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The Baptismal Covenant

Where does the Apostles' Creed fit in our discussion of baptism?

IN THE NEWS:

Central Florida Elects Bishop Coadjutor

The First Article



The Great Bath

We have got to be one of the best-washed nations in the world. Shower baths or tub baths have a frequent place in the lives of most Americans, or if necessary, sponge baths. In warm weather, many of us take frequent plunges into deeper water out-of-doors. The shower is presumably the American favorite. We take showers to wake up in the morning, or to get to sleep at night. We may take a very hot shower causing us to sweat, or take one after exercise to get rid of perspiration. Showers may be taken in summer to get cool, or in winter to get warm.

We treat bathing as a necessity, and feel sorry, if we pause to think, for those lacking the benefit of warm running water. We see sparrows out the window splashing in a birdbath or a puddle, and we assume that even wild creatures need frequent baths too — which most of them in fact do not.

Actually, there have been and are some very healthy people (most of our ancestors) who have bathed rarely if ever. The American pioneers were robust enough to travel long journeys by horse or on foot and to endure the hazards of hunger, cold, warfare, and childbirth. Yet they lived and died without knowing that hot running water even existed. At best, they may have taken a dip in the creek on a very hot day, when no neighbors were watching.

Why then our yearning for water?

It does not seem to be inborn. Our bodies, unlike those of otters, swans or muskrats, were designed only for the land. Bathing and swimming are learned behaviors. Yet there is something deep inside of us that is compatible with water. It cleanses the mind as much, or even more, than it cleanses the body. It carries us from one state to another — from sleep to wakefulness, from work to leisure, from strain to relaxation. It brings about a change within us. In some little way, we conclude, every bath is a small pointer toward that great bath, holy baptism. What a shower does for us within a day, that bath does much more profoundly for a lifetime — it carries us to a new state, it makes a change in us, and makes it possible for us, at the deepest level, to enter a new life.

H. BOONE PORTER, EDITOR



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ON THE COVER

Phyllis Oliver of the Diocese of Olympia shows riverside decorations in a galvanized iron tank borrowed from a Roman Catholic parish where it is used as an immersion font. At left she shows baptismal decorations to the Rev. H. Boone Porter, TLC's editor. She and other volunteers in her diocese arranged the decorations in back of the altar for the recent Conference of Diocesan Liturgy and Music Commissions in Tacoma, Wash. [TLC, Dec. 11]. The hanging in back consists of strips of blue, green and silver material. The altar was draped in silver cloth.

Photos by William T. Pickering

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LETTERS

"Letters to the Editor" are subject to editorial discretion and are often abridged.

Lucy Light

The interesting article about St. Lucy and customs connected with her day [TLC, Dec. 11] brings to mind the association of this day with the December Ember Days.

The Book of Common Prayer has one reference to this day (December 13) on page 18 without explaining why the date was selected or what it represents. An old couplet used to serve as a memory prop for fixing the time of the Ember Days. It goes something like this:

"Fasting days and emberings be
Lent, Whitsun, Holyrood and Lucie."

Few people in America recognize the fact that St. Lucy's Day is December 13 (or even that Holy Cross Day is September 14). The choice of this date for St. Lucy evidently goes back to the pre-Gregorian calendar when December 13 was the shortest day of the year, leading to the saying, "Lucy-light, the shortest day and the longest night."

Incidentally, the city of Syracuse in Sicily, Lucy's hometown, has an ancient cathedral with a chapel dedicated to St. Lucy, and there is also in the city a church named after St. Lucy.

(The Rev.) JOHN BRADNER (ret.)
Wethersfield, Conn.

For or Against

Concerning the "Ten Mission Priorities" [TLC, Dec. 18], what of a national communication strategy? The first imperative should be clarity. The third priority — racism — reminds me of "Slaves, yes I think everyone should have one." I doubt that the Episcopal Church is advocating racism; be clear.

JOHN W. ZIMMERMAN
New York, N.Y.

{ The list of "Ten Program Priorities"
includes some things we should be
for and some we should be against.
TLC did not formulate the phrase-
ology. } Ed.

Never a Deacon

I would like to respond to the letter written by Canon Harold T. Lewis [TLC, Nov. 27] in which he asserts, in reference to the diaconate, that orders

are "cumulative" and that "once ordained a deacon, one cannot ever not be a deacon."

The concept of "cumulative" orders is a medieval development contrary to the theology of the early church. The nature of the church was seen by the early church to be organic. As Paul says, it was like a body, the body of Christ, in which at the outset all were laity. Offices were seen in terms of function, each with its own distinctive function for the benefit of the whole.

A radical transition occurred in the fourth century which resulted in the development of a hierarchical structure with a graded concept of offices, certainly contrary to the theology of the New Testament and the pre-Nicene church.

Even after a distinction developed between clergy and laity, the *Apostolic Constitutions*, c. A.D. 380, specifically declares, "It is not lawful for any one of the other clergy to do the work of a deacon."

Though I would not want to argue that ordination is not indelible, this concept is difficult to define. I do understand wanting to "hold on" to one's diaconate. Most of us were taught "once a deacon always a deacon." But, probably more importantly, it was our first ordination, often in our home parishes, and it has much meaning, as it ought to have.

However, the truth is that almost without exception we who are priests and bishops did not have vocations to the diaconate as such, were not trained to be deacons, and did not serve as deacons. The servant ministry to which we were called and for which we were trained and which we began exercising upon ordination to the diaconate is different. We served in our "diaconate" as apprentice or probationary priests. We have never been deacons. For a priest to wear a stole in deacon's fashion denigrates the diaconate and contradicts the early church's organic theology of its nature.

(The Rev.) JAMES M. BARNETT
Trinity Church
Norfolk, Neb.

Good Showing?

The November 6 issue contained two discouraging examples of gender prejudice in the British clergy. A letter from the Rev. Edwin Barnes attributes

our declining numbers to the ordination of women without considering more likely causes, e.g., the Peace (unwelcome to many), "political" rather than "religious" sermons, etc. This is a latter-day illustration of Adam blaming Eve.

The second example comes from the interview of the Very Rev. Eric Evans, dean of St. Paul's Cathedral, London. Dean Evans hinges possible Church of England female ordinations on women's making "a good showing" and coming "across well." Does he mean to imply that the male clergy possess universal excellence? If not, why the double standard of measurement?

I had hoped we might be making progress against such bias since the days when my rector could calmly assure a group of (female) Sunday school teachers that men in seminaries all knew why the women were there — to get nice husbands. He followed this patronizing remark with an explanation that a father was more important to a child than a mother, hence we refer to God the Father. One of my brilliant girl students from those days is now studying for ordination after years as a devoted lay reader. I'm only glad it is in America. Even so, I fear her gifts may not be welcomed everywhere.

ELEANOR W. EHL
Meredith, N.H.

Always a Deacon

For the likes of me I cannot understand the "puzzlement" of Deacon Ormonde Plater [TLC, Oct. 30].

A person about to be ordained as a deacon is addressed by the bishop: (p. 543, BCP) with these words: "In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick and the lonely."

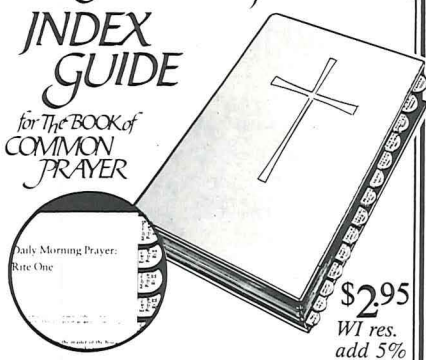
Since when has a priest or a bishop been relieved of that charge and responsibility?

I well remember more than 20 years ago when my good friend and bishop, the Rt. Rev. Donald Hallock, then Bishop of Milwaukee, was clearing off the tables after a meal at our diocesan camp. Someone said, "O bishop, you shouldn't do that." His simple answer was, "Once a deacon, always a deacon." I thank him for that and it sums it up for me.

(The Rev.) GEORGE BERSCH (ret.)
Fox, Ark.

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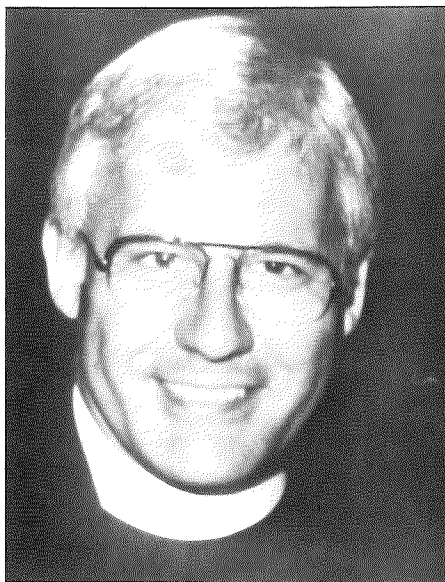
The Rev. Canon John W. Howe, rector of Truro Church in Fairfax, Va. since 1976, was elected Bishop Coadjutor of Central Florida on the 13th ballot.

Canon Howe, 46, who withdrew his name from consideration on December 6, decided later that day to remain in nomination. He was elected December 10 by a special convention in the Cathedral Church of St. Luke, Orlando. Previously he was a nominee for the position of Bishop Coadjutor of San Joaquin.

The Rt. Rev. William H. Folwell, diocesan, has announced he will retire at the end of 1989. Bishop Folwell was recently elected president of Province IV.

Canon Howe was one of six finalists named by the transition committee. The others were the Rev. Canon Thomas A. Downs, canon to the ordinary in Central Florida; the Ven. James W. Sell, archdeacon for program and communications in Newark; the Very Rev. Bertram N. Herlong, dean of the Cathedral Church of St. Paul, Detroit; the Rev. H. David Wilson, rector of All Saints' Church in Winter Park, Fla.; and the Very Rev. Barry R. Howe, dean of St. Peter's Cathedral in St. Petersburg, Fla.

Nominated from the floor were the Rev. Nelson W. Pinder, rector of St. John the Baptist Church in Orlando; the Rev. James G. Radebaugh, rector,



Canon Howe

Church of the Messiah, Winter Garden, Fla.; the Rev. A. Robert Rizner, rector, St. Mary of the Angels Church, Orlando; and the Rev. August L. Sorvillo, rector, St. James' Church, Ormond Beach, Fla.

Canon Howe received an undergraduate degree from the University of Connecticut and a divinity degree from Yale in 1967. He was ordained to the priesthood the following year.

He has held several positions, including chaplain at the Loomis School in Windsor Conn.; chaplain at the Miss Porter School in Farmington, Conn.; and associate rector at St. Stephen's Church, Sewickley, Pa., until his call to Truro Church. He is on

the board of Trinity Episcopal School for Ministry, Ambridge, Pa., and has been president of the National Organization of Episcopalians for Life since 1985.

He has been married to his wife, Karen, since 1962, and they have three children.

A consecration date has been planned for April 15. A.E. WALL

Cathedral Organist Installed

At Washington Cathedral in December, in a ceremony drawn from an ancient rite long in use at English cathedrals and set within the service of Evensong, the traditional "benching" of a new organist, took place when Douglas R. Major was formally installed as the cathedral's fifth organist-choirmaster.

Mr. Major, after being cited for his "creative gifts, superior artistic skills and rare competence as a teacher of music," and for his "steadfast faith . . . his able work as associate organist for 13 years . . . and his devoted service to the ministry of this cathedral," was conducted by Provost Charles A. Perry to the console of the cathedral organ in the great choir, to be officially seated on the organ bench as a sign of his installation. Richard Wayne Dirksen, his immediate predecessor (1977-1988), who has retired as organist-choirmaster but continues as cathedral precentor, led the congregation in Psalm 33: "Praise the Lord

Central Florida Election

(Candidates with greatest number of votes)

Votes Needed to Elect: 69 clergy, 109 lay.

C=Clergy
L=Lay

BALLOT NUMBER	1		2		3		4		5		6		7		8		9		10		11		12		13	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Nominees																										
Downs, Thomas A.	42	38	46	49	54	59	—	—	57	64	61	71	58	74	60	76	58	79	64	81	65	85	64	87	62	75
Herlong, Bertram	18	52	22	58	24	59	—	—	25	70	26	68	27	63	26	56	21	40	14	23	7	12	3	5	13	61
Howe, Barry R.	15	21	11	17	2	7	—	—	1	1	1	1	0	1	0	0	0	0	0	3	0	2	0	0	0	0
Howe, John W.	25	39	30	52	36	64	—	—	41	72	42	69	42	72	43	79	50	89	51	101	58	109	67	116	74	135
Sell, James W.	2	4	0	0	with-drew																					
Wilson, David H.	19	28	19	25	13	17	—	—	11	5	6	5	7	3	6	5	5	3	5	2	4	3	2	2	with-drew	

(fourth ballot ruled invalid)

with the harp . . . sound a fanfare with all your skill upon the trumpet."

The new organist responded with a joyful "sounding" on the ceremonial *trompette en chamade* of the great organ.

Mr. Major is a native of Berwick, Pa. and attended the University of Missouri at St. Louis, where he studied with Ronald Arnatt at Christ Church Cathedral and earned a bachelor of music degree in organ performance at Webster College.

In addition to his duties as cathedral organist he pursues an extensive recital career, has made recordings on the cathedral's 185-rank Skinner organ, and he records and performs with the Empire Brass Quintet of Boston. As choir-master he directs the Cathedral Choir of Men and Boys for cathedral services and special musical events.

DOROTHY MILLS PARKER

BRIEFLY...

The Rt. Rev. Robert C. Witcher, Bishop of Long Island, has announced his plans to resign on January 1, 1991. He will then turn over authority to the Rt. Rev. Orris G. Walker, Jr., who was consecrated in April [TLC, May 5]. Bishop Walker will shortly take charge of the process of ordination in the diocese, including initiating the ordination of women. Though Bishop Witcher has said he does not personally agree with women's ordination, he has also said he felt that change is inevitable and is approved by the diocese.

The Michigan chapter of the Fellowship of St. Alban and St. Sergius met recently at St. Luke's Church in Ypsilanti, Mich. for its first conference. The Rt. Rev. Henry Hill, retired Bishop of Ontario and the representative of the Anglican primates to the Oriental Orthodox Churches, was joined by the Rev. Paul Lazor of St. Vladimir's Seminary in Crestwood, N.Y. The fellowship has a distinguished history [TLC, Sept. 25] and it hopes to continue to be a meeting place for those interested in mutual study, worship and fellowship, according to the Rev. Jasper Pennington, rector of St. Luke's.

CONVENTIONS

The convention of the **Diocese of Pittsburgh** was held November 4-5 at St. Stephen's Church in Sewickley, Pa., and was presided over by the Rt. Rev. Alden Hathaway, diocesan.

Bishop Hathaway told of his experiences at the Lambeth Conference and stressed the encouraging results and the spirit of unity which pervaded the historic meeting.

A major topic covered in presentations and discussions was the mission strategy of the diocese as it affects aided parishes and new church development and how these two areas are to be funded within a reduced budget.

Among resolutions passed included a 1989 budget of \$1,143,450, and a program of study on biblical and traditional teaching about chastity and Christian marriage.

CHARLES LITTLE

• • •

The convention of the **Diocese of Hawaii**, meeting in Honolulu, October 21-22, established youth work as a top priority, moved towards some diocesan reorganization with the trial use of a regional council system, and passed a \$1,132,000 budget.

The convention also began the diocese's move towards the decade of evangelism in the 1990s, supported alternatives to abortion and development of resources to that end, expanded AIDS work, affirmed the work of the board of ministry on aging, and reaffirmed the tithe as "the minimum standard of giving."

John A. Lockwood, longtime diocesan chancellor and regular deputy to General Convention, was honored with his appointment to the newly created position of chancellor-emeritus on his retirement.

Resolutions of gratitude also went to (among others), the sisters of the Community of the Transfiguration for their many years of devoted work with Hawaii's girls at St. Andrew's Priory School in Honolulu.

(The Rev.) JOHN PAUL ENGELCKE

• • •

The convention of the **Diocese of Southwest Florida** met in Punta Gorda, Fla. October 13-15, with the

Very Rev. Jack Iker, chairman of the standing committee, elected to serve as presiding officer. The Rt. Rev. E. Paul Haynes, diocesan, died in May [TLC, June 19].

Resolutions presented to the convention included those:

- to adopt a method of funding the diocese to include part voluntary giving (defeated);
- to supplement the income of clergy widows of the diocese (tabled and referred to the program, budget and finance commission).

Also passed was a resolution that the new building complex at DaySpring Conference Center in Ellenton be dedicated as a memorial to Bishop Haynes.

The Rt. Rev. C. Judson Child, Jr., Bishop of Atlanta, spoke at the Friday evening dinner. The convention was also addressed by the Rt. Rev. A.K. Muge, Bishop of Eldoret in Kenya, and by the Rt. Rev. William H. Folwell of Central Florida.

A budget of \$2,049,022 for 1989 was adopted.

Delegates plan to reconvene April 28-29 for the election of a new bishop.

JEANETTE CRANE

• • •

Creating new bonds with the Diocese of Barbados was a major goal of the convention of the **Diocese of West Tennessee**, held October 13-15 at the Church of the Holy Apostles, Memphis.

The Rt. Rev. Drexel Gomez, Bishop of Barbados, was the preacher for the opening Eucharist. He said that through Christ, all grow upward toward God and reach outward toward each other. As companion dioceses, they are growing both horizontally and vertically, as they reach out in love to each other in the name of God, he said. "You cannot love what you do not know," he said, adding that in the years to come the dioceses will grow together as they get to know and love each other.

Convention's business was less than usual: there were only three elections and two resolutions generating discussion, and a good amount of time throughout was spent in building community. A 1989 budget of \$995,000 was passed.

BINDY SNYDER

Where Is the Baptismal Covenant?

In most discussions of baptism, emphasis on the place of the Apostles' Creed seems especially weak.

By STEELE W. MARTIN

Commentaries about the new baptismal services generally recommend public baptisms, and stress the importance of regular churchgoing and of pre-baptismal instructions for parents and godparents. "Indiscriminate baptism" is a pastoral "no-no." We question the commitment of those who want their babies baptized when the parents have not been regular church-goers and we check on and instruct those whom we have seen in church.

Yet one vital element of the ancient patristic models seems to me to be missing from most discussions of our pastoral and liturgical renewal in baptism. We are seeking commitment, but "commitment to whom," as expressed in the baptismal covenant, is often underemphasized. The place of the Apostles' Creed is especially weak in our new emphasis.

The drama of Easter baptism from the second to the fifth century was a part of my theological formation. I learned that in the Christian West in the early centuries, the Apostles' Creed (some early forms of it) was solemnly and secretly given to the candidates a few weeks before the Easter baptismal initiation, and then returned by the candidate during that service as the content of his or her

The Rev. Steele W. Martin, recently retired as rector of Christ Church, Quincy, Mass., is currently serving St. Stephen's Church, Providence, R.I.

commitment within the church. In some liturgies, the creed became a part of the immersion instead of our present brief formula of the Name of the Trinity. The candidate was asked "Dost thou believe in (first, second or third paragraph or article)"? He or she replied "Credo" (I believe) to each paragraph and was immersed each time.

But the creed wasn't delivered to those just coming off the street to a service like Morning Prayer. It was delivered after attendance at the service of the word, sermons, Bible lessons and instructions over a year or three. Beginning with the Lent before baptism, an intensive course of catechetical lectures/sermons was given as a summary. These too were heavily steeped in the Bible, and the creed was "handed over" late in Lent. Thus the creed functioned as a summary of scripture, for liturgical use at baptism and as a reminder of baptism into the dying and rising Son of God.

The creed is not a philosophical statement. It is tied to scripture, and may be interpreted in any way that the underlying scripture may be interpreted. The Anglican tradition has always treated the creed in this manner, though many of the apologetic tracts about the creed seem aimed at removing hindrances to belief in its words alone, rather than at expanding understanding of them through scripture. A remnant of the tradition of biblical lessons as a preparation for baptism remains in the nine lessons of the Easter Vigil, but using all of them may make a service much too long for

waiting parents anxious for silence between bottles and diapers.

In local discussions of baptismal preparation (and discernment of whether to baptize) I see little recognition of this deep heritage of the handing over of the creed as the symbol of the scriptures. Does the couple even have a Bible? Is it King James or another translation? Can they read it alone or together? Can or do they pray together? In this age of biblical illiteracy, do they know to what in the Bible the creed is referring? If they are not aware of these links, the creed has to stand alone as it was never meant to do, and it is left to be interpreted outside of scripture, the opposite of Anglican tradition.

Of course, the ecumenical variations in mixed marriages are many. Most of our young families do not have two parents who are both Episcopalians. In mixed marriages with the older mainline churches such as Lutheran, Roman Catholic and older Reformed traditions, the presence of the Apostles' Creed, as the common baptismal covenant, is a unifying force in a religiously mixed marriage and gives a common unified base for raising the child baptized within that scriptural and creedal covenant, even though the parents come from differing traditions and jurisdictions. To whom are those baptized committed and entrusted? The creed or baptismal covenant points the biblical part of the way.

Theological textbooks now come and go by decades or less, but for over 200 years, one text was required for Anglicans studying for holy orders. It



was referred to as "Pearson on the Creed." The author, John Pearson (1613-1686) kept the linkage between the baptismal covenant and scripture. My second-hand copy of Bishop Pearson's work, bought in New York over 30 years ago, was cheap, even though it had personally belonged to William Reed Huntington whose work is the initiative for the Chicago-Lambeth Quadrilateral. Pearson's 700 pages is a mine of traditional biblical and patristic citations, expounding the creed directly from scriptures and through its earliest interpreters.

We don't use the Bible as Pearson did, but I do see a present need for pastoral linkage between the central items of the tradition of Christian initiation: the handing over of the baptismal covenant and scripture. Without this linkage, we have a local sect. With the creed linked to scripture, we have baptized persons and parents linked to something deeper and broader than only the local community or congregation.

"Communion of Saints"

The "communion of saints" in the third article of the creed in its original Latin can and does refer to both holy persons (saints) and holy things. There is much in scholarship to suggest that the holy things are the scriptures and the sacraments; these we share across time and space in the holy catholic church which is more than just a gathering we have chosen. When the creed in baptism has this kind of deep emphasis referring to scripture it will

gain new meaning. The renewal of baptismal vows during a baptism or at other times, gives one new meaning to the creed. Linked to scripture, its place in the daily offices of Morning and Evening Prayer as both summary/symbol and baptismal remembrance gains depth. In the eastern Nicene Creed it adds an ecumenical depth and a warning that our creed isn't the only or the limit of Christian formulation from scripture.

Another part of the patristic baptismal initiation involved the handing over, or tradition, of the Lord's Prayer. In some parts of the history of baptism, this prayer was also kept secret until not long before baptism. (In those days, it wasn't used in the secular, public schools!) Origen in the early third century passed on the tradition that Christians said the Lord's Prayer thrice daily, standing with up-raised hands, facing east. In baptism, we faced west to renounce Satan and evil and then turned eastward to the rising sun of Easter, and to the risen Lord. Today perhaps a majority of our Sunday school pupils in grades one through six cannot say this prayer unaided.

One of the beautiful uses of scripture in the new Prayer Book is the quotation from Acts 2:42: "Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?" Our emphasis upon community and Eucharist can be found in the covenant as the apostles' fellowship and breaking of bread. We need to be more alert to the apostles' (and prophets') teaching in the

creed and to the Lord's Prayer along with whatever prayers may fit. For early Christians, the Psalms were the largest part of the prayer diet. All these are vital parts of the oldest tradition of baptism alone — baptism for a world in which Christian praying and knowledge can no longer be assumed or where the only issue is choice and commitment. We must again hand over the creed and the Lord's Prayer instead of assuming it.

College English teachers have long noted that their students miss the allusion to and quotations from the Bible. Even in the South, away from churches, this is coming to be the case. Students assigned to write on the Sermon on the Mount treat adultery-by-look as ridiculous and peace-making as unrealistic. This ignorance may be even more prevalent among the two-thirds of our population in the U.S. who will not be college graduates. How can we reach them and make them understand baptism and Bible as more than a custom and fire insurance?

We can face this problem in one of two ways. We can mourn the end of an age, the age of Christendom, or we can look further back. In patristic times, one couldn't buy a Bible at the corner store and the school didn't allow Christian prayers. People did not hear the creed or the Lord's Prayer until they had been prepared with scriptures and help. People now come to the Bible, and sometimes to baptism, as those of the patristic age did. Thus, we have an exciting time for Christian initiation if we look to handing over the baptismal covenant and scriptural creed and the prayer as part of the full initiation.

John's Voice

I can see him now —
 Odd man out —
 Pointing with a bony arm
 And exploding with a shout:
 "There,
 There goes the lamb of God."

I can hear him now —
 Having turned about —
 Marking with a rustic charm,
 And without the smallest doubt
 Declare,
 Declare the Life of God.

Mark Lawson Cannaday

EDITORIALS

Christ's Baptism and Ours

As we recall the baptism of Jesus Christ on this Sunday after Epiphany, we ask what our baptism should mean to us. Holy baptism is not something which comes and goes. It is administered at particular times, but its meaning extends into all times. We are each baptized once, but the entire rest of our lives is to be lived as baptized people.

Baptism is the basic sacrament, since all the others are intended for baptized people within the baptized community. Baptism is the ecumenical sacrament, for it is the sacred action in which members of almost all churches have shared since the dawn of Christian history. Baptism is the sacrament of the laity because by it we become laypersons, members of the "laos" or people of God.

"But you are a chosen race, a royal priesthood, a holy nation, a possessed people . . . once you were no people but now you are the people of God" (I Peter 2:9-10).

The church is called to renew and restore this exalted and glorious view of what it is to be baptized people. This royal priesthood is the holy state into which we are christened and spiritually anointed as members of Christ.

In observing the baptism of Jesus on this First Sunday after Epiphany, we are celebrating his unique and glorious position as the Son of God and the Savior of our race. We are also celebrating the path we are called to follow, the family of God in which we are made sons and daughters, and the glory held before us as our heritage, our birthright through the new birth of water and the Holy Spirit.

Baptism is not supposed to be a passive sacrament, which we simply receive and by which we simply obtain a higher status without any response on our part. Baptism should be an empowering sacrament, an enabling sacrament and a commissioning sacrament. In it we receive our

marching orders as soldiers and servants of Christ. It is as baptized people that we are called to make Christ's message seen and heard in this unhappy and confused world.

Many of us have little or no idea of precisely when or where we were baptized. Few of us are privileged to have a conscious memory of it. The baptism of Jesus, however, provides an anniversary in which all baptized people can share, in which we all can rejoice, and in which we can all have a new vision of the royal priesthood which is ours.

Telling Us What to Do

A pleasant and attractive person recently said to your editor, "We don't need gurus or hierarchical figures in the church. We don't want anyone to tell us what to do."

Truer words were never spoken. Indeed we don't. Ever since Adam and Eve, human beings have not wanted anyone telling them. The fact of the matter is, however, that human beings cannot make it alone. To secure food, clothing and shelter — not to mention attainments in such fields as government, science, art, education or religion — people have to work together and divide tasks, and this necessitates some people telling others what to do and how to do it. Those who can tell it best are the ones in authority.

Because this is so important, bad authorities are very dangerous, and good authorities are very desirable. To reject all authority is to reject many of the finest attainments of the human spirit — both secular and sacred. Those who deny all forms of authority (except for their own personal preferences) are not likely to exhibit the glories of human freedom. Rather they may find themselves descending to the level of such primitive solitary animals as opossums, who do not associate with each other except in the mating season.

VIEWPOINT

What Are Sanctions Doing?

By HENRY BANZHAF

At the Lambeth Conference the Anglican bishops supported much stricter sanctions against South Africa.

Henry Banzhaf is a investment management consultant in Milwaukee, Wis.

Sanctions passed by the Congress in 1962 and 1977 caused the loss of hundreds of millions of dollars in U.S. exports and thousands of U.S. jobs. These markets were permanently lost, and the South African economy became stronger. The predictable results

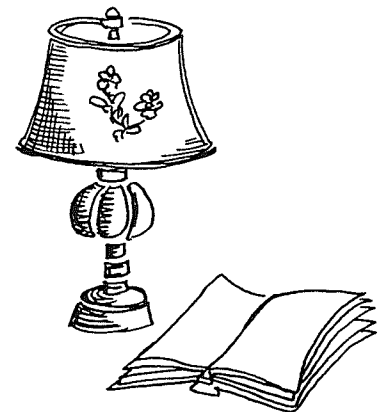
of the sanctions passed by the Congress in 1986 have come to pass with even greater force than I had expected. Not long ago our recently retired ambassador to South Africa described these events in a speech to the National Press Club.

Remarkable School

BISHOP BRENT'S BAGUIO SCHOOL.
By James J. Halsema. Brent School, Inc. Baguio, RP. Pp. 247. NPG paper.

Charles Henry Brent, one of the rare visionaries in the American episcopate, became the first Bishop of the Philippines in 1902, three years after the islands were ceded by Spain to the United States. As newcomers poured in for the civil administration and the military, he soon sensed the problem faced sooner or later by virtually anyone serving overseas, how to provide adequate education for children destined eventually to return home. This handsome book, commemorating the 75th year in 1984 of the Baguio School, eventually renamed Brent School, recounts the formidable struggles and successes of a remarkable institution, told by one of its illustrious alumni.

That it has survived at all is testimony to the determination of countless bishops and teachers to keep it afloat. Funds to underwrite the school came from the bishop's own efforts, not from the Episcopal Church, which did not consider the education of American children as part of its mission. (Not until Philippine independence in 1946, when Americans found themselves guests in a foreign country, were Filipinos admitted.) Brent was a visionary but no administrator, and it was left to his unsung successors to rescue it constantly from threatened chaos, World War II interment, and dangerous overexpansion. But survive it did. And from its legendary first headmaster, Remsen Ogilby, to the present, its faculty and alumni have provided the church with some of its outstanding clergy and lay leaders. No



These unhappy developments are manifold:

The right wing of the government has been substantially strengthened which makes further reform increasingly difficult. Reform has been delayed rather than speeded.

Tens of thousands of blacks, not only in South Africa but in neighboring countries, have lost their jobs.

The U.S. has lost most of what influence it had in South Africa. Our position as an important trading partner of that country has been replaced by Japan and West Germany. Many U.S. companies which were on the leading edge of reform have left the country under domestic pressure from their stockholders and the public. The divestiture of securities by concerned American individuals, pension funds and endowment funds only passed their ownership on to others who may be less concerned about the abolition of apartheid. Ownership of U.S. companies which have left the country have been transferred to South Africans, Europeans and Japanese at fire sale prices. The great majority of South African blacks are opposed to U.S. sanctions and disinvestment.

In America since 1986 we have lost hundreds of millions of dollars more in exports, and more thousands of jobs. Members of Congress who endorse these sanctions, of course, are not hurt in seeking the U.S. black votes.

Shortages are developing in the U.S. in chrome and ferro-chrome, essential to the steel industry. South African producers are reported favoring European and Japanese customers when making shipments and charging U.S. customers a premium.

Increased Imports

Our industry has been forced to increase imports of critical metals from Russia. The proponents of these sanctions probably would not consider growing dependence on the Soviets for military hardware. Importing these metals from Russia is no different.

In Washington the House passed another bill for sanctions against South Africa which is far more severe. It was recently passed by a narrow margin by the Senate Foreign Relations Committee. This is the legislation most recently endorsed by the Anglican bishops. Mrs. Thatcher has threatened counter sanctions against the U.S. if some parts of the bill become law.

The legislation amounts to open economic warfare, and will substantially compound existing problems in many ways:

The political right wing (conservative party) will be further strengthened. In recent municipal elections the right scored large gains throughout the country. The effect of this pending legislation might be compared to Germany's bombing of England during World War II. The intent was to break English morale but instead it enormously stiffened English resolution. The pace of reform will be nearly stopped, and the conservative party appears to have a good chance to win the national elections next year.

Unemployment will rapidly increase in South Africa and in neighboring countries. Growing unemployment means increased violence, the stated objective of the African National Congress.

\$1.5 Billion

The U.S. Bureau of Mines has estimated that the proposed legislation will cost our economy about \$1.5 billion and more thousands of U.S. jobs.

Leaders of the South African conservative party are demanding counter sanctions against the U.S. by withholding the export of critical materials. At present the strength of the world economy makes that possible. If this should occur, the economic effect on the United States would be serious.

Our dependence on the Soviet government for critical materials will be substantially increased, probably at increased prices. When the United States declared sanctions against Rhodesia prohibiting the import of Rhodesian chrome, our source was shifted to Russia which nearly quadrupled the price.

The Soviet government has on several occasions in the past publicly stated its objective to gain control over South African mineral resources. U.S. actions which cause rapidly rising unemployment and the elimination of U.S. influence support such an objective.

Strong economic growth in South Africa has in the past and will in the future give the blacks their strongest leverage for racial equality beside minimizing violence. Current and proposed sanctions reduce growth in the South African economy.

The Episcopal Church has enough problems of its own without getting involved in activities like this.



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(The Rev.) **RICHARD L. RISING** (ret.)
Sonoma, Calif.

Should We Execute?

THE DEATH PENALTY: Law and Morality. By Joe Morris Doss. Forward Movement. Pp. 44. \$3.50 paper.

We often shudder when we read about a violent crime in the newspapers or hear about one on television. If a killing is involved, we may imagine with horror what the last few minutes of the victim's life were like. Additionally, we most likely feel compassion for the victim's family mixed in with twinges of fear for our own communities. Because of shock and anger, our unfettered instinct often is to punish offenders to the fullest extent possible.

Given these natural feelings, it may be difficult, if not impossible, for us to accept the fact that some death row

inmates are, in a sense, victims too. It may also be difficult to listen to critics who say that the death penalty has not been clearly proven an effective deterrent.

In this booklet, Joe Morris Doss, Episcopal priest and attorney, outlines what he believes are the guidelines for punishment according to Judeo-Christian tradition; using these guidelines as his standard, he believes the death penalty, as actually applied, falls short of justice.

His book is a useful tool for Christians who wish to assess their own views on the death penalty. It is easily read by those with no formal legal education. He describes poignantly the way inequities operate against certain defendants as he describes his own efforts to help save the life of Earnest Knighton, a black man sentenced to die for causing the death of a shop attendant. The pamphlet also provides readers with some general knowledge of what can happen during conviction, sentencing, and appeal in capital offense cases.

This pamphlet is timely, inexpensive, and easily obtainable. It is a valuable resource for any discussion group in a parish.

C.H.P.

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Books Received

THE WAY TO HEAVEN. By John MacArthur, Jr. Moody. Pp. 119. \$3.95 paper.

NEW TESTAMENT TENSIONS AND THE CONTEMPORARY CHURCH. By Carl S. Dudley and Earle Hilgert. Fortress. Pp. vii and 199. \$10.95 paper.

BUILDING BRIDGES. By David A. Rausch. Moody. Pp. 251. \$12.95.

HAPPILY INTER-MARRIED: Authoritative Advice for a Joyous Jewish-Christian Marriage. By Rabbi Roy A. Rosenberg, Fr. Peter Meehan, and Rev. John Wade Payne. Macmillan. Pp. x and 246. \$17.95.

THE UNFOLDING DRAMA OF THE BIBLE. By Bernhard W. Anderson. Fortress. Pp. 93. \$4.95 paper.

TERRY, COME HOME: The Story of a Pastor and the Family of Terry Anderson. By Thomas W. Vickers with W. B. Ragsdale, Jr. Judson. Pp. 158. No price given, paper.

TOUGH CHOICES: Health Care Decisions and the Faith Community. By Graydon F. Snyder. Brethren. Pp. 129. \$6.95 paper.

BIBLICAL V. SECULAR ETHICS: The Conflict. Edited by R. Joseph Hoffmann and Gerald A. Larue. Prometheus. Pp. 191. \$22.95.

YOUR WILL BE DONE: Mission in Christ's Way. Commission on World Mission and Evangelism. WCC. Pp. xi and 141. \$3.95 paper.

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Refer to Key on page 16.

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UNIVERSITY OF ARIZONA Tucson
EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
The Rev. J. Michael Porteus, chap (602) 623-7575
Sun Eu 6, Wed 12:10

CALIFORNIA

SAN FRANCISCO STATE UNIV.
ECUMENICAL HOUSE
190 Denslowe Dr., S.F. 94132
Bryony Conner Woodruff, chap (415) 333-4920

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Room 22, Old Union Clubhouse (415) 725-0070
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Information regarding campus contacts, retreats, activities across Colorado

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YALE UNIVERSITY New Haven 432-1140
THE EPISCOPAL CHURCH AT YALE
The Rev. Dorsey W.M. McConnell, chap
Office: Bingham Hall B018
Mail: 1955 Yale Station, New Haven, Conn. 06520
Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues — Branford Chapel)

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UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH CHURCH
The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSSF, Univ. v
Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily

The Church Services Near Colleges Directory is published in all of the January and September issues of THE LIVING CHURCH.

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UNIVERSITY OF FLORIDA Gainesville
INCARNATION 1522 W. University Ave.
The Rev. David R. Francoeur, chap (904) 372-8506
Sun HC 11. Wed H Eu & Healing 6:30

GEORGIA

ATLANTA UNIV. CENTER Atlanta
ABSALOM JONES CHAPEL at Canterbury Center
791 Fair St., S.W.
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Sun HC 11. Wed HC 7

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The Rev. Donald J. Schroeder, chap (217) 348-8191
Trinity Church, Mattoon 235-0018

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
The Very Rev. Lewis A. Payne and Peer Ministers
Sun: 8, 10:15. Wkdays as announced

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
The Rev. Timothy J. Hallett, chap
Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

INDIANA

DePAUW UNIVERSITY Greencastle
ST. ANDREW'S 520 E. Seminary
The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc
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PURDUE UNIVERSITY West Lafayette
EPISCOPAL CAMPUS MINISTRY
435 W. State St. 47906 (317) 743-1347
The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

VALPARAISO UNIVERSITY Valparaiso
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The Rev. Ronald Osborne, chap
Services and activities as announced

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The Rev. Ron Clingenpeel, chap
Sun 8, 10, 5

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MEMORIAL CHAPEL, Room #2116
H Eu Sun 10; Wed noon; Canterbury Tues 5:30

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UNIV. OF MICHIGAN Ann Arbor
CANTERBURY HOUSE 218 N. Division St.
The Rev. Virginia A. Peacock, chap; the Rev. Joseph Summers, ass't chap
Sun H Eu 5 dinner following

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The Student Center Bldg., Room 687
Fr. Duane W. H. Arnold, chap

MINNESOTA

UNIV. OF MINNESOTA Minneapolis/St. Paul
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The Rev. David Selzer, chap. Minneapolis 55414
Sun Eu 6. Wed Eu 12:15 (612) 331-3552

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Sun 6:30 Eu, dinner, discussion. Wed Eu 12:05 MSU Chapel

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Ecumenical Center 680 S. Florence Ave.
Fr. Bruce Gardner, CSSS, vicar (417) 865-8711
Mass Mon 9. Daily Mass, MP & EP times posted

NEBRASKA

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ST. MARK'S ON THE CAMPUS 1309 R
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Sun Eu 8:30, 10:30, 5. Tues 12:30

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ST. MICHAEL'S CHAPEL
40 Davidson Rd., Piscataway, N.J. 08854
The Rev. Canon Henry L. Atkins, Jr., chap
Sun H Eu & sermon 10:30

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Church of the Holy Faith 311 E. Palace Ave.
The Rev. Philip Wainwright, r
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HEIDELBERG COLLEGE Tiffin
TIFFIN UNIVERSITY
OLD TRINITY
Sun H Eu 8, 10. Wkdays as announced

MIAMI UNIVERSITY Oxford
HOLY TRINITY Walnut & Poplar
The Rev. John N. Gill
Sun 8, 10. Wkdays as announced

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

OHIO (Cont'd.)

OHIO WESLEYAN UNIVERSITY Delaware
ST. PETER'S 45 W. Winter St.
The Rev. Bettina Anderson, r
Sun H Eu 8, 10:30; Wed H Eu 7 & 11

PENNSYLVANIA

BRYN MAWR, HAVERFORD, VILLANOVA
GOOD SHEPHERD Montrose & Lancaster
The Rev. Jeffrey Steenson, r; the Rev. W. L. Prehn, c; the
Rev. John Holt, ass't
Sun 8 & 10; Weekday Eu 7:30. Welcome students!

CARLOW COLLEGE
CARNEGIE-MELLON UNIV. Pittsburgh
CHATHAM COLLEGE
UNIV. OF PITTSBURGH
CALVARY Shady at Walnut
The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall,
campus ministries; the Rev. Pamela Foster, pastoral care;
661-0120
Sun 8 & 12:15 HC; 10:30 Choral HC or MP

SOUTH CAROLINA

UNIV. OF SOUTH CAROLINA Columbia
DIOCESAN HOUSE 1115 Marion St.
P.O. Box 1789, Zip 29202
The Rev. Canon Howard F. Kempell, Jr., chap
(803) 771-7800
Sun Program & Service 6:30. Mid-Week activities as anno

TEXAS

PRAIRIE VIEW A & M UNIV. Prairie View
ST. FRANCIS OF ASSISI Dooley Drive
The Rev. C. Andrew Mephram, v & chap
Sun H Eu 9; Tues 12:30 H Eu on campus, Wed 5:30

TEXAS A & M UNIV. College Station
CANTERBURY HOUSE — Fr. Steven Sellers, chap
902 Jersey St. Episcopal Student Center
H Eu Sun 6:15; Mon 7:15; Wed 6; Thurs 12:10. Chapel of St.
Jude open 24 hours — EP Mon & Tues

VIRGINIA

THE COLLEGE OF
WILLIAM & MARY Williamsburg
CANTERBURY ASSN: BRUTON PARISH CHURCH
The Rev. Donald B. Harris, chap
Sun 7:30/9/11/5:30 H Eu, EP dinner follows. Thurs 5:30 H Eu
(Wren Chapel) dinner

WASHINGTON & LEE UNIV. Lexington
VIRGINIA MILITARY INSTITUTE
R.E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r & chap, the Rev. Hugh Brown, ass't/
co-chap
Sun H Eu 8:30, 10:30, 5 (Canterbury Fellowship). Wed 12:15

WISCONSIN

DIocese of EAU CLAIRE,
Canterbury Association
Ashland, St. Andrew's Church
Eau Claire, Christ Church Cathedral
LaCrosse, Christ Church
Menomonie, Grace Church
Rice Lake, Grace Church
River Falls, Trinity Church
Superior, St. Alban's Church

UNIV. OF WISCONSIN Madison
ST. FRANCIS HOUSE 1001 University Ave.
The Rev. Virginia Lund, assoc chap

If your church serves in a college community, and your listing is not included, please write to the Advertising Manager for the nominal rates.

PEOPLE and PLACES

Appointments

The Rev. Caroline M. Bain is vicar of St. Augustine's, Edinboro and St. Peter's, Waterford, Pa. Add: 310 Hillcrest Dr., Edinboro 16412.

The Rev. Ernest Bel is interim priest of St. Thomas', Dallas, Texas.

The Rev. M. Eugene Carpenter is vicar of Church of the Holy Cross, 53 W. Main St., North East, Pa. 16428.

The Rev. R. Douglas Carter is assistant of St. David's, 401 S. Broadway, Englewood, Fla. 34223.

The Rev. E. Richard Davenport now serves Emmanuel Church, 327 N. Center St., Corry, Pa. 16407.

The Rev. Harold Elsner is rector of St. Margaret's, Miami Lakes, Fla.

The Rev. Janel Glennie is deacon assistant at St. David's. Lansing and chaplain for married students at Michigan State Univ. Add: 208 North Court, Mason, Mich. 48854.

The Rev. Canon Edward B. Ceyer, Jr. now serves Atlantic City Mission, 707 N. Indiana Ave., Atlantic City, N.J. 08401.

The Rev. M. Andrew Green serves St. Paul-in-the-Desert, Box 1131, Palm Springs, Calif. 92263.

The Very Rev. M. Richard Hatfield is dean of Christ Cathedral, 138 S. Eighth St., Salina, Kan. 67401.

The Rev. Douglas G. Hodsdon now serves St. John's, 203 S. Garden St., Winnsboro, S.C. 29180.

The Rev. Edward H. Ihde is part of a team ministry at St. Matthew's/St. Thomas', 1182 Seneca St., Buffalo, N.Y. 14210.

The Rev. Brian T. Kellington is rector of Christ Church, 320 Henry St., Herkimer, N.Y. 13350.

The Very Rev. Nelson Koscheski is dean of the Cathedral of St. Luke and St. Paul, Charleston, S.C., effective Jan. 1.

The Rev. Richard Laremore is interim priest in charge, St. Alban's, Centerdale, R.I. Add: 76 Norfolk St., Cranston, R.I. 02910. He continues as chaplain of Veterans Hospital.

The Rev. Walter E. Lewis is interim vicar of Church of the Transfiguration, 79th St. and Palisade Ave., North Bergen, N.J. 07047.

The Rev. W. Donald Lyon is now rector of St. Stephen's, 35 S. Franklin St., Wilkes-Barre, Pa. 18701.

The Rev. Albert W. Majkrzak is rector of Christ Church, 56 S. Cliff St., Ansonia, Conn. 06401.

The Rev. Randy Melton is curate of St. John's, Dallas, Texas.

The Rev. M. Renee Miller is dean of the school for faith and ministry and bishop's assistant for congregational development, Diocese of Idaho, Box 936, Boise, Idaho 83701.

The Rev. David Robinson is chaplain at Cranbrook Schools, 33 Valley Way, Bloomfield Hills, Mich. 48013.

The Rev. C. Mark Rutenbar is rector and his wife, the Rev. LaRae J. Rutenbar, is assistant of St. Paul's, Macon, Ga.

The Rev. Timothy R. Smith, is now rector of St. Joseph's-on-the-Mountain, Box 98, Mentone, Ala. 35984.

The Rev. Philip W. Snyder is now rector of St. John's, 210 N. Cayuga St., Ithaca, N.Y. 14850.

The Rev. Emmett M. Waits, recently retired director of pastoral services and social work at Gaston Hospital, is now on the staff of St. John's, Dallas, Texas.

The Rev. Richard E. Wescott now serves St. Cross, 1818 Monterey, Hermosa Beach, Calif. 90254.

The Rev. Robert G. Wilson, missionary priest of the Diocese of Western Michigan, has been appointed interim priest of Christ Church, Charlevoix, Mich.

The Rev. Nancy H. Wittig is rector of St. Andrew's-in-the-Fields, 500 Somerston Ave., Philadelphia, Pa. 19116.

Ordinations

Deacons

Connecticut—Maria Vincenta Agosto, missionary, Bridgeport partnership, St. Paul's, 594 Kossuth St., Bridgeport, Conn. 06608. Miguel Angel Quevedo, missionary, Bridgeport partnership, St. Paul's, 594 Kossuth St., Bridgeport, Conn. 06608.

Idaho—Kenneth Delbert Crothers, deacon of central deanery cluster, Christ Church, Box 374, Shoshone, Idaho 83352. Richard William Goetsch, deacon in central deanery cluster, Calvary, 213 East Ave. D, Jerome, Idaho 83338. Rick E. Harvey, deacon, St. Stephen's, 2080 Bordine Court, Boise, Idaho 83705.

Lexington—Spurgeon Hays, staff member, Good Shepherd, 533 E. Main St., Lexington, Ky. 40508.

Rhode Island—Anne Bolles-Beaven, 362 Thirteenth St., Brooklyn, N.Y. 11215.

Permanent Deacons

Connecticut—Norman B. Cilley, assistant, Grace Church, 15 Highland Terrace, Stafford Springs, Conn. 06076. Harry Bacon Collamore, assistant, Trinity Church, 120 Sigourney St., Hartford, Conn. 06105. Janet Jaeger, assistant, St. Mark's, 147 W. Main St., New Britain, Conn. 06050. John D. Lantz, assistant, Christ Church, 2000 Main St., Stratford, Conn. 06497. Alfred C. LaPre, assistant, Trinity Church, Box 276, Brooklyn, Conn. 06234. Kevin Leary, assistant, St. James the Apostle, 110 Marvel Rd., New Haven, Conn. 06515. Eleanor Novak, assistant, St. George's, 755 Clinton Ave., Bridgeport, Conn. 06604.

Northwest Texas—Gregory L. Sinclair, deacon, St. Mark's and drug abuse counselor, 801 Ross, Abilene, Texas 79605. Betty Smith, deacon, St. Andrew's, 6105 Palmetto, Amarillo, Texas 79106. Rose Ann McAtee Smith, deacon, St. Thomas, Box 1205, Hereford, Texas 79045.

Retirements

The Rev. Cecil C. Ferguson-Wagstaff, as rector of Zion, Pierrepont Manor; Emmanuel, Adams; and St. Luke's Chapel, Henderson Harbor, N.Y. Add: 1543 18th St., Cuyahoga Falls, Ohio 44223.

The Rev. David C. Stanley, as rector of Grace Church, Randolph, N.Y. Add: No. 2, Box 574, Randolph 14772.

The Very Rev. J. Kevin Stanley, as dean of St. Petersburg and rector of St. Alban's, St. Petersburg Beach, Fla. Add: 2173 W. Vina Del Mar Blvd., St. Petersburg Beach, Fla. 33706.

The Rev. Robert A. Gourlay, as rector since 1972 of Christ Church, Kent Island, Stevensville, Md. Fr. Gourlay continues to make his

home on Kent Island. Add: Rte. 1, Box 471, Chester Md. 21619.

The Rev. **Edward E. Murphy**, as rector for 25 years of St. Luke's, Merced, Calif. Fr. Murphy is interim pastor of St. Michael and All Angels, Box 3125, Sonora, Calif. 95370. Add: 659 Buena Vista Dr., Merced 95348.

The Rev. **Ted Nelson**, as rector of Church of the Resurrection, Dallas, Texas, since 1965. Fr. Nelson has served Resurrection, his only cure, as deacon, missionary curate, and rector.

The Rev. **E. Dennis Smart**, as rector of St. Thomas', Ennis, Texas.

Deaths

The Rev. **George D. Langdon**, retired senior priest of the Diocese of Connecticut, died in Salisbury, Conn. on Nov. 18 at the age of 87.

Ordained priest in 1929, Fr. Langdon served as chaplain, assistant headmaster and acting headmaster of Pomfret School from 1923 to 1942 and headmaster of Salisbury School from 1942 to 1965. From 1965 to 1969 he was director of St. Croix College in the Virgin Islands. He is survived by his wife, Anne.

The Rev. **Charles Valentine Young**, retired priest of the Diocese of Colorado, died in Loveland, Colo. on December 1 at the age of 84.

Ordained priest in 1940, Fr. Young had attended Drake University. He was rector of St. Stephen's, Longmont, Colo. from 1939 to 1942 and rector of Trinity Church, Greeley, Colo. from 1942 to 1970 when he was named rector emeritus. From 1970 to 1984 he was assistant of Ascension, Phoenix. He is survived by his wife, Nanette, two children and their families.

The Rev. **Harold Lyttleton Zimmerman**, retired priest of the Diocese of Southeast Florida, died at the age of 73 at Emerald Hodgson Hospital in Sewanee, Tenn. on Nov. 20.

A graduate of Johns Hopkins Univ. and Virginia Theological Seminary, he served for over 35 years as a priest in Florida, 25 of which were in Pompano Beach where he was rector of St. Martin-in-the-Fields from 1956 to 1982. In 1969 he was named honorary canon of Trinity Cathedral, Miami. A communicant of St. Mary's Convent Chapel in Sewanee, he had been active in Cursillo in the Diocese of Tennessee. He was the author of *Church as Kerygma in Action*. Fr. Zimmerman is survived by his wife, Mary; one son, the Rev. Stephen Zimmerman; two daughters, Mary Zimmerman and Catherine Deutsch; and three grandchildren.

Charles Moore Constantine, layman of the Diocese of Milwaukee, died in St. Luke's Hospital, Racine, Wis. on December 8, at the age of 64.

A native of Racine, he was a lifelong member of St. Luke's Church. A graduate of the University of Wisconsin and the Law School of the University of Chicago, he practiced law in Racine since 1947. He married the former Dorothy Hicks in 1950; the couple had five children. He had served St. Luke's Church as vestryman and senior warden and was a frequent delegate to diocesan conventions. Before his death, he completed a decade as president of the trustees of St. Luke's Hospital; he also served for some years on the board of the DeKoven Foundation in Racine. He is survived by his widow, five children, seven grandchildren, two sisters and a brother.

CLASSIFIED

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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 558 Church St., Saratoga Springs, N.Y. 12866. (518) 587-7470.

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ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented. 4-volume set — \$75.00 **All Saints Church**, 6600 The Plaza, Charlotte, N.C. 28215. 704-536-4091.

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

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CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Stephen Storen, BSG, Director of Vocations**, 42-27 164th St., Flushing, N.Y. 11357.

THE CLERICAL UNION for the Maintenance and Defense of Catholic Principles, commonly called the Catholic Clerical Union, is celebrating its centennial year. For information about membership, write: **The Rev. Edward Carrigan, Secretary**, 94 E. Oakland Ave., Doylestown, Pa. 18901.

HAS THE PREDICTION already been fulfilled? *What will happen to God? Feminism and the reconstruction of Christian belief*, by William Oddie. Copies available from ECM for \$7.50. Write **ECM, 1206 Buchanan St., McLean, Va. 22101.**

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EPISCOPAL WORLD MISSION, INC. welcomes spiritually-mature lay and ordained applicants for difficult, long-term service in the Middle East, Africa, Spain, the Pacific. Write: **Missionary Personnel Coordinator**, Box 490, Forest City, N.C. 28043.

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

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EPISCOPAL/UNION CHURCH with English and Spanish services needs bilingual priest. Write: **Search Committee**, P.O. Box 935, Santo Domingo, Dominican Republic.

POSITION OPEN January 1, 1990: Executive Secretary. General Board of Examining Chaplains and Administrator of the General Ordination Examinations. One-half time. GBEC Office will be relocated to suit new applicant. Applicant should be seminary trained, pastoral, attentive to detail. For full position description and application write: **The Rt. Rev. O'Kelley Whitaker, Chair of the Search Committee**, 310 Montgomery St., Suite 200, Syracuse, N.Y. 13202-2093. Completed applications must be received by March 15, 1989.

HOUSEPARENTS NEEDED: A mature married couple with no dependent children to work as houseparents in a therapeutic Episcopal related group home setting in a farm atmosphere. Call **601-798-2418** or **601-798-2437** or write: **Houseparents, P.O. Drawer 640, Picayune, Miss. 39466.**

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WANTED

MATERIALS (copies of minutes, photographs, programs, letters) for forthcoming publication of "The History of The Guild of All Souls in America." The history is being written to commemorate the centenary of the Guild in America. Please send materials or any anecdotes of the Guild to: **Steven A. Haws, c/o S. Clement's Clergy House**, 2013 Appletree St., Philadelphia, Pa. 19103 not later than 15th March 1989.

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

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-1:15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon 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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30, Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 & weekdays — Christ Church undercroft.
Sun 9:30 Christian Ed; 10:30 Cho Eu — St. Mary's Church, 317 No. New Jersey

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

BALTIMORE, MD.

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The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

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

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At Ashmont Station on the Red Line (436-6370; 825-8456)
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Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

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

ST. LOUIS, MO.

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13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

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The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assocs; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

BEATTY, NEV. (Just east of Death Valley)

GOOD SHEPHERD CHURCH
The Rev. Kenneth A. Priest
Sun 11 H Eu

BARNEGAT LIGHT, N.J.

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The Rev. Adam Joseph Walters, priest-in-charge
Sun Eu (June) 8 & 10. Eu (July & Aug.) Sat 5; Sun 8 & 10.
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BURLINGTON, N.J.

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

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

NEW YORK, N.Y.

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

EPIPHANY 1393 York Ave. at 74th St.
J. K. Johansson, c; J. Fisher, 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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The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, a
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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

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

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

SUNNYSIDE, N.Y.

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The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

CHARLEROI, PA.

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The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan, d; the Rev. Edward M. Wood, assoc
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Elizabeth's, Bentleyville, Pa. Sat night Mass 7

DALLAS, TEXAS

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The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Stephen Weston, canon to the ordinary; the Rev. Donald Johnson, c; the Rev. Francis Craig, ass't;
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & Holy Day 10 H Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Frank B. Bass
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' CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45), Wed & HD 10, 5:45. EP daily 6. C Sat 12-1

SAN ANTONIO, TEXAS

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

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 4. Daily as anno

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.