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## The Vatican's Response

cans and Rome

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The Rt Rev Walter D Dennis

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## Mysteries of White

A heavy snow falls again today. The pine trees are so covered that you cannot see the green of their branches. I walk down to the lake onto the thick, solid ice. I look to the mountains and cannot make out where they end and the sky begins because of the omnipresent whiteness. White is the only color and it makes me feel uneasy. I want to turn back and go home and close the door upon it. I fear losing my way in this sea of white.

But it is more than the possibility of losing my way in the falling snow that makes me feel uneasy. It is also the color itself. The unbroken white of winter in the woods of the north country can shake the psyche.

For one thing, winter lasts for such a long time. "Summer's lease hath all too short a date" wrote Shakespeare. What was true of his England is even more true in the Adirondacks. Often there is snow here in May and October. Usually early June is cold and late August is autumnal, which leaves just half of June, all of July and half of August for summer.

In a chapter of *Moby Dick*, Melville broods about the whiteness of the whale. It was Moby Dick's whiteness that was his most appalling characteristic. White is described as the "crowning attribute of the terrible, a ghostly supernatural hue and that aspect of the dead which most appalls the gazer." He writes that a landscape of snow is a "dumb blankness" depicting a "colorless, all-color of atheism from which we shrink."

Why is it that white has this demonic connotation? Melville writes that it is because white is the absence of all color and at the same time the foundation of all colors and therefore white undergirds all colors as their true reality like "a charnel house within."

Yet, despite all this, white is the color chosen to symbolize the great mysteries of the Christian faith. It is white that hangs upon the altar at Christmas and Easter. The alb, the priestly vestment, takes its name from the Latin word for white, as does albino. The book of Revelation is full of the color white; Jesus at the Transfiguration was in garments white and glistening; the angels at the tomb were garbed in white; and white, by a great margin, is the color that appears in the New Testament more than any other.

So we ask how this color of dread can also be the carrier of Christianity's life-affirming celebrative mysteries and the love of God in Christ? It is a paradox, an oxymoron, of our faith. It is the divine in the human, the infinite in the finite, the timeless in time and the cross in the crown.

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*Our guest columnist is the Rev. Robert M. Haven, a retired priest of the Diocese of Albany who resides in Northville, N.Y.*

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The dome of St. Peter's Basilica in Rome.

RNS photo

# LETTERS

## Statement of Courage

It is a joy for me to agree with my brother bishop from the north when he says the church is, "often broken, confused and wandering" [TLC, Dec. 29]. I would add "and always in need of redemption." But I am delighted to hear him publicly state that our lot is "to suffer with it (the church) for it and within it" rather than to form a missionary diocese outside of it and Anglicanism.

It is my hope and prayer that such statements of courage will encourage the whole church on all sides of the issue to continue to work earnestly to be inclusive of all God's people, and probably at this time, especially of our sisters and brothers of the Episcopal Synod of America.

The bishops of the Province of the Midwest have pledged themselves to this task and as a truly representative province of ECUSA, I am encouraged by such resolve and its potential impact on the whole church.

Thank you, Bishop Stevens, for your brave statement of loyalty. I, too, will work earnestly for a place for the wide spectrum of Anglicanism to be truly included and welcomed in ECUSA.

(The Rt. Rev.) ROGER J. WHITE  
Bishop of Milwaukee  
Milwaukee, Wis.

## Astute Critique

Thank you for printing the article "Jesus Jingoism" by Richard W. Comegys [TLC, Dec. 29]. His astute critique of the Baltimore Declaration speaks, I believe, for all of us who "recognize our faith . . . in much of the declaration" but still "remain uneasy."

Though the text of that document is

composed of words and phrases which are undeniably scriptural and traditional, there is a subtext which, as Fr. Comegys has recognized, is every bit as contemporary as the agenda of those who toe the line on "political correctness." It is that subtext with which I and many others of my acquaintance have problems. It is a subtext which goes beyond the "what" of belief to the "how." In response to that, I can only join with Fr. Comegys in his hope that we "let the mystery remain."

(The Rev.) K. WILLIAM WHITNEY, JR.  
St. Andrew's Church  
Belmont, Mass.

• • •

I suppose the place to begin discussing Fr. Comegys' recent tilt at the windmills of "Jesus Jingoism" as found in the Baltimore Declaration is by noting my suspicion (this, alas, is not at all clear in his piece) that his disavowal of Jesus as God is intended more as a bit of bland universalism than egregious blasphemy. More at issue is his notion of an apparent conflict between the declaration's positing Jesus as sole source of "saving and authentic knowledge of the deity" and the assertion that "God is free to communicate himself in many and diverse ways to the peoples of the world."

The distinction to be drawn is, of course, that while God is no doubt free to communicate himself in many and diverse ways, we are not. The Lord has not given us the authority to proclaim any gospel other than the one we received in holy scripture, which does not (and this includes John)

(Continued on next page)

## Let There Be Light

Epiphany Star, light my way  
Swiftly to your will.  
Loving Spirit, live in me,  
Your holy word indwell.  
  
Echo in me, word of life,  
That in you I may live, love, grow . . .  
Epiphany Star, light my way.

Sally Swart

Washington National Cathedral

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and the views of Episcopalian

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# LETTERS

(Continued from previous page)

point to salvation through any other than Jesus.

Secondly, Fr. Comegys insists on peddling so-called "inclusive language," which would foist upon us a stilted, suffocating denial of the full richness of the Bible's imagery of God. This is an attempt to impose the modern egalitarian affectation on the church, which has no need for it. I have little doubt that there are individuals who, suffering from the vicissitudes of life in a broken world, are discomfited by the predominantly masculine imagery God uses for himself in holy scripture. It still remains, however, that masculine pronouns for God no more discriminate against women than Paul's exhortation that we "walk in love" discriminates against paraplegics.

Finally, what good is apologetics if we have no clear faith to defend? Without dogmatics, without some sense of what Christianity is — and is not — without the humble acknowledgement that it is God, rather than the zeitgeist, who defines the terms and sets the limits, dialogue becomes pointless chatter.

DANIEL W. MUTH

St. Leonard, Md.

\* \* \*

I was disappointed with Richard Comegys' Viewpoint in reply to the "Baltimore Declaration" so flippantly entitled "Jesus Jingoism." Theology aside, the tone of the article was sarcastic, rude, belittling and patronizing.

The Baltimore Declaration, limited though it may be, contains a theological premise upon which the church may build. Fr. Comegys seems to believe that God is able even to get around himself in order to accommodate a very vague theology. I tire of the diatribes on morality, ordination, in-

### To Our Readers:

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clusive language and other things which are symptomatic of a deeper spiritual malady as is the response to them. From my experience, rather broad but definitely limited by my humanness, it is only those who have come to know God, revealed by and through an encounter with Jesus Christ, who are making any impact on the world.

What kind of good news is a gospel that simply suggests that we be more loving to one another? The gospel that the Baltimore Declaration speaks of is one that has literally transformed, changed and made new uncounted lives for the last 2,000 years.

I can appreciate some of the shortcomings in the declaration pointed out by Fr. Comegys, but in reference to some of them, I would suggest that he pull out both Bible and prayer book and see if he is not "denying himself."

(The Rev.) ROBERT R.M. BAGWELL  
All Saints' Church  
Tarpon Springs, Fla.

### Seasonal Displays

A householder in nearby Timonium, Md., displayed a singularly appropriate icon in his front yard during Advent: a life-sized cutout of the Blessed Mother, obviously pregnant. After Christmas, it was replaced by a Madonna and Child.

ROBERT C. TOMPKINS  
Towson, Md.

### Hymns Good and Bad

Being an admitted and unblushing musical snob, I read with great interest David Kalvelage's list of favorite hymns from *The Hymnal 1982* [TLC, Nov. 3] and with considerable glee Joseph Kucharski's selection of the worst [TLC, Dec. 15].

Having traveled extensively in some 20 states these past four years, attending services in a variety of Episcopal churches, I can say with some reasonable certainty that there is much wider use of the latter group than the former. I would claim, also, that the most noticeable change in the past 12 years or so has been an astonishing deterioration in the quality of church music. Worse still, there seems to be a growing inability to know good music from the bad. For a church with a tradition of using good music, this is appalling.

Those selecting music often appear to have little understanding of what constitutes good music and perhaps

even less about how to use it in a liturgical setting. Many appear to have confused the availability of new selections with the assurance that using them will automatically create a worshipful experience.

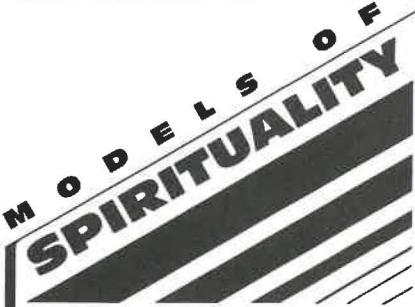
Both lists offer clues as to why this may be: Some of the better hymns are so doctored, edited and rephrased so as to offend no one that they lose cadence, meter and meaning. The worst (many possibly included for cacophonous harmonics, "relevant" phrases

and unsingable tunes?) could equate nicely with scat poetry set to Nashville sounds on amateur night and a few exude all the schoolboy earnestness of a fifth-grade declamation contest.

So far, "mediocre" and "pathetic" seem to be winning and musical tastes appear to be so changed that few have noticed.

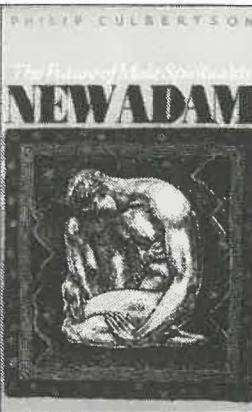
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*(Continued on next page)*



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# LETTERS

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## Gifted Teacher

I was sorry that Harrison Walker saw fit to comment so negatively on the views of Dr. Hatchett [TLC, Dec. 15]. Would it not have been possible politely to express some differences of opinion, without stating "for some inexplicable reason, Marion Hatchett enjoys a most undeserved reputation as an arbiter of what is right and proper for music in the Episcopal Church"?

As someone who has known Dr. Hatchett for many years, and had the privilege of studying briefly at Sewanee under his guidance, I suggest that his reputation is well deserved. The reasons why his views are respected include his many years in parish ministry, as well as more recent years of teaching liturgics. I believe most of the hundreds of former students who have experienced liturgical planning seminars conducted by Dr. Hatchett would speak positively of his feeling for the appropriate use of music in worship.

I suggest this reputation is not so

much of someone who makes arbitrary decisions as to what is fit and proper, but rather as a gifted teacher who has helped many of us choose appropriate music, using the resources of musicians, choir and congregation, as an integral part of what is best in Anglican liturgy, rather than as concert pieces introduced to entertain an audience otherwise subjected to a clerical monologue.

NIGEL RENTON

Oakland, Calif.

## The Real Story?

Anyone who watched last month's PBS television documentary, "Frontline," will find it difficult to understand the statement made by the Rev. Charles Cesaretti who dismissed speculation that Terry Waite was in Lebanon "on assignment from the Episcopal Church" and, further, that he (Fr. Cesaretti) said he had never met Col. Oliver North [TLC, Dec. 22].

The TV program's lengthy discussion about Mr. Waite and about Col. North was held with the Rev. Samir

Habiby, not with Fr. Cesaretti. Fr. Habiby's frequent references to "Ollie" made it clear that either he is on a first-name friendly basis with the arms-for-hostages wheeler-dealer or else he (Fr. Habiby) likes to impress the audience with his power, real or imagined. Pictures of the interior of Bishop Browning's living quarters and other film taken by a hidden camera cannot be refuted.

Bishop Browning, who speaks like a liberal, says there are no outcasts in the Episcopal Church, so Col. North is welcome, I guess. My reaction to these doubtful statements from "national church officials" in TLC is that, maybe we don't have outcasts in our church, but we sure have outlaws!

The question that remains to be answered honestly is: What did the Presiding Bishop know and when did he know it?

MARY K. ROUILARD

Fort Edward, N.Y.

## On the Line

A full-blown schism over sex, as the Episcopal Synod of America apparently is approaching [TLC, Dec. 1], seems incredible. At least we are spared such hypocrisy of the cardinal archbishop who is "not aware" of any of his priests having AIDS or being homosexual. (He must not know many of his priests!)

No, Episcopalians are a tougher and more honest bunch. We put it right out on the line for everyone to see. Now, out of the endless bickerings over who can and who can't, who should and who shouldn't, who does and who doesn't, has come a truly ingenious stroke: the doctrine of discontinuity. It is so masterful, in fact, that many can't stand success and feel compelled to leave the church. They say it isn't "biblical" anymore. Of course, every denomination claims to be "biblical," which necessarily means that every other denomination is in some way or other "unbiblical."

A close friend, a priest for many years, often quotes one of his seminary professors: "Schism is worse than heresy." As we are seeing, schism begets schism and in the final analysis nothing is solved except possibly demonstrating that we don't like each other very much, unless the others are clones of ourselves.

RONALD DAVIDSON

Albany, N.Y.

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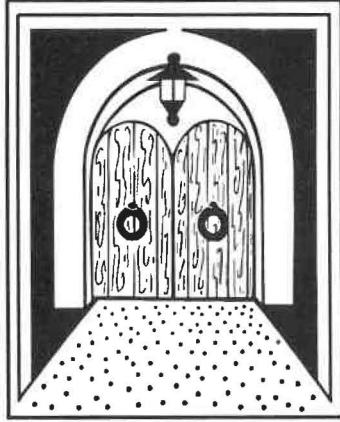
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# NEWS

Bishop Pope Issues Letter

## Missionary Diocese Explained

Citing "other manifestations of the breakdown in the authority of holy scripture and tradition," the Rt. Rev. Clarence Pope, Bishop of Fort Worth and president of the Episcopal Synod of America (ESA), has sent a letter to all bishops explaining the recent formation of a "missionary diocese."

Recalling the background leading to the decision to form the non-geographic diocese, Bishop Pope said last year's General Convention was the final blow. "The frustration of these years of rejection coupled with the refusal to take a moral stand by the bishops or deputies resulted in the actions of ESA at Fresno, which has been given the standard predictable label of 'uncanonical and schismatic,'" he wrote.

"Pastoral care could hardly be called 'uncanonical' and as the missionary diocese has been established

for those outside ECUSA . . . schism does not apply . . . The primary function of the missionary jurisdiction is to hold together those who have departed the Episcopal Church and have chosen not to align themselves with 'continuing' churches," the statement continues.

He adds, "We will maintain our witness to the historic and biblical faith within the Episcopal Church and encourage and strengthen others throughout the nation. If action is taken against us to make this impossible, then we shall take all appropriate counsel as how best to proceed.

"No one should forget that ours is a position that is recognized, valued and practiced by the vast majority of our world-wide Anglican Communion. We have received enormous encouragement and assistance from every province except our own."

## Archbishop Iakovos Describes His Church's 'Growing Pains'

Ever since he was elected spiritual leader of Greek Orthodox Christians in America, Archbishop Iakovos has sought to adapt the ancient, tradition-bound Greek Orthodox Church to mainstream American culture, declaring that accommodation is a matter of obligation rather than one of choice.

But the 80-year-old prelate, who was elected archbishop of North and South America in 1959, has always stressed that the only acceptable form of accommodation is one that is achieved without compromise in matters of faith.

### Alien Culture

In a recent interview in his Manhattan office, Archbishop Iakovos described his church as being in the midst of "growing pains" as it continues to confront a culture largely alien to the Greek immigrant community that began to flourish in the United States in the late 1800s and early 20th century.

"We are growing, we are not retreating," said Archbishop Iakovos,

who was born Demetrious Coucouzis on the Turkish island of Imvros.

Since the summer, major clashes have taken place between Greek Orthodox leaders and the National Council of Churches and between the church hierarchy and people in the pews seeking reform in the church.

Among the most pressing issues for the church are the roles of the laity, especially women, the marriage of Greek Orthodox Christians with persons outside the faith, and relationships with churches that, from the perspective of many Orthodox, have lost touch with the gospel in efforts to accommodate the culture.

Among the Orthodox, Archbishop Iakovos has long been considered a leading advocate for improved relations with other churches. He served for nine years as one of the presidents of the World Council of Churches and established formal talks for Orthodox leaders with Roman Catholics, Anglicans, Lutherans, Southern Baptists and the historic black churches.

But in June, Archbishop Iakovos  
*(Continued on page 14)*



The Rt. Rev. David Bruce Joslin became Bishop of Central New York, January 4, in a service at St. Paul's Cathedral in Syracuse. He was elected to the episcopate in June and consecrated bishop coadjutor November 9. The new bishop was presented with a pastoral staff carved out of central New York hardwoods by Syracuse University artist D. Lee DuSell. Bishop Joslin succeeds the Rt. Rev. O'Kelley Whitaker, who will become Assistant Bishop of Southern Virginia in February. His primary duty will be to assist the Rt. Rev. Frank Vest, diocesan bishop, with parish visitations.

## Australian Bishop Ready to Ordain 11 Women as Priests

There may be women priests in the Anglican Church of Australia in February, despite the church's recent ruling that there should be a General Synod canon enacted to proceed legally [TLC, Jan. 19].

The Rt. Rev. Owen Dowling, Bishop of Canberra and Goulburn, said he will ordain 11 women deacons to the priesthood February 2 because the church's Appellate Tribunal, which met in December, did not answer the question of whether diocesan legislation was valid authorization for such ordinations.

Bishop Dowling's diocese had passed legislation allowing women's ordination, and though the bishop said he might wait to ordain until the church's General Synod meets in July, he acknowledged later that the tribunal did not outlaw his diocese's decision.

# 'Notable Progress' with Rome

Recent Vatican statements show much agreement with Anglicanism, though some differences persist

(First of three articles)

By R. WILLIAM FRANKLIN

**A**s the Roman Catholic Church has experienced a mighty revival in the 19th and 20th centuries, it has become increasingly the object of the ecumenical attention of Anglicans. The Association for the Promotion of Unity of Christendom was founded by Dr. Lee of Lambeth in 1857, and E.B. Pusey's *Eirenicon* was first published at Oxford in 1865. The *Eirenicon* not only claimed for Anglicans a share in the historic episcopate, but also proposed a means for restoring visible unity between the bishops of the Church of England and the Bishop of Rome.

A similar attitude to the Roman Church prevailed at the Lambeth Conference of 1908. The Lambeth *Report* of 1908 reminds us of the ties of history that bind the churches of England and Rome into so special a relationship that "there can be no fulfillment of the divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West . . . to which we are still bound by many ties of common faith and tradition."

No Lambeth Conference revealed a glimpse of the shape of things to come until the revolutionary year 1968. As a result of the 1968 conference, the Anglican-Roman Catholic International Commission (ARCIC) began to meet in 1970. ARCIC released its *Final Report* in 1982.

The *Final Report* is a treatise of 100 pages in which 18 scholars drawn from the Anglican Communion and the Roman Catholic Church express their unanimous agreement on such for-

merly divisive issues as the Eucharist, the nature of the ordained ministry, and aspects of the authority of the church. The *Final Report*, a result of 12 years of study, research and dialogue, leads the churches to a further stage of comprehending oneness in Christ. English historian Owen Chadwick has called it "of the first importance in the religious expression of the faith of our age."

A new stage of Anglican-Roman relations has now come at the end of 1991 with the release to the world of the "response" to the *Final Report* of both the Anglican Communion and the Roman Church. A "response" is a technical theological term of the greatest importance in the ecumenical movement. It is the official and public action of a church in making clear its judgment on whether an ecumenical document is "consonant with the Christian faith" from the perspective of its own particular constitution and self-understanding.

## Lambeth 1988

In 1988, at the Lambeth Conference, the bishops of the Anglican Communion officially judged that the ARCIC texts on the Eucharist and ministry are "consonant in substance with the faith of Anglicans" and that these statements can now be used pastorally and academically as examples of the doctrinal teaching of the Anglican Communion. Our bishops expressed a willingness to explore even more seriously with Rome "the concept of universal primacy in conjunction with collegiality" as called for in the "authority" chapters of the *Final Report*. In other words, we are discussing very seriously with Roman Catholics our own recognition of a universal primate who would symbolize and strengthen in new ways the fundamental unity of the human family.

Now, in an equally important development, and after a decade of delay, Rome has also spoken. During the past decade, the Vatican had collected reactions to the *Final Report* from the bishops of the world; these reports were almost universally positive. The bishops' views then served as the basis of a "Response to ARCIC I" formulated by the Vatican's Congregation for the Doctrine of the Faith and its Pontifical Council for Christian Unity and made public on December 5, 1991.

The tone of Rome's response is irenic and welcoming. The *Final Report* is judged to be "a significant milestone" of the ecumenical movement. The progress of dialogue with Anglicans is "notable" and "quite remarkable." Rome now, for the first time in 400 years, records official agreement with Anglicans on the following: the real presence, the Eucharist as a sacrifice, the distinction between ordained priesthood and the priesthood of all believers, holy orders as a sacrament, the requirement that an ordained person should preside at the Holy Eucharist, the recognition that a universal primate is not contrary to the New Testament or God's plan.

What is historic here is that Rome speaks of "notable progress" in achieving a real consensus with regard to the eucharistic doctrine of the two churches, and that "significant consensus" has been achieved on ordained ministry and sacrifice, the issue that lay behind Vatican condemnation of Anglican orders in 1896.

But there are negative views as well. While Anglican bishops stated in 1988 that most of the *Final Report* was "consonant in substance with the faith of Anglicans," the Vatican has reached the conclusion that the arguments still

R. William Franklin has been a representative of the Episcopal Church to ARC-USA for a decade. His most recent book is *The Case for Christian Humanism* (Eerdmans, 1991).

(Continued on page 11)

# Being an Episcopalian in Mexico

## A historical perspective

By RICHARD C. NEVIUS

Many of the clergy in the Diocese of Mexico proudly display in the rear window of their cars a sign, *Soy sacerdote de la Iglesia Episcopal Mexicana*, and an Episcopal Church shield. This is a useful advertising device in a country whose constitution forbids the clergy to wear traditional clerical garb in public.

When my colleague from Queretaro, a new mission 45 minutes south of me, parked his car with that sign in our church parking lot during a recent meeting, it evoked plenty of comment, both from passing Mexicans and from *gringos*.

San Miguel de Allende, where I live, is the farthest most parish in the Diocese of Mexico, a northwestern limb of the diocese more than 150 miles from the see city. Until the mission started in Queretaro, it was isolated not only by being an English-speaking parish, but also because the nearest missions are in the State of Hidalgo and almost as long a driving time over unpaved roads to reach as the see city.

The English, "the Episcopal Church in Mexico," has a slightly different sound to it in a nation which is overwhelmingly Roman Catholic, and might only fuel the flames of nationalism and cries of autonomy, which must be carefully and sensitively distinguished from anti-Americanism. Still, I was surprised at the reactions to the car signs, because our own church sign plainly states that this is a parish of the *Iglesia Episcopal Mexicana*. How did the Episcopal Church come to be in Mexico?

There are as many versions of that story as there are people to tell you. There were pioneering American clergy, like the Rev. George Rose, father of the Lawrence Rose who was dean of General Theological Seminary for many years. George Quincy Adams



Photo by R.C. Nevius  
The facade of the Parroquia in San Miguel de Allende.

Rose's granddaughter told me about the missions her grandfather had founded almost 100 years ago in Monterrey, Guadalajara and other places where *gringos* gathered. But all those missions were destroyed during the 1910 revolution. While there are English-speaking churches there now, they are not really the direct descendants of Fr. Rose's missionary activity.

An analysis of the present situation might reveal that while the *Iglesia Episcopal Mexicana* is a constituent part of the Episcopal Church in the United States through Province 9, it is not always the case that the English-speaking parishes in Mexico are integrated into the local diocese. No official history exists, and most of the archives have been moved to Austin, Texas.

The church in Mexico has two origins, in a sense. First is the indigenous church, the Spanish-speaking church of the majority of Episcopalians in Mexico, which began as the *Iglesia de Jesus* in the first revolutionary government of Benito Juarez in the 1850s. Juarez, the first, and perhaps only, pure Indian to be president of Mexico, began the anticlerical (or anti-church power) movement. All the present

Mexican constitutional restrictions on the church and on foreigners ministering to Mexicans stem from this same source: to lessen the Spanish stranglehold on Mexico.

Juarez seems to have had in mind something like the Old Catholic Movement in Europe, a desire to create a "Mexican National Catholic Church" along the same lines, perhaps, as the Polish National Catholic Church. One result of this was that in the reshuffling of church property, which included not only the enormous haciendas in the hands of bishops and church officials, but the actual church buildings, the little *Iglesia de Jesus* acquired a colonial, 17th century church building in Mexico City, which is now the cathedral of the Diocese of Mexico. The anomaly often to be seen in the statistics of the church in Mexico — some missions reporting hundreds of communicants, but in a town or village too small to appear on a Rand McNally map, and too poor from the financial records to support a priest — dates from that experience.

Sometime around the period when Fr. Rose was establishing Episcopal missions in various parts of Mexico, the congregation at Christ Church, Mexico City, seems to have started. The results of Fr. Rose's missionary work, the establishment of an Anglo-American congregation in the largest city in the republic, and the need for the *Iglesia de Jesus* to have some way to perpetuate an authentic apostolic ministry came together, in much the same way that the Philippine Independent Church got its orders from the Episcopal Church in America. The bishops were mostly American, until the intense anti-clerical tone of the last revolutionary movement made it impossible for the last American bishop, the Rt. Rev. Frank W. Creighton, to continue as a bishop who would serve the entire Episcopal Church in Mexico and not just the Anglo-American community in Mexico City. Bishop Creighton later became Suffragan Bishop of Long Island and then Bishop of Michigan, and his son, William,

(Continued on page 12)

## Getting Beyond Politics

By GREG KRONZ

In the 17th century, a monk named Meldenius who, when having problems with dissension and disagreements among other monks, suggested a simple motto for them to follow: "In essentials, unity; in non-essentials, liberty; in all things, charity." I believe General Convention needs to consider the words of Meldenius, and be willing to combine the best theological thinking and political theory in order to separate what is essential and what is not.

During the recent clergy conference in the Diocese of West Texas, where I serve, we spent much of our time discussing the issues and resolutions of General Convention. Several times in our discussion, we were reminded that General Convention was not a theological decision-making body, nor even a body focused on theology. Rather, General Convention is a body focused on politics.

### Troubling Thoughts

The more I heard this, the more it troubled me. I recognize we are both a political and systemic body, one that works within a structural and political framework in order to establish authority and organization. We are also a worshiping community that seeks to be the body of Christ, and therefore, naturally, a theological body. It is true that our structure is like the legislative system of the United States, with the Senate (House of Bishops) and the House of Representatives (House of Deputies). But I struggled with the fact that what I see is our leadership staying on a political level when we need to grow deeper and work toward being more open and honest with one another — that we are political and theological.

Finally, I spoke up and said that

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*The Rev. Greg Kronz is associate rector of Christ Church, San Antonio, Texas.*

whenever I make a decision, I try to make it based on my relationship with the Lord, and what I believe would be

**If we are not dealing  
with each other  
theologically, then  
we are not dealing  
with each other  
honestly.**

his will. My relationship to my Lord Jesus is at the heart of who I am, and therefore how I live my life and make decisions. That, according to my understanding of theology, is part of what theology is all about. Theology is, by definition, the study of God: how we understand his nature, his will, and how we might live in relationship to him and to each other. How can we as a church make decisions apart from theology?

Further, if we are not dealing with each other theologically, then we are not dealing with each other honestly. We need to communicate with one another at a deeper level, an honest dialogue, instead of seeking to discuss and make decisions disguised in the mask of politics and through the onslaught of resolutions. Our problem as a church is that we have a desperate need for honesty, and for deep and open theological dialogue. We will not solve our problems by playing politics and avoiding our problems by resorting to resolution after resolution in order to avoid pain and conflict.

I have come to the conclusion that we are allowing fear to rule our lives and our convention instead of allowing love and honest dialogue. Our fear is either that we will discover that we are miles apart theologically and that we are so far apart that a split could be in

the future (which is what I hear from several of my more politically-active friends anyway). Or we are afraid that "our side" may not have its act together politically, polemically or apologetically, and we may look foolish, inadequate, or we might even lose. And in the process, we are playing church, playing politics, wasting a lot of time and money and pretending to do ministry, i.e. "the work of the church," at our General Convention.

My prayer is we seek the Lord and his will together through prayer, study and honest dialogue. We will not agree on everything, but what we need to establish is what Meldenius did when he faced severe problems and possible dissension, and take to heart what he said. We must (again) become a church that is willing to establish some authority, since authority at our convention has become basically subjective and thereby existential and therefore cannot be challenged, since there is seemingly no objective authority. We must seek to do work that continues to be prophetic and essentially biblical, but is not reduced to resolutions that carry little weight ecclesiastically, theologically or practically.

### Moving Ahead

Let us seek, as disciples commissioned by the Lord Jesus Christ, to do his work, which cannot help but be honest, loving, practical and theological. If our church is to survive, we must seek to be the faithful and honest body of Christ. In the midst of problems, we cannot allow politics to rule, and take precedence over theology. We must reflect honestly what is essential (as Meldenius said), and therefore what is authoritative and what is biblical. My prayer is that those who are or who seek to be deputies would take this as a word of encouragement and challenge, that we might move ahead for the sake of our beloved church, for his kingdom and for the glory of God.

# EDITORIALS

## Time for Purification

This week we have one of those rare opportunities to celebrate a feast on a Sunday. The Presentation of Our Lord Jesus Christ in the Temple is one of those feasts of our Lord which take precedence over Sunday.

For some, the feast is known more commonly as The Purification, and for others, it's called Candlemas. Early Books of Common Prayer termed the feast "The Purification of St. Mary the Virgin." It became known popularly as Candlemas in Britain, with processions and blessings of candles.

The three names for the feast are, of course, related. The presentation marks observance of the Mosaic Law when Jesus, as the first-born son of Mary, was brought to the temple to be presented to the Lord. The time between the birth and the presentation was considered a time of purification for the mother. The emphasis on candles refers to Jesus, mentioned in the gospel reading for the feast as "a light for revelation to the Gentiles" (Luke 2:32).

For persons who have busy weekday schedules, this may be the first time they will be able to participate in this feast. May we be, as the collect for the day suggests, presented to God with pure and clean hearts.

## Wise Planning

We are pleased to note the formation of long-range planning processes in several dioceses. It has become painfully obvious that, given the shape of our nation's economy and the divided minds of Episcopalians in all parts of the country, it is no longer enough for

dioceses to operate on a year-to-year basis.

Long-range planning processes can provide valuable input in the establishment of new congregations, a major goal for the Episcopal Church during this Decade of Evangelism. They also can be helpful in establishing budget allocations for various diocesan ministries. Such processes can lead to implementation of new strategies at the regional (deanery or convocation) level. And, perhaps most important, such planning can include the establishment of goals, a key component in looking toward the future.

We salute those dioceses involved in long-range planning and wish them well in their endeavors.

## Understanding Catholicism

The "response" of the Vatican to the *Final Report of the Anglican-Roman Catholic International Commission (ARCIC)* is encouraging to the many Anglicans who long for closer ties with the Church of Rome. The response, published late in 1991, encourages further dialogue between the two churches with a goal of full communion.

Elsewhere in this issue is the first of three articles on the Episcopal Church and Catholicism. The articles were written by R. William Franklin, a professor at St. John's University in Collegeville, Minn., who has been a representative of the Episcopal Church to ARC-USA for more than a decade. In his first article, Dr. Franklin examines the Vatican's response and the Episcopal Church's current status with the Roman Catholic Church. In the following weeks, he looks at the sources of Anglican Catholicism and the centrality of the cross in Anglican evangelism.

We are pleased to present these articles and hope they will be helpful in understanding Anglican Catholicity.

### ROME

(Continued from page 8)

are not "consonant with the faith of the Catholic Church." In the area of "authority," Rome sees only a certain convergence "which is but a first step along a path that seeks consensus," and wants more Anglican agreement on papal infallibility, apostolic succession and the ultimate authority of the magisterium. In other areas, such as the ordination of women, Rome finds that "complete arguments or even at times convergence has eluded ARCIC."

And yet, many Episcopalians will be pleased that the passage critical of women in holy orders is short and contains just two key sentences: "The view of the Catholic Church in this matter has been expressed in an exchange of correspondence with the Archbishop

of Canterbury, in which it is made clear that the question of the subject of ordination is linked with the nature of the sacrament of holy orders. Differences in this connection must therefore affect the argument reached on ministry and ordination." The door is clearly open on this central issue in the life of both churches.

Most importantly, and despite these remaining difficulties, Rome strongly encourages the dialogue with Anglicans to continue until full communion is achieved: "It is sincerely hoped that this reply will contribute to the continued dialogue between Anglicans and Catholics . . . to the restoration of visible unity and full ecclesial communion in the confidence that to seek anything else would be to betray our Lord's intention for the unity of his people."

The Archbishop of Canterbury has greeted the Roman "response" in a

similar spirit of cautious joy: "I welcome the tone and warmth of the response which affirms the very considerable agreement which has been achieved, especially in the areas of the Eucharist and ministry and on ordination . . . I am encouraged that the Roman Catholic Church, like the Anglican Communion, remains unreservedly committed to the pursuit of unity in faith and in common life."

The Most Rev. George Carey urges us not to lose heart in the tradition of his predecessor, Archbishop Michael Ramsey, who remarked at one turning point of his own ecumenical journey: "Just as the way of holiness cannot be hurried, and the way of truth cannot be hurried, so too there is concerning unity a divine patience." Michael Ramsey knew that there are no small steps in ecumenism.

**Next Week:** Return to the sources.

## MEXICO

(Continued from page 9)

raised in Mexico, became Bishop of Washington.

There is much that could be told about the work done in Mexico by American clergy. Just as General Seminary sponsored the Central Theological College in Japan, and sent men like Dean Rose to train an indigenous clergy for the Nippon Sei Ko Kai, so Virginia Theological Seminary was, in effect, the sponsor of St. Andrew's Theological Seminary in Mexico City.

In time, St. Paul's, San Miguel, will attempt to become a parish which is served by both a *gringo* and by a Mexican priest. It is not even, as some worry, a question of proselytizing. The man who keeps my ancient VW going is a Mexican Episcopalian with no English and he often expresses a wish that he could go to his church and worship in his language. Perhaps with new winds blowing, and new missions starting, this may come to be. And that in time any sense of division will cease and that even *gringos* will come to say "I am of the Mexican Episcopal Church."

## BOOKS

### The Cultural Matrix

**MUST GOD REMAIN GREEK?** Afro Cultures and God Talk. By Robert E. Hood. Fortress. Pp. 273. \$14.95 paper.

Robert E. Hood is professor of Church and Society at General Theological Seminary in New York. In this timely book he questions "Christian reliance on classical Greek and Roman patterns of thought" and indicates how Afro expressions of Christian faith in Africa and the Caribbean might provide alternative understandings of God, Christ and the Spirit.

Prof. Hood presents the background and practices of numerous groups in a manner so condensed as to be both tantalizing and distressing. The more penetrating, theological inquiry is reserved for part two, "An Afro Grammar of Faith." The author examines the Christian faith as the Afro churches have come to understand and practice it, noting the differences between the historically Greco-Roman (or Western) formulae and their recasting or adaptation by Afro cultures.

Three key questions emerge in the

course of the book and are posed in distilled fashion at the close. First, "can there be alternative 'right' doctrines about the nature of Christ and the Spirit" within a Eurocentric, Greco-Roman tradition? Second, can classical Christology, narrowly focused on the relationship between God and humankind, be expanded to include doctrines of the redemption of all of creation and nature, "where good and evil powers, forces, and principalities reign and shape the human situation?" And, finally, must the ecumenical quest for the recovery of visible Christian unity remain based upon Eurocentric understanding of the faith?

As Christianity spreads and prospers in Afro and Oriental cultures, perhaps a time of humbling re-examination dawns for those of us whose religious roots are Eurocentric. On the other hand, what about the Celtic and Germanic reception and adaptation of Latin Christianity? And, as Tertullian (whom Prof. Hood cites) might have said, "What has Afro to do with Jerusalem?" What does it mean to any Christian body that the cultural matrix of their faith was and is Semitic?

Some books raise more questions than they answer. This book raises more questions than it asks.

(The Rev.) ROBERT H. STIEFEL  
Portsmouth, N.H.

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### Books Received

**THE FIVE-MINUTE DEVOTIONAL.** By Jan Silvious. Zondervan. Pp. 258. No price given, paper.

**RELIGIOUS LIFE: A Prophetic Vision.** By Diarmuid O'Murchu, M.S.C. Ave Maria. Pp. 259. \$9.95 paper.

**TESTAMENT: Belief in an Age of Unbelief-Faith in an Era of Skepticism.** By Stan Parmisano, O.P. Ave Maria. Pp. 184. \$6.95 paper.

**LORD OF THE FOUR QUARTERS: The Mythology of Kingship.** By John Weir Perry. Paulist. Pp. xvi and 272. \$12.95 paper.

**HE IS REAL: 365 Daily Devotions.** By Millie Stamm. Upper Room. No price given, paper.

**AMAZING GRACE: Stories of Lesbian and Gay Faith.** Edited by Malcolm Boyd and Nancy L. Wilson. Crossing. Pp. 130. \$10.95 paper.

**BELIEVE IN ME: Sermons on the Apostles' Creed.** By James A. Harnish. Abingdon. Pp. 96. \$8.95 paper.

**BE MY GUEST: Sermons on the Lord's Supper.** By C. Thomas Hilton. Abingdon. Pp. 96. \$8.95 paper.

**BE MY PEOPLE: Sermons on the Ten Commandments.** By Ross W. Marrs. Abingdon. Pp. 96. \$8.95 paper.

# I have called you by your name and you are mine - Isaiah 43:1

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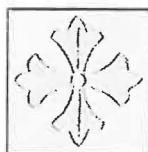
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## NEWS

(Continued from page 7)



RNS

**Archbishop Iakovos**

member denominations with "liberal" leanings that cut against essentials of the faith.

A major issue is the practice of some of the council members such as the Episcopal Church and United Church of Christ to permit the ordination of practicing gays and lesbians.

The Greek Orthodox Church staunchly opposes homosexual practice, and Archbishop Iakovos noted that ordination of practicing homosexuals is especially painful for the church because of its high view of ordination.

"For us it is one of the most fundamental sacraments," he said.

On the question of the role of the laity, Archbishop Iakovos said the demands for greater control by the laity in matters of administration can be justified "by the fact that we live in America in a totally different social setting" from the nations of Eastern Europe where Orthodoxy traces its roots — frequently countries dominated by repressive regimes.

made it clear that he was willing to carry the ecumenical torch only so far. He suspended membership of the Greek Orthodox in the National Council of Churches, charging some council

### *Church of England*

## Traditionalists Might Withhold Funds

Church of England traditionalists may withhold their funds from the church if November's General Synod votes to allow women into the priesthood, according to members of the conservative Cost of Conscience movement.

The Rev. Geoffrey Kirk, a movement member, said at a recent press conference: "People are very serious about how they use their money to express their theological opinions. Parishes who oppose (female priests) on serious theological grounds wish to express that."

As much as \$20 million per year could be withheld, according to Fr. Kirk, and the movement is considering the formation of a trust fund which would enable dissident parishes to divert funds.

They have come to us and said, "How can we do this?" he said. "We're just facilitating what people at the grassroots want to do."

If a diocesan bishop decides to ordain women priests, Fr. Kirk added, "there will be consequences financial and otherwise of the option he takes."

A two-thirds vote is needed in both the General Synod's House of Bishops and House of Deputies in order to pass a measure authorizing women priests. Most dioceses have already expressed

their approval of the measure.

The Rt. Rev. Richard Harries, Bishop of Oxford and a supporter of women priests, said he questions whether there will be enough support to withhold significant funds from the church. "Parishes are split down the middle, as the Church of England itself is," he said.

In response, Fr. Kirk said conservatives are merely adopting the tactics that liberals have used on their issues. "The expression of theological opinion through money is something that liberals have been enthusiastic about," Fr. Kirk said. "It's not blackmail. It's just what anyone would expect."

## BRIEFLY

Meeting in early December at Trinity Center in Salter Path, N.C., members of the **Council for Women's Ministries** concentrated on plans to enhance visibility for CWM organizations, raise sexism as a justice and evangelism issue, develop a more inclusive Triennial and hold a prayer vigil for the environment. The latter is planned for March 3, when the United Nations agenda on the environment is to be decided for a meeting to be held in Brazil in June.

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## BOOKS

**LITURGY**, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. The Pastoral Press, 225 Sheridan St., NW, Washington, DC 20011-1495; (202) 723-1254.

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

## CATECHUMENATE

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## ORGANIZATIONS

**THE FRANCISCAN ORDER OF THE DIVINE COMPASSION** is a foundation open to men who feel called to be friars, and to men and women who wish to be Associates or Tertiaries. Inquiries to: P.O. Box 317, Monmouth, IL 61462-0317.

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**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—FREE SAMPLES.—The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

**RSV BULLETIN INSERTS**, starting 12/1/91. Familiar format. Don't settle for NRSV! Saint Luke's Church Press, 104 Cowardin Ave., Richmond, VA 23224. (804) 232-2600; FAX (804) 230-9104.

## FOR RENT

**NEW ORLEANS** Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

## FOR SALE

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

**AGAPE GIFTS**: Inspirational gifts for every occasion including Fourth Day. Free brochure. 1-800-262-2238.

## SERVICES OFFERED

**MUSICAL LEADERSHIP FOR YOUR PARISH**. Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036.

## SUMMER SUPPLY

**AUGUST** vacation on the ocean in S.E. Florida in exchange for Sunday service. Reply Box L-718\*.

**JUNE AND JULY**. Stipend, 3-bedroom rectory, pool. Tampa-Orlando area. St. Andrew's, Box 5026, Spring Hill, FL 34606. (904) 683-2010.

## TRAVEL

**CLERGY** travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: (800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

## WANTED

**CLERGY** for permanent or temporary assignment in Newfoundland. Pay and benefits adequate. Adventure unlimited. Church vestments also solicited. Contact: St. Paul's, 390 Main, North Andover, MA 01845.

**1928 PRAYER BOOKS** and 1940 Hymnals in good condition. Will pay fair price and shipping. Contact: Kenneth Nash, Esq., 423 S. Chilton Ave., Tyler, TX 75702. (903) 592-7875.

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

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# CHURCH DIRECTORY

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

## WASHINGTON, D.C.

**WASHINGTON NATIONAL CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:3-15, Sun 12:30-2:45. Hours 10-4:30 daily

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes  
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol); Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** in the Grove 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d  
Sun 8:30, 10:30 & 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; the Rev. Jürgen W. Liias, the Rev. Alain B. Warren, III, ass'ts  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

## DETROIT, MICH.

**ST. JOHN'S** 50 E. Fisher Freeway (313) 962-7358  
Cor. Woodward Ave. & Fisher Freeway at the Fox Center  
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Roby  
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon follows in the undercroft.

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenvood  
The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assocs  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily MP, EP, HC

## 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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Gethsemane Burial Garden St. Hubert Pet Cemetery  
The Rev. Marlin Leonard Bowman, r (516) 432-1080  
Sat 5, Sun 9, 11. Wed 7. Est. 1880

## SELINSGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 10:30. Weekdays as anno

## NEW YORK, N.Y.

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

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

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

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Fri H Eu 1:05

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 12 noon-1:30  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

## PHILADELPHIA, PA.

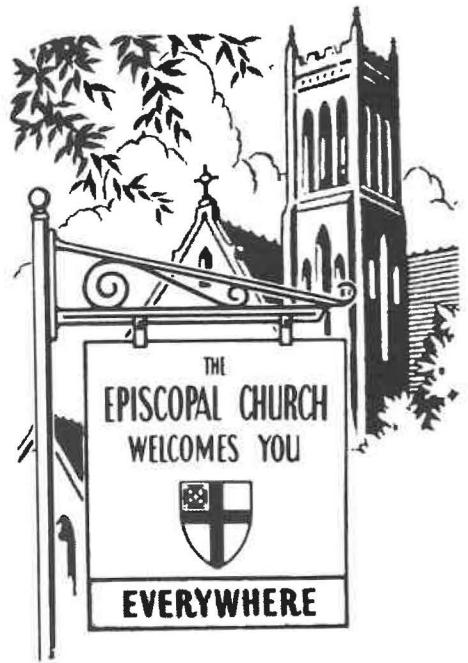
**S. CLEMENT'S**, Shrine of Our Lady of Clemency  
20th and Cherry Sts., (215) 563-1876  
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 5:30. [June through Sept: 8, 10 (Sung); Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

## WHITEHALL, PA. (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 5100 Ross Avenue 75206 823-8135  
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell  
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)



## DALLAS, TEXAS (Cont'd.)

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

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. (817) 332-3191

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426  
Sun 8 and 10:30 H Eu

## SEATTLE, WASH.

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Rt. Rev. Patrick Matolengwe, dean 271-7719  
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde  
Near the Instituto Allende (465) 20387  
Mailing address APDO 268; Rectory phone (465) 20328  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't  
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. A. Ivan Heyliger, r  
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship