar is provided as a service to normally in the first issue of every month. W space does not permit inclusion of detailed i tion. Organizations and agencies submittin mation for the calendar should send it to us six weeks prior to intended appearance in pr terial selected is at our editorial discretion.

## November

- 3-6 Conference of the Association of Diocesan Liturgy and Music Commissions (Omaha and Lincoln, Neb.)
- 6-8 Convention of the Diocese of Colorado
- 7-8 Convention of the Diocese of Iowa
- 8 World Community Day (Church United)
- 9 Annual Service of Witness, Anglican Society (Trinity Cathedral, Trenton, N.J.)
- 12-14 Executive Council Meeting (New York)
- 21-23 Convention of the Diocese of Rhode Island
- 27 Thanksgiving Day
- 30 First Sunday of Advent

# CLASSIFIED

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## ACOLYTE MANUAL

FR. RUDD'S ACOLYTE MANUAL. A must for training your young people to serve. One needed for each acolyte. \$1.50 apiece plus \$1.00 per order S&H. Specify Rite I or Rite II. Church of Our Saviour, 1068 N. Highland Ave., N.E., Atlanta, Ga. 30306.

## BOOKS

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.

## CHRISTMAS PAGEANT

FINALLY a no-headache, no-rehearsal, inter-generational, beautifully easy, Do-It-Yourself Christmas Pageant. Just add people! Send \$7.50 for production rights and script to: Great Ideas, P.O. Box 863641, Plano, Texas 75086.

## ORGANIZATIONS

EPISCOPAL CHURCH PLANTERS, missionaries, new church start-ups are forming an educational network of support and information. Please send name and description of ministry to: Episcopal Church Planters, P.O. Box 863445, Plano, Texas 75086.

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

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

## PERIODICALS

PLUMBLINE is a journal of ministry in higher education, addressing issues of the whole Church. Subscribe to four issues per year for \$8.00. Send payment to The Rev. Colin Gracey, 18 Monmouth Court, Brookline, Mass. 02146.

## POSITIONS OFFERED

HISTORIC CHURCH in the Shenandoah Valley of Virginia seeks rector. Active congregation of 400 in city of 25,000. Skills desired include preaching, church growth, Christian education, spiritual growth, stewardship, and administration. Inquire or send resumé to: Search Committee, Trinity Episcopal Church, P.O. Box 208, Staunton, Va. 24401.

DIRECTOR of Christian education for 1200-member suburban Episcopal parish. Responsible for Christian education for all ages, special events for children, supervision of youth director. Resumé and cover letter to: Rector, St. Mark's Episcopal Church, 1000 N. Mississippi, Little Rock, Ark. 72207.

## POSITIONS WANTED

PRIEST, currently part-time, seeks full-time position in parish setting. Experienced counselor and teacher prior to recent ordination. Gifts include preaching, teaching, working with all varieties of people. Willing to relocate. Resumé available. Write: The Rev. Judith A. Moore, Grace Episcopal Church, 36200 Ridge Rd., Willoughby, Ohio 44094. (216) 942-1015.

## RELIGIOUS COMMUNITIES

MONASTIC VOCATION: Seeking a spiritual journey as a monk while serving the needy through a learning center — live a life of prayer, worship, study and service, contact: The Servants of Jesus, 430 N. Limestone, Lexington, Ky. 40508 or call 606-252-4354.

## SERVICES OFFERED

CHURCH-BELLHANGER available for all bell work. Apprenticeship served with White Foundry, London. Chime and carillon mair Single bells restored for hand-tolling. bells hung for change ringing. Linda C. W 2-A Smith Court No. 3, Boston, Mass (617) 723-9441.

## WANTED

EPISCOPAL historian wishes to purchase runs of Church periodicals. Reply Box H-6

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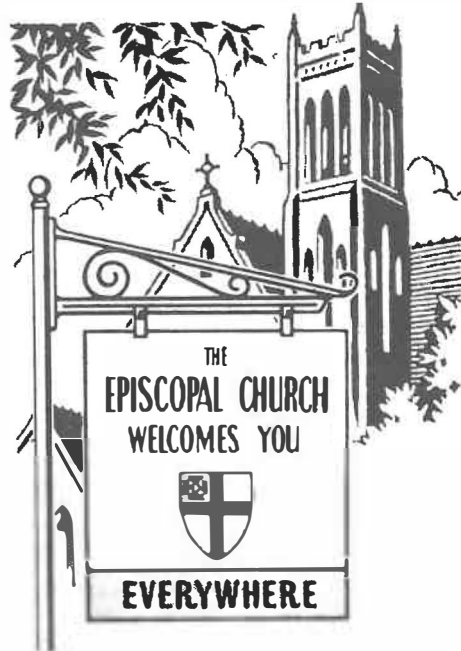
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# CHURCH DIRECTORY



## RANCISCO, CALIF.

**CATHEDRAL** California and Taylor Sts.  
9 (Sung), 11 (Cho); ES & Ser 3:30. Daily Office Mon-  
15 (ES Thurs); Daily Eu Mon-Fri 7:30 & 12:10. Thurs  
C Thurs 4-5

## INGTON, D.C.

2430 K St., N.W.  
Canon James R. Daughtry, r  
8:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also  
9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &  
3:45, EP 6; C Sat 5-6

## NUT GROVE, MIAMI, FLA.

**ST. JOHN'S** 2750 McFarlane Road  
HC 8, HC 10 & 5; Daily 7:15

## DO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
Rev. Harry B. Sherman, dean; Robert J. Vanderau,  
† P. Walk, canons; Ashmun N. Brown, Ronald F.  
Gloria E. Wheeler, deacons  
9, 11:25, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8.  
:05. MP 8:30, EP 5:15 Mon-Fri

## OTA, FLA.

**ACE**, Siesta Key 5615 Midnight Pass Rd.  
M.D. McLean, III, r; the Rev. Welles Bliss, assoc;  
Ield Farrell, ass't; the Rev. John Lisle, d  
:5, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &

## PALM BEACH, FLA.

**ST. IN-THE-PINES**, Wellington  
West Hill Blvd. 33411  
Rev. John F. Mangrum, D.H.L., S.T.D.  
& 9:30, MP & HC 11; Wed HC 8

## APOLIS, IND.

**CATHEDRAL CHURCH**  
Circle, Downtown  
Rev. Roger Scott Gray, dean & r  
(Cho), 11 (Cho Men & Boys). Daily EU 7 (ex Wed  
& 8). HD 12:05

## N, MASS.

**OF THE ADVENT** 30 Brimmer St.  
Andrew C. Mead, r  
s, 8, 9 (Sung), 11 (Sol). Daily as anno

**ST. JOHN'S** 209 Ashmont St., Ashmont, Dorchester  
Station on the Red Line (436-6370; 825-8456)  
F. Titus Oates, r; the Rev. Jay James, c  
ow Mass, 10 Solemn Mass. Daily Mass 7

**THE EVANGELIST** 35 Bowdoin St.  
Emmett Jarrett, v; the Rev. Margaret Rose, c  
10:30. Daily as announced

## APOLIS, MINN.

**PARISH** 1917 Logan Ave., So. 55403  
r. Stephen L. Brehe, r; the Rev. Barbara Ramna-  
p: 8 & 10 377-1273

Light face type denotes AM, black face PM; add, anno, announced; A-C, Ante-Communion; appt, ent; B, Benediction; C, Confessions; Cho, Choir; Church School; c, curate; d, deacon, d.r.e., if religious education; EP, Evening Prayer; Eu, Ev; Evensong; EYC, Episcopal Young Church-  
except; 1S, 1st Sunday; hol, holiday; HC, Holy ion; HD, Holy Days; HH, Holy Hour; HS, Healing HU, Holy Unction; Instr, instructions; Int, Interces-  
ing Prayer; MW, Morning Worship; P, Penance; r, m, rector emeritus; Ser, Sermon; SM, Service of ol, Solemn; Sta, Stations; V, Vespers; v, vicar; ng People's Fellowship.

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. David E. Weaver  
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r; the Rev. Marion W.  
Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D.  
Hoffman, d  
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,  
4S). Fri 12 noon H Eu & Healing

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-  
strong III; the Rev. William A. Baker, Jr.; the Rev. C.  
Frederick Barbee; the Rt. Rev. Michael Marshall, Director,  
Anglican Institute  
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

## 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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, SSC, r  
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. Bernard W. Poppe  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## BROOKLYN, N.Y.

**ST. JOHN'S—The Church of the Generals**  
Our 150th Year 9818 Fort Hamilton Parkway  
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service  
10. Eu scheduled with all services

## LAKE RONKONKOMA, N.Y.

**ST. MARY'S** over-looking the Lake  
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J.  
Broesler, c  
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily  
MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-  
Fri HC 7:15; Wed HC & Heat 12:15; EP Mon-Fri 4; Sung EP  
Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC  
12:15; EP 4

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

**EPISCOPAL CHURCH CENTER**  
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**ST. MARY THE VIRGIN** (212) 669-5830  
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The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c  
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 (ex  
Sat). Sat only 12:15; EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-  
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,  
1st Wed of mo. 12:45-1:15

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, v; the  
Rev. Robert Stafford, c; the Rev. Stuart Kenworthy, c; the  
Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev.  
James P. Nicholls  
Sun Eu 8, 9, 11, Choral Ev 4. Weekdays MP & Eu 8, 12:10, EP  
& Eu 5:30, Tues HS 12:10, Choral Ev 5:30, Choral Eu Wed  
12:10. Eu Sat 10

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

**PARISH OF TRINITY CHURCH**  
The Rev. Robert Ray Parks, D.D., Rector  
The Rev. Richard L. May, Vicar  
**TRINITY** Broadway at Wall  
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;  
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30  
**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## WATERTOWN, N.Y.

**CHURCH OF THE REDEEMER** 265 E. Main St.  
The Rev. Robert W. Offerle, CSSS, r  
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

## PHILADELPHIA, PA.

**S. CLEMENT'S**, Shrine of Our Lady of Clemency  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev.  
Novena & B 5:30, [Mid-June through Sept 8, 10 (Sung), 6:15;  
Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev  
& Novena 5:30. C Sat 5-6, at any time on request

## DALLAS, TEXAS

**GOOD SAMARITAN** 1522 Highland Rd.  
Sun Masses 8 (Low), 10 (Sol High). C 1st Sat 12 noon and by  
appt. Mat & Eu daily (328-3883 for times). All Masses Rite I

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.  
Koscheski, Jr.; the Rev. Joseph N. Davis  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
& EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS** 5001 Crestline Rd.  
732-1424  
Sun Eu: 7:45, 9, 11:15, 5, Ch S 10:15. MP & H Eu daily 6:45  
(Thurs 6:15, Sat 7:30). EP daily 6. H Eu Wed 10

## MADISON, WIS.

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

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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